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THE MISSIONARY VISITOR



LET
THERE BE
LIGHT

A New Year's Greeting
—
That thru the common days
of 1907 when the dead level
of life's strain is on, when
that is sluggish, and fa-
tigue has do cheerfully car-
ry burden because they
must, — yes, when the fret-
ful days of care are come,
then may each one be
renewed in strength
thru prayer. —

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(A Monthly Magazine)

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Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

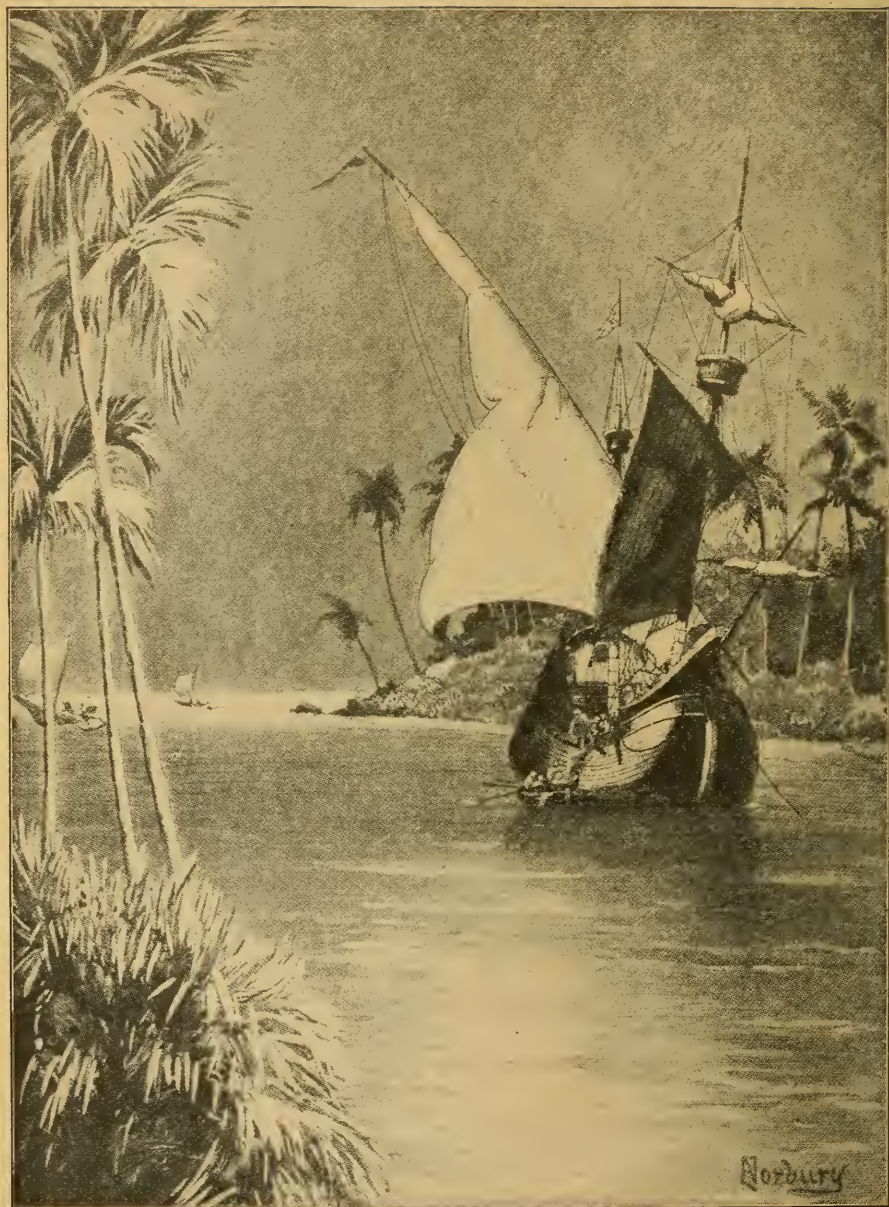
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DARKEST INDIA
White spots show centres
of Christian activity.



Arrival of the First Missionary Ship in India.
Reproduced from C. M. Gleaner.



Vol. IX

JANUARY, 1907

No. 1

OFF FOR INDIA

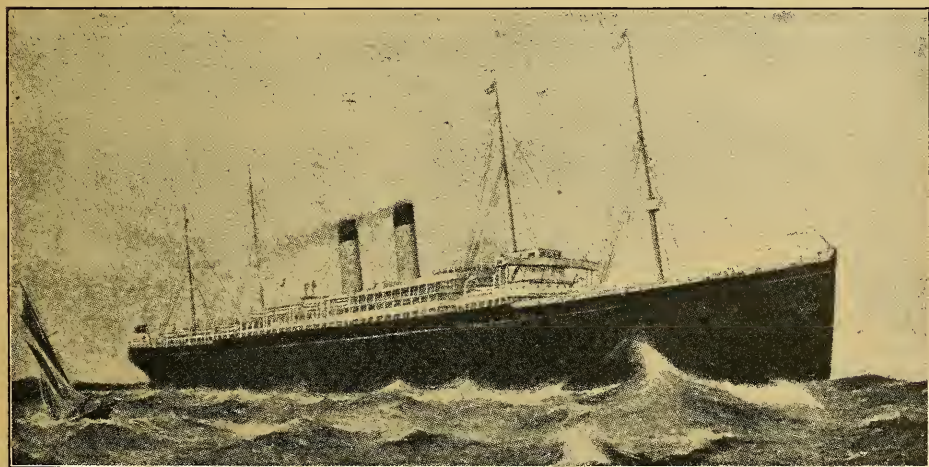
By J. KURTZ MILLER

This is Thanksgiving day. A very appropriate day indeed for our missionaries to sail for India.

On the minute, at 4 P. M., the great "Cedric" of the "White Star line" blew her mighty whistle, saying "good-bye" to our American soil, and moved away. It is said this is one among the largest vessels afloat. Her cargo on this trip,

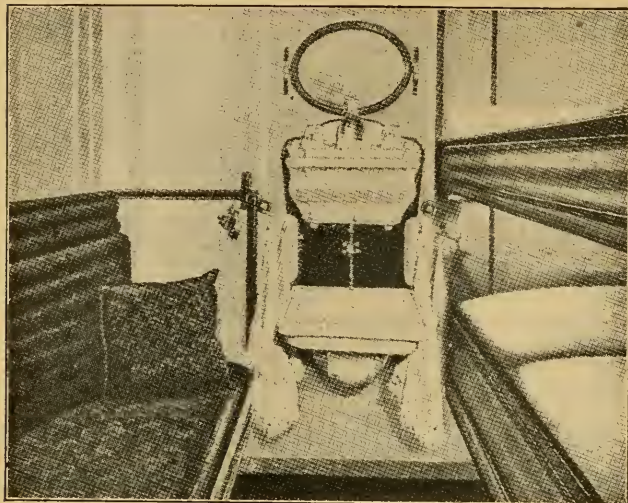
consisted of about 21,000 tons. Over 3000 passengers were on board. I am much interested in these great ships which come and go from our gateway; but I am much more interested in these missionaries who sail to-day, with a great Gospel, for a people in great darkness!

This Thanksgiving day we as a great



The Cedric, on Which Mission Party Sailed from New York to India, Thanksgiving Day.

THE MISSIONARY



Stateroom No. 150, Where Ella Miller and Josephine Powell Called Home on Cedric.

brotherhood, moved by the Spirit of Jesus, send Brother C. H. Brubaker of California, Sister Ella Miller of Indiana and Sister Josie Powell of Missouri to India to preach good tidings of salvation. But someone says that also on this same vessel went \$600,000 worth of whiskey. Who sends this? Surely we have a great enemy to fight. Are we really in the battle of the Lord? Or only near by, with a few soldiers? Would not the Lord be far better pleased if the church would have offered to Him this day a "Thank offering" of \$600,000, instead of \$750, which is the cost to support for one year these three messengers of our Lord? May we blush with shame as we look at the small gifts we lay on God's altar, as a thanksgiving

offering to Him!

Our Brooklyn Mission is the stopping place for our people who visit New York, so, as usual, we had the pleasure of entertaining the missionaries again in our small rented quarters. We hope the day is not far distant when we will have funds enough to build a mission home suitable for all the many demands made of us, at this seaport.

At 12 o'clock, we placed the missionaries in the midst of over two hundred poor children, and ate our

Thanksgiving dinner in the mission. But long before all the children were through eating, a few of us hurried off with the missionaries to the boat, as all passengers were to be on board at 2 o'clock, in order to have their tickets stamped, etc., etc.

Before we took the parting hand, we



Dining Room on Cedric.

THE MISSTORY

bowed in humble prayer, and committed these missionaries to Him who said, "ALL POWER is given unto me in heaven and in earth. Go ye therefore," etc. We arose from our knees with a feeling that "All is well."

At 3:30 the gong sounded, and the cry rang through the steamer, "All visitors get ashore!" and off we went with that strange combination of feeling which only the child of God understands,—crying, yet rejoicing at the same time.

On account of the great crowd of about 1000 people on the pier to see the vessel sail, I had the missionaries go to the opposite side of the vessel and our little group from Indiana, Maryland, Pennsylvania, New Jersey and New York went on the opposite pier, so we had full view of the missionaries for a full half hour before the great "Cedric" was really out in the middle of the Hudson, and ready for her trip across the great blue deep. How many times we

waved our handkerchiefs, and received their salute in return, I don't know. But, finally they faded from our sight. It was then I noticed two small rivers running down the face of Bro. E. C. Miller of Indiana, who had accompanied his sister here, and assisted so faithfully in attending to the many, many necessary things, which such a voyage demands. For the moment, we all felt to weep with our brother, but the next moment our hearts were saying, "Sail on, thou mighty 'Cedric'! Sail on. Enter thy haven on yonder side the sea. He who has made the sea will hold thee in the hollow of His hand, for thy precious cargo is His anointed, to carry the Story of the Cross to an unsaved race."

Thus ends our chapter; the other chapters are written in heaven. "Let us pray without ceasing," "that the Lord of the harvest may send forth more laborers unto His harvest."

5901 Third Ave., Brooklyn, N. Y.

CHARLES H. BRUBAKER

On a farm near Girard, Illinois, on August 25, 1873, Charles H. Brubaker was born. He is the tenth son in a family of eleven children born to John Brubaker, whose birthplace was Salem, Virginia. His mother belongs to the family of Neffs, found in Franklin county, Virginia. This is enough to assure a goodly heritage from the standpoint of ancestry. Further, the fact that all the children of the family are members of the Brethren, a number of them: officials, indicates clearly the spirit that brooded over the home of John Brubaker.

In 1874 Charles attended his first Annual Meeting, held near Virden that year. He knows this through his mother telling him. His school days in the country school were uneventful, but he, though timid, sought diligently to have

good lessons and properly improve his time. He loved play and was glad for the recesses and the sports of the hour.

At the age of thirteen he accepted the call of the Master and enlisted with Christ. He feels the step between the world and the church was to him not a big one, yet he never doubted the genuineness of his conversion. Identifying himself with the followers of Christ, he at once set about in the Master's business with childlike simplicity. He served in the Sunday school as secretary, then treasurer, and when a little older was frequently elected superintendent. While at Normal a call came from a State orphanage for young men to teach Sunday-school classes. Charles was among the number that went regularly to the orphanage with the Word.

Charles had an ambition to be a

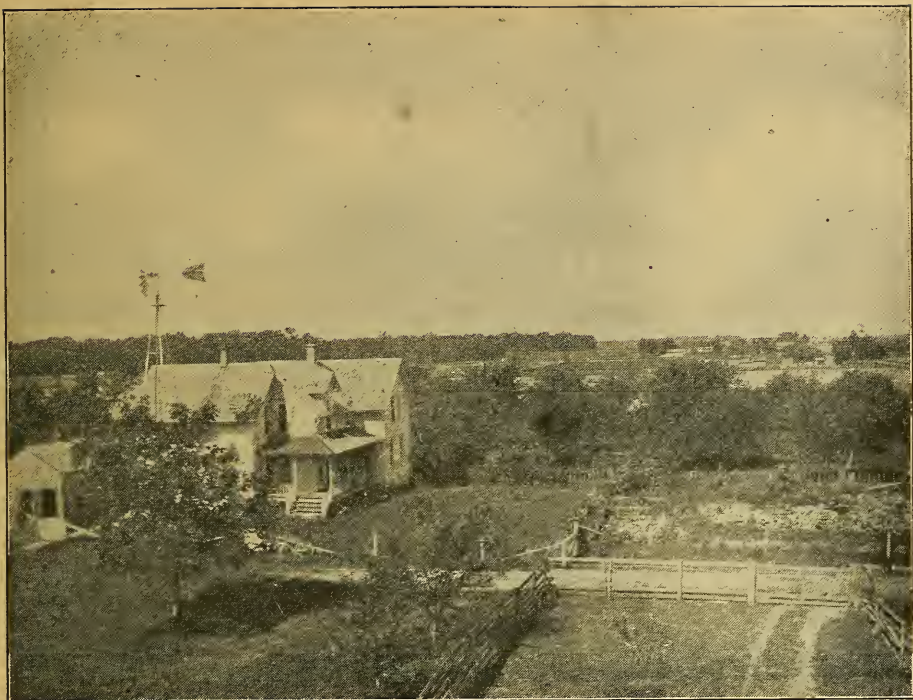


C. H. Brubaker's Home in Illinois.

teacher and spent a number of terms in the schoolroom both in Illinois and later in California. For in the latter part of the nineties he went to California, believing he would like the climate better than Illinois. There he prepared himself better for his chosen calling. However, having to make his way through school, he found it quite difficult to make the progress he desired. He spent one year clerking in an aluminum store in San Francisco. His employer was much pleased with his services, very enthusiastic over the prospects of his business and urged Charles to stay with him. But the National Education Association met in Los Angeles just then and Charles took advantage of his vacation and attended. Already the ideal of being a Christian business man was before him and it tempted him greatly. But the ideals of the educational meeting came with such force that he felt to choose the commercial life was not nearest to God's ideals in this world. So, deciding to be a teacher, backing it up with his intense Christian fervor, is what he set his heart upon at this time.

When God once finds that a young man or woman is willing to choose that which is nearest to the eternal plan, there is no telling what will result or where such a one will be found. School days passed rapidly and pleasantly, although not without their due portion of trials and perplexities. In planning his daily work he set apart a certain portion of time for systematic study of the Bible. It was not long after, while attending a convention and listening to a speaker earnestly showing the relation which every Christian sustains to the unsaved in the world, that Charles decided to prepare himself for working where God would call him to reach the unsaved. From this resolution he never departed. He went on through his college course in Berkeley, California, but before through notified the Board of his intentions for the mission field.

During the fall of '99, while attending college in Los Angeles, the East Los Angeles congregation called Charles to the ministry. He has conscientiously tried to fill this important place ever since.



Ella Miller's Home in Indiana.

ELLA MILLER

Ella Miller, born near Nappanee, Ind., gladdened the home of her parents, J. R. and Rachel Miller, when as fourth child, but first girl, she came to them on May 4, 1878. She has three brothers and one sister younger than herself. Her childhood days were unusually happy ones and she especially cherishes the rainy days, for then she with her brothers spent much of the time in the "shop," where scroll saw and tools abounded and were free to be used. She thus formed an acquaintance with tools which many women do not have. Her school days were not marked by the "cramming process" of to-day. She knew nothing of examinations until she was sixteen. Her ambition to be a school-teacher was discouraged by her mother because she thought her daughter was not strong enough for the work. She,

however, continued her school work, first in high school, then four years in music and Bible study at North Manchester. It was while at Manchester that she began to study the needs of the mission field and have her first impression of obligation to go. She sought to push the personal obligation by urging others to go, but found her efforts rebounding upon herself. Following her school work she taught music for several years, a training she has always highly prized. She became interested in church work at home, and assisted in developing the churches in South Bend, Ind.; in Dayton, Ohio, and in Chicago, at South Side mission. She then decided to pursue school work further and entered college at Mt. Morris, Illinois. While here she was appointed for the India field. She has completed one literary, one biblical and one music



Josephine Powell's Home in Missouri.

course. Like many who do not give up, she thought the foreign field did not need her, for there was so much to do at home. But she finally gave up and offered herself. Some of her friends felt

she is making quite a sacrifice in leaving home and associates, but she goes feeling it would be more of a sacrifice not to go, now that she realizes the joy of obedience in going.

JOSEPHINE POWELL

Why should she not be a missionary? It is a little hard to see how she could help it. For her parents and grandparents were Missionary Baptists and in her veins flows the blood of a missionary even through inheritance. Her grandfather on her father's side came from England in 1822. The other grandparents are not traced farther back than Indiana. The family lived in Warren county, near Williamsport, a mission station in the Southern district. Here Josephine was born June 6, 1871, and here she spent her life until in 1896 the family moved to Missouri. On account of sickness in the home it fell to

Josephine's lot to live among relatives. With her grandmother and then an aunt, thus she spent much of her childhood and youth. In each instance they lived where educational privileges were very limited; but her grandmother tried to compensate for this lack by personal instruction and Josephine thinks that for the time she progressed as rapidly as if she had been in school. In her later teens she was permitted to spend one year in the high school of Williamsport. She longed to attend a Bible school and the desire became so strong that at last she was permitted to spend three years at North Manchester, Indi-

ana. She made good use of her time, but this much only made her feel more keenly how little she knew compared to what she longed to know.

Her earlier life was spent in Christian work in the Missionary Baptist church. However, through attending several love feasts at Williamsport, Indiana, and reading, she decided to change church relationship and in March, 1896, she united with the Brethren, in the Wil-

liamsport congregation. She often felt called to the foreign field, but thought she was not qualified as were many others and so did not offer herself. At last the call came so loud that after much prayer she decided to offer herself, and if the Lord wanted her on the field, He would open the way for her. She goes with but one thought,—to do all within her power to build up the Master's kingdom in India.

OUR GREATEST PROBLEM

By S. N. McCANN

Many problems confront even the oldest missions in a heathen land. But a new mission has more and harder problems than the older ones. Our mission being new, we have problems that cannot be solved except with time and experience.

Just how much territory to try to occupy when thousands and thousands are constantly dying without God and without hope, is a puzzling question. Just how much of energy and means to devote to education when the people are illiterate, and thousands of children are growing up in ignorance, superstition and sin, is an unsolved question. Enlightened, intelligent children can be reached, while if allowed to grow up in ignorance, superstition and sin, they become like their parents, almost unreachable.

What to do with our orphans as they grow up is a problem that confronts us now. Without a settled Christian community they need and must have fostering care for years to come. Surrounded by heathen, held off by caste customs, and without much natural stamina, they become a matter of great concern to their foster parents.

The care of health, a suitable place for a short vacation during the hottest

or most sickly season, is settled by the older missions, who have homes for recuperation and rest. But in a new mission, rest is needed, but where shall we go, where can we afford to go, is a problem.

When to baptize and when not to baptize applicants is a question of no little moment, with little or no help to guide us as in the church at home.

How to get and train competent native teachers and preachers, is the one great problem that overshadows all the other problems, and in a measure solves most of them. The older missions have their staff of trained workers, men in whom they can confide, men of power who can preach to their fellows in a way that accomplishes more than any foreigner can hope to accomplish. A staff of trained native men, thoroughly converted and alive to the great cause of saving the lost is our one greatest problem and our greatest need. It is the one problem that takes some time, patience and means to solve. It is the one problem that requires the sympathy of the home church in the mission's effort to solve it.

If our converts were made from the high castes alone, where education is more general, it might be an easier prob-

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lem, but converts, as a rule, come from the common people, and to make teachers or preachers they must be taught to read, they must be trained to work. This means years of patience and labor. What can we expect of a mission, only in its infancy, a mission not yet thirteen years old? The problem of training and equipping some men for the work is upon us. We now have men to train, many of our orphan boys are soon ready to go out as teachers, and we trust as preachers. Some of the converts are ready and willing to go to work, but they need the training that we are just getting ready to give them.

The great need of every mission is teachers, catechists, and preachers. Results can never be what they ought to be until each missionary has a competent staff of native men. A staff large enough to cover his field, men who can teach and preach, sympathize with and help the people. What can a missionary and two or three native helpers do with two or three hundred villages? We must have more native men to help us carry forward the work. The choosing of competent men, the training and directing them, are the great and difficult questions that must be solved before we can hope for any very aggressive work.

Why have we not organized and trained our men before?

We had to have men to train before we could commence training them. Converts had to be made before they could be trained. True, we have had a few native helpers, such as we could pick up, but we have not had enough at any time, and what we have had, and now have, need the teaching and train-

ing that we hope to be soon able to give them.

How can this problem be solved?

We are trying to solve it by urging each native worker to prepare for an examination each year on some book or books of the Bible, to study some history and geography of the Bible. We are further preparing to have a training school into which each native teacher may come for a few months each year, and take special instruction in the Bible, under competent teachers.

Our plans are good, but to make them work requires time, patience and energy. It will of necessity incur some expense, but there is no other way to solve the problem of efficient work in our mission. From where are we to get our men? We have men of promise among our converts and orphan boys that need the training. Until we can prepare them for work, the Lord will raise up others from our field.

The great problem is before us, we have our plans, we have a few men, we trust the Lord for more. We missionaries and we churches at home must put shoulder to shoulder in raising up and training competent native men to press forward this great work. Penny wise and pound foolish is a poor policy in training men for aggressive work in any field.

No outlay will pay so well in large returns for the Lord as to train native men for competent work. The missionary must have his staff of efficient workers, or fail. The native worker must have a missionary to direct him for years to come, or fail.

Anklesvar, India.

OUR EDUCATIONAL PROBLEM

By J. M. BLOUGH

Our mission in India has made 1,000 converts, but among them are less than ten that may be called educated people. True, there are some that are educated in the eyes of the lower classes, who know nothing of books or letters, but from a government or mission standpoint they have a very ordinary common school education. However, I can truthfully say that from 20 to 30 per cent of all Christians can read and write. This is true because of the children in the orphanages who have been taught since coming into the mission.

Our converts are mostly from the poorer and lower castes, among whom there are hardly any schools, and these only of late years and then but poorly attended. I assure you, however, that this is no disgrace to the mission, for was it not largely among just such people, that our blessed Lord did His noble work on earth? Are any too poor or degraded to be saved? Not so, but they who will hear and believe shall be saved whether they can read or not.

Ever since the founding of the mission, the one great need has been for native workers who are able and worthy to manage mission work, preach the blessed Gospel of Jesus Christ and teach the people the way of life eternal. To supply this need is "Our Educational Problem," not that an education will make a man as the Lord desires, by no means, but without some knowledge of books and figures, without being able to read the Bible and explain it, they would indeed be poor leaders of the blind. In this country especially the multitudes must depend upon their leaders for their information and salvation.

We need school-teachers, Bible teachers, preachers, pastors, elders. Where

will we get them? "Train them," you say and rightly too. That is exactly what we are trying to do, but it takes time. Men are not grown in a day, and when they are grown in body, it is no assurance that they are ready to teach or preach. Our hope at present is mainly in the orphan children, but let me tell you it is no small task to bring up famine children of an idolatrous nation and grow them into ideal workers for the King of heaven. No, how could we hope for that? But if we get some that are consecrated and able and willing to spend their lives for the spread of the Gospel, we shall praise the Lord. Already a few have become workers, not of a high standard, yet they are doing us good. It is hard to keep them in school as long as they should stay. Some say and truthfully, too, "I can't learn," such leave school and go to work; but some others that can learn do not like to make the effort. "Why should we study so hard when our parents knew nothing at all?" All have the advantages of an education and we try hard to get them to improve. We help, encourage, coax, threaten and sometimes punish, often we succeed, sometimes we fail. Many make good progress for several years, then they seem to have reached their limit and the mind will take in no more. They may as well stop. But we are glad to say some are pushing right on into the higher standards and promise well for future usefulness. Two have passed in the 6th standard, several are ready for the high school and quite a number are in the 5th and 4th standards.

This week is a "blue" week and we have many problems on our hands. The year's examination is just over and many have failed and these mostly in the

higher grades. Now some are discouraged and would rather quit school than repeat the year's work. Just what we shall do or can do is not determined yet, though we have thought much about it. Some are large and it is hard to persuade them to go on, though we know it is for their good. Each one must be dealt with individually. O, for wisdom and grace to direct each child's life into the most useful place.

As the years pass by the orphan children get less, but the children of our own Christians will be the ones who

will need our attention and in them we can really have greater hopes. To be Christian born is a heritage to be thankful for. Already there are some who are getting along well in school. Plans have been made whereby all children of the mission can have a Christian education and Bible training. For them we pray and may the near future bring glorious results to the cause in India. It will take time and hard work and faith and patience, but we hope to solve the problem some time.

Bulsar, India.

THEORY AND PRACTICE OF MISSIONS

By E. H. EBY

The latter should be the natural outgrowth and application of the former. Theory is the statement of fundamental principles; practice seeks to apply them to the varied conditions found in the field of experience. Theory marks out a path of procedure, indicates the ultimate purpose of activity and the process by which this purpose may be attained; practice enters the world of reality and makes the experiment in accordance with the suggestions of the theory.

In so far as theory fails to utilize all the facts or to consider all the conditions is practice likely to diverge from the theory. A theory may be adapted; it cannot be adopted. Increased knowledge gained by experience will modify the theory, making it more accurate and serviceable.

The chief formative influence operating upon the theory of Missions is theology. Theories of the aims and methods of missionary activity are largely determined by the system of theology held by the church at a given time.

Take for instance the doctrine of Salvation. Widely differing meanings are given to this term, and correspondingly

different theories of missions have emerged and found expression on the mission field in vastly different methods of work. Those who have believed that salvation consists in plucking a few souls out of the pit have conceived it to be their duty to give the word of warning, tell as many as possible to flee the wrath to come, and to accept Christ as their ransom from death. They have covered wide areas in their evangelistic tours, never tarrying long at a place, and considering their personal responsibility met when they have given men an opportunity to accept their message. Those to whom salvation came to mean not only the saving of the soul by the atonement of a crucified Christ, but also the saving of the life to God and to true manhood by the power of the risen, living Lord have planted themselves permanently in strategic centers with a view to making disciples and establishing churches and Christian institutions for the uplifting and educating of mankind.

Again different eschatological views have led to different theories and methods of mission work. Those who have been sure of the near approach of the Lord

THE INSISTORY

to put an end to the present order have gone out possessed by the passion to save as many as possible while the opportunity still remains. They have sown widely and reaped where the harvest ripened quickly, but have not tarried for the harvest that was tardy in ripening. Those who look upon the coming of the Lord as an event in the final manifestation of the kingdom, but who see in a very real sense the advent of the King in the steady and sure progress of His kingdom, see His coming in the pervading of ever-enlarging circles of society by His moral principles have gone to work expecting to be permitted to stay at it for a considerable time and to have the supreme privilege of helping to establish the reign of the King in all the world, and so have laid deep and broad foundations for Christian work in future generations.

Habits of church government and discipleship acquired in the homeland exhibit a striking tendency to formulate theories of mission work and to project themselves into the organization and discipline of the Mission church. Those who seek to maintain the integrity and purity of the church and to demand a high standard of personal conduct before bestowing the sacred privileges of the church membership and communion with the saints adapt certain methods to accomplish their aim. Others who look upon the church as a training school, an institution into which should be gathered all professed believers for purposes of safety and instruction in the way of the Lord work by different methods.

In practical results the former method will produce a well-disciplined but small church membership with inquirers engaged in long courses of instruction preparatory to professing Christ in baptism. The latter will secure a large membership, for baptism will be administered as soon as a heathen can be persuaded to say yes. Little change of conduct will

be seen or expected in the new convert, the mere confession of faith being taken as sufficient grounds for baptism, from which point the process of "teaching them to observe all things" is begun. There will be more elaborate organization, more native agents employed and consequently the work further removed from the view and personal contact of the foreign missionary, and a greater looseness of discipline is tolerated.

Efforts to perpetuate denominational interests have forced upon the mission church unintelligible and misleading denominational types and beliefs. The practical difficulties thus incurred on the field fostered a reactionary tendency toward obliterating these theological differences and favoring the development of national types of the Christian church. This tendency has reacted upon the home church and is modifying the theory of missions. It is coming to be seen that it is the mission of the church not to get members for a certain denomination, but to make Christians, not to teach a certain theology, but to reveal to the world the good God and Jesus Christ as the only and the sufficient Savior of men, through whom all in every land may have the best in life and in religion. This modified theory is suggesting some new lines of practical activity looking toward the unifying and thus strengthening of the Christian forces on the field.

In the light of all the past it is not too much to say that the place to formulate the theory of missions is on the field where the theory is to be put to practice, and moreover that the theories should be formulated in the light of experience and by men of wisdom and Christian love who live on the field. No man or set of men who have never seen the field should presume to state the principles of missions or the methods of work. The church should trust her representatives on the different fields to carry on their work according to the principles and

methods made necessary by the peculiar conditions of the different fields. The one universal aim sought by all is the realization in human society of the king-

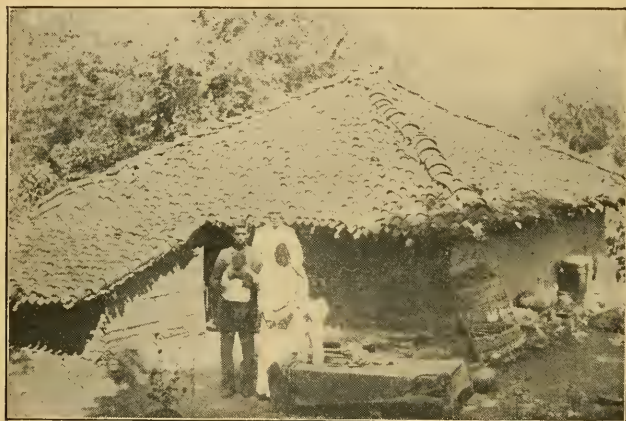
dom of God. Let this aim be reached by methods adapted to the different fields in which God's representatives work. Anklesvar, India.

THE SOCIAL SIDE OF THE MISSIONARY

By WILBUR B. STOVER

In the homeland we usually think of missionaries as spending all their time in preaching. When we get to the mission field we find it is quite otherwise. This will give no disappointment however if we keep our eyes open.

to teach a wrong religion, will make more converts than a pious, selfish brother who teaches the purest religion in the world. We have to win the people to ourselves in order to win them to God. We have to do the things that make them love us if we would have them love our religion.



Deacon Ramabai in Front of His House, with His Son Budio and Wife Sidu and Their Two Children.

Preaching must have an important place in the life of anyone who will be justly called a missionary. Teaching day by day cannot be eliminated from any missionary program.

But above the teaching and above the preaching I honestly believe the social side to the missionary's make-up is more important. Not to omit the preaching, but to supplement it with the unanswerable is my idea.

It is clear to all that a pleasant, agreeable, sociable, obliging man, even if he

For this reason all our actions toward the people must be from the heart. They expect it to be so. If it is not so, they will see into the deception much quicker than we think. That means that we love the people so much that we are not horrified at such social customs of theirs as are not built on our code of ethics.

We can sit on the floor with them, we can eat with our fingers, we can excuse their belching after meals (counted a polite sign of fullness), we can overlook certain remarks with respect to nature in ordinary conversation (they think what is not wrong to do is not impolite to speak of), we can put arms around a man who is practically naked and love him as much as though he had several soft garments on, we can play with a naked baby and hold him in our arms or set him on our shoulder with as much freedom as anyone, we can feel as much love for

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animals as anybody, we can appreciate the abhorrence for meat diet, we can avoid saying no to those who feel insulted at a negative reply, we can sit for hours at a wedding on a bench without a back, we can stand weeping quietly in the presence of death while others loudly wail; these and hundreds of other such little things come perfectly natural to the missionary as he does them every day.

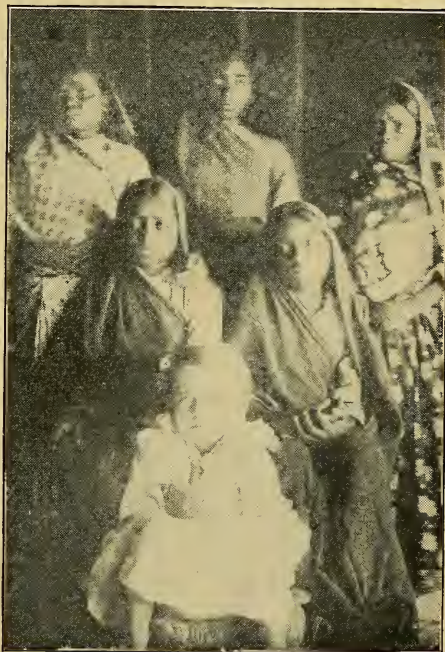
Letters come from all sources. A missionary thinks of not answering a letter as he thinks of not answering a person who stands before him and speaks to him. A missionary got a letter the other day running as follows: "Very Reverend Father, You are a missionary and an American. I am a poor man. If you give me two thousand rupees to pay off a debt, I will become a Christian." The reply was a full and candid explanation of the Christian religion, with little reference to the money question.

Visitors come for all causes. They all get a warm welcome in a good mission home, and even though they hate Christianity, the conversation drifts, and as it used to be said in Italy, "Every road leads to Rome," so it may be said now, "Every missionary's conversation leads to Christ." Some work may have been planned sure to be done, but callers come and all is good-naturedly upset, counting present opportunities the greatest opportunities for good. Often a native visitor on going is escorted to the yard gate by the sociable missionary, this being a polite custom among good peoples of India.

Often the missionary is required to reprove and rebuke, both Christians and others. He remembers he is their best friend, and that most of them do not know it. Some of them would not believe it if told. And in this rebuke for whoever intended there is always present the thought that "I am helping, therefore have I this to say to you." Never

in anger, nor yet ironically, but in love, even reproof shows itself to cause more pain to the giver than to the one for whom it is intended.

A couple years ago I met a man vociferously declaiming against the missionaries with such language as I had never heard. It was inexcusably outrageous, and I confess I became very an-



A Group of Orphan Girls with Miriam Stover in Front.

gry, and resented it. I saw after a moment that I had the same spirit as the other fellow, and I cooled off. He cooled too. Then a third party came up, and I said he should speak and I would keep quiet, that I had been seriously insulted, and would let another speak for me now, while I abide the result. This third was a Parsee. The first was a Brahmin. They talked. They weren't making love to each other. Finally it became apparent to all that we were

acting unwisely, and we decided to separate. The Brahmin went out in the direction I intended to go. After a few minutes I followed, going home. Near our house, I passed him, and without premeditation, took off my hat to him and said salaam. The thing was done. That man is one of my best friends now, and became so that same day!

To be sociable with strangers in a way that wins them to you is to sit down and behave before them in a way that they feel they have known you for years. When a man comes to your house, if you are sociable to him, he will feel he has found an old friend in you, and if an In-

dian were to say it the way he perhaps thinks it, he might go and tell his friends you were an incarnation of the soul of his loved ancestors whose soul found its way to America about the time you were born. But be sure, if our kindness and sociability with the people leads them to think thus of us, they will say that we are good people, they will say that we preach a good religion, and no small number of them will come to love us and our religion, and find themselves wishing in their hearts that they had been born Christians. When this feeling has established itself in the heart of a man, he is well-nigh won to Christ.

THE HOME-LIFE OF OUR MISSIONARIES

By GERTRUDE EMMERT

As long as we live on this earth we will be obliged to think some of the temporal side of our lives. Although Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink nor yet for your body, what ye shall put on," yet we cannot forget the temporal side entirely. This is true of missionaries as well as other people. We must have proper food, clothing, houses, etc., in order to keep our bodies in the best possible condition and be well equipped for the spiritual side of our work. When our bodies are weak physically we cannot do the best spiritual work.

No doubt many of our readers have thought of this side of the missionary's life, at least many of our sisters have asked how we live in our homes, what we eat and what we wear. While we are all interested in every religious movement, there is enough of the human in us to make us think of some of the comforts of life.

Our houses are of various kinds. Those at the older stations are of brick

with double tile roofs as a protection from the burning rays of a tropical sun, and cement floors as a protection from rats, mice, white ants, fleas, etc. White ants are very plentiful and often do so much damage to furniture, books, clothing and shoes. The missionaries at some of the newer stations where bungalows have not yet been built, are living in native houses, with bamboo and mud walls and ground floors. Therefore they are often much annoyed with the pests I mentioned above, not mentioning snakes, frogs, lizards, etc. Even in our good houses we find some of these things. Just yesterday I went to get a plate from our dish cupboard and there on one of the nice white platters sat a tiny frog. He was well satisfied with his new quarters and didn't even jump when I took up the plate. He got there before he was cooked. They are very plentiful now and we often find them sitting on our water vessels or on the table.

Besides the comfortable houses in which some of us live we have many other things which contribute to our happiness.

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From our workshop come many nice pieces of furniture, such as office desks, writing desks, tables, chairs, rocking-chairs, bookcases, etc. Some of these things may be seen in all our mission homes. They add much to their beauty, besides are very useful.

We also have good wholesome food. We can get almost anything we want. Food supplies are usually cheaper here than they are in America. We have nice baker's bread, good fresh butter, and pure, rich milk. Instead of lard we use clarified butter, which is very good. In season we can get tomatoes, cabbage, onions, eggplant, beans, radishes, lettuce, sweet potatoes and many kinds of fruit. At some of the stations bananas, Irish potatoes, eggs, chickens, beef or mutton and fish can be procured any time of the year. When fresh fruits and vegetables cannot be gotten in our bazaars we can get nice canned fruits, vegetables, fish, macaroni, porridges, and jams from Bombay. Of course those who live a distance from the railroad are deprived of such a variety of fruits and vegetables. Whether we live near the railroad or not we are well satisfied with our food and are thankful for what we have. If any of our brethren or sisters in America think that we are suffering for want of proper food just

stop and think of all the good things of which I have written and which we can get. We do not long for "the flesh-pots of Egypt."

Our clothing is suited to the country. We wear mostly cotton fabrics, light or white in color. These are cool and easily kept clean. Our shoes are native made, cheap, usually very comfortable and quickly worn out.

We all have good, comfortable beds too. These are so arranged to use mosquito nets at night. There are so many insects to annoy us and carry disease that these curtains are a necessity.

So summing all up we are glad for our homes in India. We can verify the statement so familiar to all,—

"Mid pleasures and palaces though we
may roam,

Be it ever so humble there is no place
like home."

We are happy and do not want to think of leaving our work or home. We become attached to our places of abode just as we were attached to our homes in America. After all it is not the furniture, the food or the clothing which makes the home, but the people who live there and whom we love. May God help us to appreciate the blessings we have and use them in honoring and glorifying His name.

THE TEMPORAL SIDE OF THE ORPHANAGE

By ANNA Z. BLOUGH.

Do you think that we have come to India to give our time and energy to temporal affairs? No, the church has sent us for the express purpose of saving souls. But to do missionary work in an orphanage of two hundred and fifty children we soon find that there is a large temporal side to be dealt with before much can be done with the spirit-

ual. Every soul that we are trying to save has a body, and these children in the orphanage are dependent upon us as the boys and girls in your homes are dependent upon you, parents. Just like all children, they must be bathed, combed, doctored, clothed and fed. They have every need that the white child has, and although their needs are supplied in



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the most simple way, yet they take our time and attention.

The children's food is possibly the most important of the temporal needs; it is simple indeed, but it must be bought and prepared and served. We order the food for each day and the boys carry it home from the market every morning in large baskets on their heads. Then the girls go to work and prepare the food according to our directions. The girls are arranged in working classes so that each girl knows what her work is for each day. For dinner they generally cook rice and dal, and for supper they bake bread and cook some vegetable. And for breakfast they have only bread. The regular daily supply of food is somewhat as follows: 130 pounds of grain for cooking, 100 pounds flour for about 320 thin cakes of bread, 3 pounds of peppers and spices, 15 pounds of salt and one quart of oil. Occasionally they have meat, fruit, cane-sugar or salad with their bread. For their cooking and baking it takes about one dollar's worth of wood each day.

Every three or four months the children must have a new outfit of clothing. The girls are taught to do their own sewing and a few of the boys, too, are learning. They wash their own clothes every week and there always is a lot of patching to be done. Then there are also their beds to furnish with sheets and blankets and tapes; these, too, must be washed. And rooms must be kept clean and the ground floors must be renewed every few weeks.

Like all children they cut their fingers, stump their toes, get thorns in their feet, get headaches, coughs, sore throat, etc. More than that, they are troubled with

itch, sore eyes, fever and other serious troubles, then they must go to the doctor for his help, but frequently we fail to save them and their bodies must be carried to the burying-ground.

Almost everything we need to run the orphanage we must buy directly from the stores and must be paid for in cash and an account must be kept. Scarcely a day except Sunday passes by in which we do not have to purchase something, as we cannot store things as you do in America. We keep close account of everything we get so can tell exactly how much money goes for grain, vegetables, clothing, buttons, matches, lamps, ropes, brooms etc., etc. Then there are supplies for the school—books, paper, pencils, slates, ink, etc. And for the shop,—lumber, yarn, nails, iron, etc. And the teachers, carpenters, and all laborers must be paid, some by the day, some by the month and some by the job.

So you can easily see how much of our time goes in looking after these temporal things which are absolutely necessary. Not that we do all these things ourselves, that would be very unwise, but everything is under our direct supervision and must be. Remember that most of the children are under fifteen years of age and you will know they cannot do much without continual teaching and directing. The consequence is that the time of several missionaries is largely spent in looking after the temporal needs of the orphan children. And the time is well spent, too, for the direct touch of the missionary on their lives is certain to bring good results. Were it not for the good that can be done we should certainly not spend our time in such work.

Bulsar, India.





THE MADAM SAHIBS AND MISSY SAHIBS ON THE MISSION FIELD

By NORA E. BERKEBILE

We are here—we, the “Madam Sahibs” and the dear girls, the “Missy Sahibs,” as the people call us.

We both have our work and neither of us feel as if we could well do without the other.

The wife and mother is needed to keep the home and the Missy Sahib does the woman's work outside of the house, as well as doing a great deal to make things pleasant, and takes the place as elder daughter in the home.

When someone is sick “up or down the line” and a Missy Sahib can be spared from her work it is she who goes to care for the sick. If it happens to be the mother then the Missy Sahib looks after the children, directs the household affairs, and nurses the sick.

If someone must leave his or her work, then down comes a Missy Sahib to do what she can. She is always willing to go when called and cheerfully does her duty wherever she is placed.

She is in the school-work with the girls, she mothers the boys and they love her with all their hearts.

One of our Missy Sahibs sits out often in the evenings and the girls gather around her to hear more of the “Blessed Story of the Cross,” or perhaps it may be of the great America that she tells them. Then, again, it will be about mother, father and the boys far away in the homeland. Their big black eyes sparkle in the moonlight and sometimes they glisten with tears as they listen to the stories of their dear Missy Mamma's loved ones who are so far away. Sometimes it is a game of tag that they play or something else that will give them exercise if they happen to be restless.

Sometimes some of the boys do things that have not been just right and I saw a Missy Sahib sit out on the porch and talk long after bedtime with one of the boys to tell him how she expects great things of him and how she longs for him to be good. Just as if he had been her younger brother she talked and prayed with him and he did do better, too. These boys and girls need mothering and the Missy Sahibs know how to mother them, too.

The Madam Sahib mothers them and loves them, but she does not get much time to spare from her other cares to sit out and talk and play with them. The Madam Sahib loves these people just as well, but she must care for her own individual work.

When we count the sacrifice (if there be any in coming to India) then the Missy Sahibs have made the greater sacrifice. While we can have, in a way, our real home life, we can be mistress of our home, reign as a queen in our little domain, and care for the children and the Sahib, the Missy Sahib has of her own free will given up this privilege that she might give all to God. She is not a Missy Sahib because she had to be, for none of our girls came over here because they could not marry at home, and but very few Missy Sahibs in India have come because of that. Their minds, their hearts and souls were wedded to the cause. They placed God's work first and said, “Here am I, send me.” They did not worry about the future. They have their work and they do it and they are about the happiest girls in the world. They are sisters and daughters and friends to the Madam Sahibs and Sahibs. They are

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"big sisters" to the unmarried men and sisters in the true sense of the word. If ever there is a place where people should show a brotherly and sisterly feeling for each other it is on the mission field among those who have left brothers and sisters at home and come alone to this land.

And the Madam Sahibs can do much good, yes, it is their duty to make the unmarried people feel at home and help them to enjoy the life in the home as if they were her own children. It is her duty to make the young people feel that they are as brothers and sisters and not make them afraid to speak to each other for fear someone may feel they have more than a brotherly or sisterly feeling for each other.

Fathers and mothers at home, you need not worry if your daughter should come to this land unmarried. They are happy thus and they are doing work that the Madam Sahibs cannot do.

The Madam Sahib has the home work and she cannot often leave that and go to help. She sometimes does, but her mind is worried about things at home. She is doing her work when she makes things pleasant for the Sahib and others who are in the home. She often has her children to care for. She can help the native married women and teach them to make home happy. By being a dear, kind wife and mother she can show to the people the true joys of a Christian home. She can have meetings with the women and sometimes make calls, but her chief work is to keep the home.

She can mother the ones who are younger and who have left their mothers in the homeland. She can comfort when they are in sorrow and she can rejoice with them in their joys.

Could you in the homeland see the mothering that is done by our dear "Little India Mother" over here you would be glad that there is such a

Madam Sahib here in India to take the rest of us under her wing and make us all feel that we have a claim on her and can go to her and always find a sympathetic mother to advise us and comfort us and love us. Not all Madam Sahibs can be such a mother to all as she is but we can do our best and that is all the Lord asks of us. When we are sick we go to her, or if we cannot do that we get such loving sympathetic letters that the pain seems lessened as we read them.

There is another Madam Sahib whose cares are many. She looks after the home, she teaches, she sews, she helps to scrub the boys and girls when they have itch and lice and she does not shirk however disagreeable may be the duties that come to her. And, too, while not much older than some of the rest of us, is always looking about to see how she can help the rest of the missionaries. She no doubt has many things to worry her, but she never tells them to others and thus she is a lesson in patience to us all.

The Madam Sahib's work is an important one. She is not counted in some missions when they give the number of their missionaries; but if she were not there I fear there would be a lack that would be felt exceedingly. Catholic missions may be carried on without Madam Sahibs, but Protestant missions,—the missions that are winning the people from idolatry cannot go on without Madam Sahibs, the keepers of the Christian homes in heathen lands.

She cannot often, for days at a time, leave the home and children and brave the jungle, as some of our girls do. The girls are glad that she is at home to have things tidy and comfortable for them when they come in from a long, hot trip from over the hills and through jungle grass. The Sahib, too, is glad for her to pack his bedding roll and prepare his lunch as he starts out on his jour-

neys among the village people and glad too, for her to have the house nice and clean and cool when he returns almost overcome with heat or burning with fever.

The Missy Sahibs remind me sometimes of the description of "The Boy On a Farm," "He does chores, he carries water, he turns the grindstone, he seeds raisins and, in short, does all the indispensable things that nobody else will do." The author then goes on to say, "A farm without a boy will soon come to grief." And a mission field without a Missy Sahib would be in bad straits, indeed. They have many of the chores to do, besides their own appointed work. If someone needs help then it is,

"Send for Eliza, or Sadie or Mamie. They will be glad to come." They are ready to rush into the cholera, the plague, and the smallpox to help, or they will brave the snakes and tigers of the jungle and be the happiest girls alive.

It is true that Missy Sahibs do sometimes change into Madam Sahibs, and if they do, that is nobody's business but their own. Usually they are so contented with their lot that they do not care to change even for the best Sahibs in the world. And of all the happy, contented, cheerful, loving Missy Sahibs on the mission field there are none more so than our own dear girls of our own dear mission.

Vada, India.

GIRLS' SECRETS--SEQUEL

By ELIZA B. MILLER

[Those who read Girls' Secrets in January, 1906, issue will appreciate this article very much.—Ed.]

Shivli.—Well, Fumpti, here we are again in the shade of this same dear old veranda and at just about the same place we were a year ago for an evening talk. Do you remember what we talked about that time? I do, and now that so much has come out just as you said I think you made a pretty good prophecy.

You told me I did not know what day my engagement would be made. Well, do you know it was just a short time after that talk that Samuel Burton ("the black man") came to the bungalow and asked for me. Most of the boys are satisfied without asking the girls themselves, but he wanted to ask me himself and that in the presence of Blough Sahib. I was called in and I gave an affirmative answer in the presence of them both. I had made up my mind after you told me that he wanted me that I would have him, and I was not

ashamed to say so in the presence of anyone. At first I thought a great deal over what I had done. He is an African, you know, and has not been long in India. He used to work in a ship. What if sometime he would want to go back to Africa and take me along? What if sometime he would go and leave me here and never come back? What would I do among his people in his country, not knowing their language or their customs? How would I ever make up my mind to take a sea voyage? What will my people think if I marry an African? All these questions kept coming into my mind. And Samuel, too, thought of all sort of things concerning me. What if she would leave me and run off? What if she would not mind me? What if we could not agree? He wanted me to promise that I would not leave the house without asking him. He said that was the custom for women in his country. I think that is a good thing and I was not against promising him that. I knew

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Eliza B. Miller and Four of the Orphan Girls.

he wanted to do that for my good and not to show his authority.

As time went on and we had a little chance to get better acquainted all these foolish fears were put aside. We wrote letters to each other. He could not write Gujarati, so he wrote his letters in English and mamma interpreted them to me. He always addressed them to mamma so I would be sure and get them. He could not understand Gujarati very well, so I would dictate my letters to mamma and she would write them and then send them for me. That way I knew it was all right and no one would be writing anything that I did not know, or did not want said. You know some of the girls get into trouble about their letter writing. You know Mot Jivi? Well, it seems she always has something about her affairs to create a disturbance. She and Badur have had such a time since they are en-

gaged. In the first place mamma thought he ought to take someone else. But after he insisted for three evenings in succession that he wanted her and no one else mamma said he might have her, but that he should not say anything about getting married for two years. Well, before a year was up he was asking to get married. Circumstances, of course, drove him to think that way and so his case was taken up. Blough Sahib and Long Sahib and Miss Mamma all thought it might be for the best and so they said unitedly, "All right, let it be." When Moti was told that on a certain day her wedding was to be she squarley said "No." Then mamma said, "Very well, if that is your mind you will have to tell Badur, for I am not going to, lest he will think it is my answer and not yours." Moti took a post card to write to Badur and had Uji write for her. Moti dictated the first part of it, and that was



Samuel, the Member from Madagascar, and Shivli, His Wife, an Orphan Girl.

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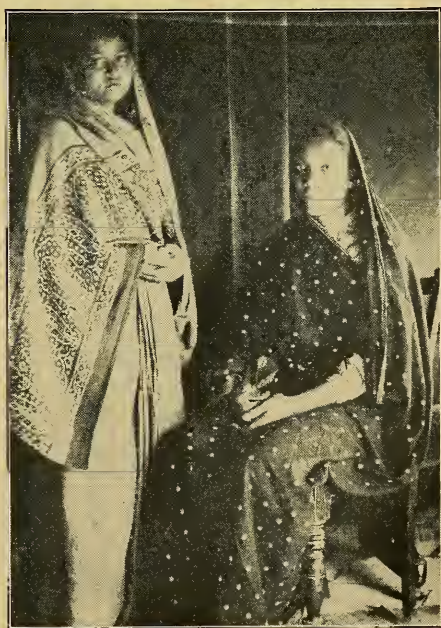
A Group of Orphan Girls.

all right, and then Chandu, who had been doing all of Moti's writing for her, dictated the latter part of it. She said, "Yes," for Moti and Moti did not know it. The postal went off and at the same time mamma wrote to Long Sahib, telling that Moti was not ready. When Moti's postal and mamma's letter were compared they did not agree. Then Badur produced other letters in which Moti had written about how anxious she was to get out of the orphanage, and that she would be glad when she could get married, and so on. There it was. These letters and post card were all packed up together and sent to mamma for investigation. In short, it came out that Chandu had been writing these letters for Moti and putting things into them that Moti did not know. After it was all settled the wedding was put off until Christmas. I knew all this and I did not want any of my letters to be misunderstood or anything put in that I did not know. The letters were sent by mail, too, and they got there all right.

When you give your letters to someone to deliver for you, you never know whether they get to the right place or not.

As soon as we were engaged Samuel sent me two nice white "saries" with black flowers and borders. On Christmas morning he sent me a plate of cake, fruit and sweets, and afterwards a nice tin trunk in which he had put one of those pretty, red, deep-bordered "saries." I began to think a lot of him and concluded he was a very kind-hearted fellow. Several times I met him in the bazaar, and he always spoke to me. I thought that was nice too. The other boys would rather turn their faces away and walk on as though they did not see you.

At first, before I was quite sure whether I wanted him and before we were engaged, Samuel seemed in such



Kunka.

Orphan Girls.

Chandu.

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a hurry to get married, but as time went on and he kept putting me off I began to get anxious and wondered what he was going to do; so one day I went to mamma and told her I was ready to get married and I wanted Samuel to get ready too. He got ready then in a few days and February 28 was set for our wedding. It was arranged that we have a quiet wedding. I was glad, for you know it was something new for any of our girls to marry a man of another nationality. Then, too, Samuel is so bashful. He would have gotten awfully scared if the wedding had been in the big meeting room with everybody present. Poor fellow, he cried as it was, before the ceremony was over. The ceremony was in Gujarati, and I do not think he understood very much of it, because he did not understand so much of Gujarati as he does now.

For a wedding present Samuel gave me a pretty green wool "sari" of nun's veiling. The border is of silk braid with flowers. It is the prettiest "sari" I ever had—prettier than my wedding "sari." That is blue with a black border and flowers. It is just like yours, and Kumri's, and Sahanti's. You know your weddings were just a few weeks before ours.

Well, Fumpti, you know I sometimes wonder whether this is the same Shivli. I feel so different, and I know I am different. I often feel ashamed at the way I used to do. Such pouty spells as I used to get! And such threats as I made about running off and throwing myself into the well! I am glad all the mammas and all the girls have forgiven me for my foolishness. The past is forgotten and we are all very happy together. I have been matron here among the girls now nearly all this year. Only once for a few weeks did I quit work, and that was all my own fault. Since I took it up again everything has been going nicely and I have been very happy. The

girls honor and respect me and we get on with our work very well. I am glad I can help the girls, for it gives something to think about and to occupy my time. I do not like to be without something to do. I know that if I do my part everyone else will do his.

For a long time I could not forget about Ramji, but now I do not think about that any more. Why should I? I and Samuel are married, and Ramji and Munchi are married. Ramji is a good carpenter and Samuel is a good cook. Both of them make a good living. I would just as soon have a cook as a carpenter. Its all right, Fumpti, just as you told me. You always did see things in a better light than I.

Fumpti.—Dear Shivli, I am so glad all has come out so well. I knew it would if you would only be patient. We can rest assured that the very best is being done for us. Just think. Up until now thirty-four of we girls have gone out from the orphanage by marriage. Only one family has been broken up and that by death. All the rest of us are living and in peace with the ones who have been chosen for us. This, it seems to me, is a good record and those of our number who are still back can take courage. I say again that the very best is being done for us. Mita and I are going into the State to live. We will not be away from Christian influence because in the village to which we are going there are a number of Christian families, and all the time there will be others who will be coming. We can let our light shine up there as well as here. If we live out in our daily life the teachings of the Lord Jesus we will be preaching as effectively as those who are especially commissioned for that purpose. Yes, Shivli, in more ways than one it is true that "all things work together for good to those who love the Lord." We love Him and we want that others shall love Him too.

THE SPIRITUAL SIDE OF THE ORPHANAGE

By J. B. EMMERT

Among several hundred boys and girls, small and large, bright and dull, good and bad, who need to be fed, clothed, housed, doctored, trained to work, schooled, and guided into paths of right, one soon finds that there are sufficient phases of the work to call into service all the gifts and talents usually given to man.

Our calling naturally leads us to keep, if possible, all other interests subserv-

song, Sunday school, preaching services, prayer meetings, and special classes for daily Bible study. Some incidents and a few figures may help to gage the success attained.

We have now about two hundred and fifty children in the orphanage. Of these, four little girls and about twenty boys have not been baptized. Of the unbaptized, only two are over thirteen years of age.

Our Sunday school has an average attendance of two hundred thirty. Five classes are taught by missionaries. The other fourteen classes are taught by young brethren and sisters. Desiring to readjust our teaching force in order to give some new ones opportunity to get teaching experience, I asked the teachers whether they had a special preference as to teaching or not teaching. The answer, in general, was, "I am willing to do just what the superintendent may suggest." In commending them for their willingness, I alluded to the great difficulty some American superintendents find in securing willing teachers. Quick as thought a small boy in the crowd chimed in, "It would be good to send some over to America from here."

The Indian Sunday-school Union conducts a yearly examination on the lessons of the first half of the year. This year it was conducted in at least nineteen different languages. A silver medal was offered for the best paper in each of the four divisions in each language. Two of the four Gujerati medals were taken by members of our church. Natha Mahdev, of Vyara, took the senior on a mark of 85. Daud Premà, of Bulsar, took the junior on a mark of 94. One hundred and eighty-five members of the Bulsar school entered the examination.



Deacon Ramabai, Son Budio and Budio's Son. Three Generations.

ient to and supporters of the spiritual interests of our people. The means employed are much the same as those used the world over in Christian work, as daily prayers with scripture reading and

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Nata Heri and Wife, Once in Orphanage.

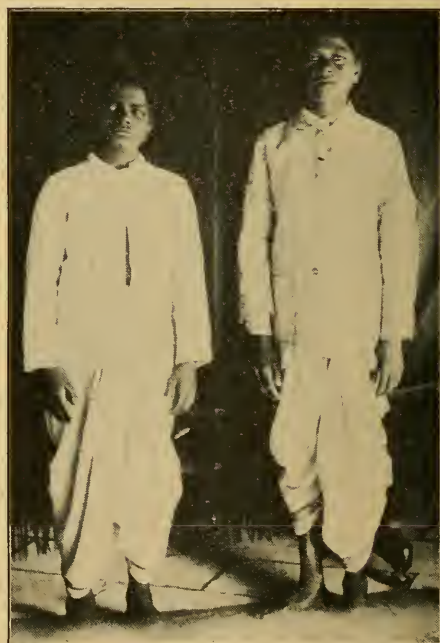
One hundred and thirty passed. All these will receive certificates.

During most of the school year, all pupils have a daily period of Bible study. These studies vary from the simple catechism, in the lower classes, to a careful, detailed study of the Bible text in the higher classes. These studies form a part of the regular course laid out for those who desire to fit themselves for Christian work. As a rule all enjoy these studies. They do gladly any tasks given them. A prize was offered for committing verses. Some are very apt and have a lot of Bible truths at their tongue's end. More than fifty can repeat and locate fifty verses. Twenty-nine of these have a hundred at their command, and ten or twelve give a hundred and seventy-five easily. The preacher often gives a reference and asks for a quotation of it from memory. He usually gets a ready response.

We get a little Gujarati monthly. On its last page, a verse and the book in which it is found are given. The task is to locate the verse. Many of the children hunt them out each month. A number have received prizes for having made no mistakes in their answers throughout an entire year. Last month seventy correct papers were sent in from Bulsar. The name of each successful one appears in the following issue. They like to see their names in print.

Friday morning, in the regular prayer service, the children are given opportunity to tell what they remember of the previous Sunday's sermon. A dozen or more boys and about as many girls stand and tell, in turn, what they remember. The leading and many of the minor points of the sermon are usually rehearsed before the exercise is over.

It was during examination days. The



Daud.

Orphan Boys.

Hiraltel.

larger boys were seated for their morning meal. One of their number stood and asked the blessing somewhat after this manner: "O heavenly Father, we thank Thee for our food. As thou dost give food for our bodies, so do Thou give food for our spirits. Bless each one of us. Make us strong in spirit. Be with us in our examinations. Help us to tell what we know, and keep us from getting confused. We ask it in the name of our dear Savior, Jesus. Amen.

Sunday evenings one or more of the missionaries, with a group of men and boys, go to the town for street preaching. Selecting a suitable place, they sing to draw a crowd. A group of children gather quickly, some listen, some

come for fun. Men and women also stop on their way to and fro. One after another the Christians address the rather unsteady crowd. There are always some earnest listeners, some indifferent and some scoffers. Many of our orphan boys, ranging in age from twelve to eighteen years, volunteer to take their turns in this outdoor witnessing for 'the Lord. By this means the Word is being preached, and the boys are getting a drill that will be of great value in their service of maturer years.

We realize that we have not yet attained, but we "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Bulsar, India.

AS THEIR LIVES TOUCH OURS AND OURS THEIRS

By J. M. PITTENGER

At home in India! Native brethren and sisters meet us, give us their salaams and we sit down to worship together. They sing a most touching song, the strains of which echo in our ears to this day. A native brother, in the native tongue offers a prayer not one word of which is understood. But oh, the earnestness of it and its tender spirit of entreaty could not be mistaken. As they sang and prayed we could do none other than weep tears of joy because we were permitted to witness such a scene so soon after landing in a land about which we had read so much that is sad and distressing. The songs sung that day made such a deep impression upon all. There was a peculiar charm about them and to this day both my dear wife and self sing or hum the tunes over often. They are now our favorite songs. The hour when first we heard them and the prayers min-

gled with them will ever be a blessed memory to us.

Saturday came and went and no marked experiences occurred. Sunday forenoon passed with its seasons of worship. As the quiet of the Sabbath evening hour came on we, with Brethren Eby and Long, were sitting on the veranda of our home when there entered at the gate a young man dressed in native costume. Approaching he addressed us in English. He had an intelligent look, a frank, open countenance, and his general bearing was that of a cultured gentleman. Bro. Long had formed his acquaintance and to him this man made it known that he would be glad to engage his services to us as teacher. Out of respect to the Lord's day he said he would call a day or two later and, if agreeable, would undertake to teach us in his mother tongue. He came later and we en-

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gaged him. The work of teaching was new to him, but he was just as anxious to learn as he was to teach. Morning after morning he came and was always most courteous and obliging. At once there sprang up between us a friendship that deepened with each passing day. He proved an earnest inquirer into the truths of our dear Lord and Master and spoke in terms of praise of their beauty and usefulness. He told us he longed to become a follower of Christ; but, being a Brahmin, had not the courage to face the dreadful social banishment that was sure to follow such a step. He told us his parents, his brothers, sisters, kinsmen, friends—all would forsake him and call him an outcast. His father would cut him off from every possibility of inheriting whatever there might be of fame, property, or honor connected with his name. His dear mother would no longer call him her son; his old-time friends would cease to recognize him as a companion. This, dear friends, is what every Brahmin and any other caste man must face when they wish to become a Christian.

Two months passed quickly by. During this time our teacher came and went each day except Sunday. Finally the day of parting came. Only when the hour of parting came did we fully realize how deep and true was the friendship that had sprung up between us and our Hindoo teacher. We left him and came to our present home. Since then he has sent us some very beautiful tokens of the warm friendship he holds for us. We have in our possession a letter from him which we prize very highly because of the way he puts his appreciation of the friendship that sprang up between us while he associated with us as our teacher. This man is a man of worth and power in his caste. But he could be a greater power far in the service of Him whose service he fears to

enter. We pray earnestly for him that he may be given power to overcome the obstacles that lie in his way in doing what his noble nature urges him to do. Brethren in America, unite with us in prayer for him that he may have the courage to will and to do what he longs so deeply for in his better moments. He is a true prince of men. May he become one of God's.

Another home and other scenes; another tongue is spoken; new acquaintances are formed; a new teacher is secured. He is shy and quite bashful. His face always wears a smile and from his eyes beams a light and kindness that comes only from a divine source. Quickly almost a year passes. Day after day he comes and sits with us one or more hours teaching us a new and strange tongue. We talk with him too about our eternal interests. He also seems very glad for these occasions. He has learned to know the real worth of the precepts about which our former teacher could only talk. He is a Christian and one of God's nobles. As with our first teacher, so with this one, the parting day came. Again it was a sad hour but it was made most blessed in our memory by the manner in which we were permitted to part. A scripture lesson appropriate for the occasion is selected and read. Then followed a season of prayer that is still so precious to think about. He left and he wept with us as he did so. Behind him he left a record most excellent in every detail. Brahmin and coolie alike speak of his nobility of character and of his unwavering fidelity to the cause of Him whose name he could and did speak without shame but with winning modesty. On the 5th of October, 1906, this noble young man was called to give up his earthly labors and dwell with Him whom he loved so much to serve and honor.

Here was a man who had a conception of Christian life and character that went

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far beyond his chances as a native to learn. To be in touch with such a man and see the regenerating power of God so beautifully manifested in his life is worth all and much more than it costs to raise them to this point. Thrice blessed indeed has the touch of this dear native brother been upon our lives. How ours touched his we do not know.

Now we have another teacher. He, too, is a Brahmin of the strictest type. He is dignified but very sociable, a man of most highly polished manners, in short, a true gentleman. He is very eager to talk upon topics religious and spiritual. His faith in his religion is unbounded. He rejects absolutely the thought of the world's need of a Savior but has the kindest regards for any one who differs with him. He considers the theory and practice of the average Christian to be greatly at variance with each other. Whether he be wrong or not, let each one who professes the supreme worth and leadership of Christ decide for him or herself.

One day as we talked about the comparative worth of our religions I was much impressed in trying to show him the difference between the uncertainty of his religion and the certainty of the essentials of the Christian religion. He could not understand the difference. Neither could he realize the worth of Christ in Christianity. Further, his mind seems clearly set that he nor none of his could stoop so low as to accept Christianity. Only yesterday I told him that if all English-speaking people, since the advent of the English into this country, had been really true Christians, I believed that all of India's people would now be followers of Jesus. He said that such could not and would not have been

the case. Neither would the day ever come when all the people of India would be followers of Christ. He may be right. God alone knows. This man, too, could be a most noble Christian. Will he? This fact, too, is known only by God, and not even by himself, as there are many cases on record where men were just as firm in their religious beliefs as he and yet they became followers of Him whom they one day ignored and even despised.

There is a little prayer service in progress. A number of hymns have been sung. Prayer is offered by a young native brother. He seems to comprehend so fully his own needs and also those of his people. His prayer is beautifully simple and so full of earnestness. He pours his requests out to God in a spirit most touching. As he does so our mind reverts to the young brethren and sisters in the homeland. What an inspiration it would be for you to hear these young converts pour out their souls to God. They become earnest and skillful in it by daily practice. Will you expect it to come to you otherwise?

Daily our hearts go out in pity at the sad scenes enacted around us. But with these come the ones full of joy also. All these, we pray, may affect our lives for good. We can not know in but slight measure how our lives affect theirs. Did we know we would be egotistic to say where, when, how much and why our lives had bettered theirs. This is in God's hands and we know He will abundantly bless each and every effort made to honor His name and shed abroad His glory among the people whither He has called us. Brethren pray for us. Amen.

Dahanu, India.

SOME OF INDIA'S HOLIDAYS

By STEVEN BERKEBILE

Nagpunchmi or Snake Worship.

On this day the snake is worshiped. Snake worship is of early origin among the India people. It is due to their fear of snakes and, too, the idea is prevalent among them that by worshiping the snake its wrath will be appeased and it will not harm them.

On this day the family make from five to nine snakes; some are just pictures drawn on the wall, others are of mud and some are of leaves or paper twisted and then colored with some kind of a powder. Snake charmers, taking live snakes, go about over the streets and people give them offerings of money, milk and clothes.

In one province there is a serpent temple on a mountain, and on this holiday the people who go there for worship lie on the ground and wiggle themselves around the temple on their stomachs, like a snake. Others come for one and two miles in this way, the blood oozing from their bare bodies from contact with earth and stones. Little vessels of milk are placed in all four corners of the main room for an offering to the snakes.

The following legend concerning the origin of this day is believed by the masses: "A Brahmin who did not know that he ought not plow or reap on that day went out to plow, and the plow cut through a snake's nest, killing the little ones. When the old snake returned to the nest and found her little ones dead she came into the town in search of the intruder.

"The farmer had left the plow in front of his house and put the oxen in the stable to feed them. The snake came to his home and found blood on the plow and, going in the house, bit all

the family and killed them; one daughter being married and away from home, the snake went there for the same purpose, but found them worshipping a picture of a snake and was so pleased that it did not bite her. She made offerings to it and plead for it to restore her parents and brothers and sisters.

"The snake told her to sprinkle a certain article on her friends and they would live, and she did so. Then from that time all the people worshiped the snake on that day."

The better informed people do not believe the above story, but yet they observe the holiday in their homes.

Gunputti.

This is one of India's great holidays. At this time the people bring images of the "elephant god" from the bazaar or have them made in their own home. They are arranged on a plank or chair so as to make them easy to be moved about. They not only pray and sing and read the Scriptures before this idol, but in many places unchaste women dance before it, and the remainder of the time follow their own evil works. On the second and third days they cast the idol in some pond, river or well, at which time almost all classes except the Brahmins do a great deal of drinking.

You ask why they observe it. Because on this day Gunputti won a great victory in a fight. "Hero worship." If Americans would worship God in the name of Washington, Lincoln, Moody, etc., you would have India's conditions, religiously. Only the Americans would be worshipping better men than India is.

In the evening of the last day of this "Surn" they will not look at the moon, because one time Gunputti (a large

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man) was riding on a rat, going to see Shiv, and the rat stumbling, fell, and the moon laughed. Then Gunputti decided to curse the moon that no one should ever look on it again, but other gods pleaded that they should only make it one day, i. e., on the fourth day of the new moon.

That evening many would not go out of their houses, others whose work made it necessary for them to go out, went by our house with their heads bent forward, looking toward the ground, or raised a parasol over their heads so that they might not look on the moon.

Gouri (A Maid's Name).

This is a holiday for the women, but is engaged in by men also. In the name of this maid Brahmins offer a kind of grass to the idols, others draw pictures of the maid on paper, and bind this to a bundle of some kind of a flowering plant which they worship as a god or goddess.

This above image is kept in the house and the second day the neighbors put some ghêe, a coin, a kind of root and nut, used by the natives, called "Supari," in a small copper vessel and then cover it with another earthen vessel which has been whitewashed. These vessels and preparations they call "Shunker," Gouri's husband. Then they suspend a board over Gouri and put flowers, fruits and sweetmeats on it.

The second day they make a sweet preparation of flour, sugar, etc., and offer it to her. In this is a small box made of flour that they consider as her ornaments.

Last year a woman here in Vada put a real coin worth about 30 Rs. (\$10.00) in the nose of an image of Gouri, and on the third day when they cast the images in the water she forgot to take the coin from its nose. As long as she lives she will not have any peace on this holiday.

Do they think of it as an offering to the goddess? Yes, but like some good Christian(?) people they do not like to give until they feel it. Just what they can spare without inconveniencing themselves.

Brethren, we ought to set them a better example. Is Christ more to us than the idol is to these people? Few are like the above that mourn because they gave liberally, but millions of them go in debt for their religion.

Devoli.

The beginning of this holiday is not the same date in all parts of the country. The first day they worship money, to insure prosperity. (Some Christians worship money too, do you know of any?) The second day is begun by taking a religious bath and worshipping the goddess Luxshime. In the evening lamps or candles are arranged in rows at different places about their homes, stores or gardens.

On the third day, in the early morning, some people go about the streets of the village and shout this sentence, "Erda pirda zavo arne berletsa raju yavo," which means, "May pain go and strength come." Also in each home, on this day when the house is swept and the dirt is thrown out they repeat this sentence and pound a drum or the dust pan, which is made of bamboo.

The greater part of this day is spent in playing games, and the successful ones will have success the entire year. Those who are happy on this day will be happy the entire year, and vice versa, etc. It sounds like a Fourth of July in America, for the firecrackers are in abundance. On this day cows are decorated with flowers, etc., and driven about the streets. This year in front of our house they put a lot of straw in a row across the street and set it on fire; when it was all ablaze they drove a large flock of cattle through it; after-

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wards boys ran and jumped through it. It reminded us of Paul's words when he tells of certain ones causing their sons to pass through the fire.

Kushmandanome, or The Wedding of Vishnu and the Tulis (A Small Bush).

This holiday was yesterday and day before yesterday, at which time they performed the marriage ceremony of Vishnu (a god) and the Tulis, a small bush about two or three feet high which they consider as Vishnu's wife. Just preceding this holiday there are eleven or twelve days of ceremonies to wake up Vishnu, who sleeps a part of this month.

In the morning all the women were busy cleaning and limpoing the square place in which the Tulis bush is kept. Then in the evening lighted candles are placed about it and offerings of tumeric, saffron, glass bracelets, the marriage string, etc., are made to it.

This little bush is also worshiped daily at the time of taking a bath. Then, holding a curtain between this bush and

the image of Vishnu (which is found in almost every Hindoo home), they throw consecrated rice on the curtain and put in Vishnu's hand her offering of the same.

The people are not allowed to eat any of the new crop of a native fruit called "Avarl," sugar cane and tamerind, until after the ceremony takes place. The above is observed by the masses.

Dear reader, these are only a few of the many holidays of India. Do they need to be redeemed from under this burden? For they are certainly trying to be saved by works. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." But this "gift of God" millions do not know and while "the grace of God that bringeth salvation unto all men hath appeared," it has not appeared unto all men. O may we be among the number who help personally or through a substitute, by prayer and means, to bring liberty to these who "in their blindness bow down to wood and stone."

Vada, Thana District, India.

ON MODERN HINDU REFORM MOVEMENTS

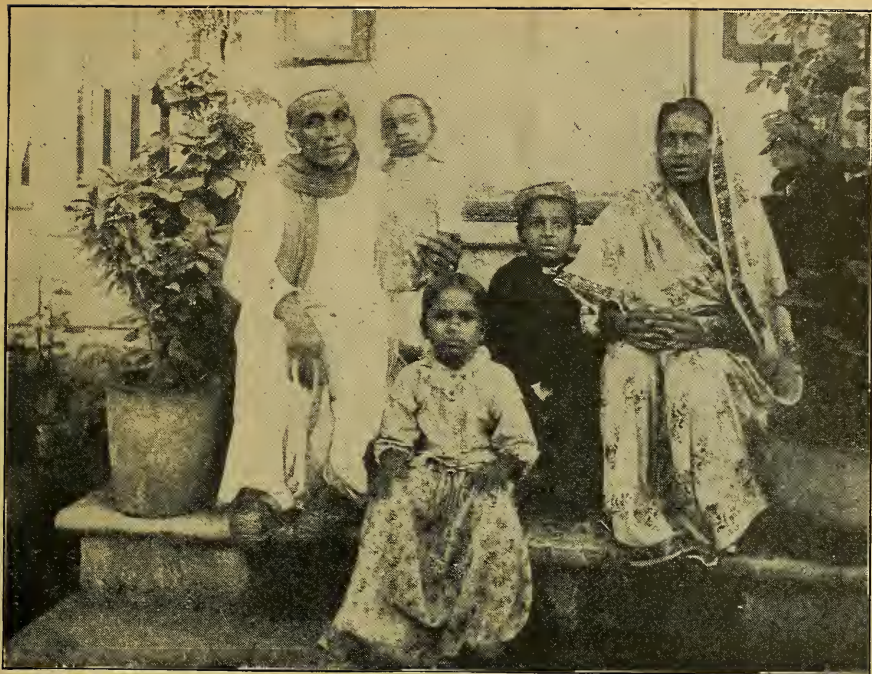
By I. S. LONG

Lord Lytton says that India is at present undergoing the "greatest and most momentous revolution—at once social, moral, religious, and political—which perhaps the world has ever seen." It cannot be doubted that India is most powerfully affected by Western civilization in the various forms of railways, education, the printing press, political institutions, and moral and religious ideas.

Whether Hindus really worship one God by various names or believe in the 330 million gods of later Hindu religious books, the fact nevertheless remains

that there is at present in favor of the one true God a strong undercurrent of influence sweeping away the would-be gods and goddesses of former days. The first deistic ideas likely arose through Mohammedan influence. The enthusiastic and mad Mullah's proclamation of one God could not help but affect some leaders who in turn had followers.

Among the first and leading deistic reformers may be named Kabir, Nanak and Dadu. They lived during the 15th and 16th centuries. These three agreed in doing away with idolatry, caste dis-



Umtha Ukabhai and Family.

tinctions, and in the worship of one God. With these reformers, too, arose the conviction now so universal in India of the infinite importance of having a guru, or infallible teacher. The followers of Nanak, who are called Sikhs, live for the most part in the Panjāb in Northwest India. They number about two million. The Dadu Panthis sect are also found in the northern districts, but as we have no dealings with either of these two sects and space forbids I say no more about them.

The Kabir Panthis are scattered over Northern, Western and Central India and are said to number ten million, some giving strict adherence and others nominal. In brief, they acknowledge the unity of God, the brotherhood of man, denounce caste and Brahminical arrogance, and believed idol worship to be futile and sinful. It will thus be seen that this teaching is morally pure. Unlike other Hindoos they conform to no rites and mantras. Kabir himself taught that not outward form but only

the inner man is of any consequence in worship. Good so far. But as one might suspect in India, he who so bitterly assailed idolatry, as the years went by, was himself deified and revered as a god. However, these people are far in advance of the average Hindoo in their agreement with Christianity and are more easily dealt with than the Mohammedan.

The Kabir Panthis are especially interesting to us at Jalalpor just now. Several have New Testaments and have really declared their intention to become Christians. In the first place this desire arose because of the arrogance of the village Brahmin. But whatever the cause, we are hopeful that with teaching we may be able to lead many of them to the Truth as it is in Jesus. While not so numerous in our Taluka there are yet sufficient, if won, to make nice little congregations in a few villages.

Withal, the above three Panthis have very hazy ideas of God. Modern Hindoos are wont to say that India's Golden

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Age, her palmy days, her glory and wisdom are all in the past, the present being a time of poverty financially and degeneracy morally. But great Westerners who have spent their lives over India's Sanskrit tomes declare unhesitatingly that the adherents of the new eclectic systems of India are far more enlightened than the greatest Hindoo philosophers of former times, and that the 19th century deists have far clearer ideas of God than the authors of the boasted Vedas—a thing not hard for me to believe.

Anyone who has studied modern Hinduism at all cannot but know of Ram Mohun Roy, Debendranath Tagore and Keshub Chunder Sen. Their photos would be interesting in this connection. As one reads of their deeds and hopes and faith he is filled both with joy and sorrow, praise and censure. They had courage. Like Herod "they did many things." In their time they saw their efforts succeed and then fail; they had their glory and honor—at home, abroad, and by the English Government—and later, the result of factions—they saw their shame. They had much truth and light. I think Jesus must have looked down from "glory" "loving them" and feeling "thou art not far from the Kingdom of God." So near and yet so far. Two of them admired Jesus above all other prophets, yet failed to see in Him the Divine Savior, being Unitarian in faith.

In brief, they built churches and met several times weekly for devotion. The leader would preach or lecture. They had prayer meetings and worship very similar to that of Christians. The ordinary Hindoo worships alone, falling down before an idol of stone or wood; but the eclectics yet meet together just like Christians for singing, praying and preaching. Also among them are many societies for the betterment of the wom-

en of India and conducted alone by women. They have good periodicals, a college or so, and even Sunday schools and Theological classes. In worship, a lesson may be read from the Vedas, the Koran or the Bible, but none of these are final. The true Scriptures written by the hand of God are the volume of Nature and the ideas implanted in the mind, that is, nature, intuition, and conscience. These eclectics or Brahmo Samajists denounce caste, idolatry, and discourage early marriage and encourage widow remarriage. While in numbers they are not a host and are for the most part on the east coast, they nevertheless have exerted a vast influence over the thoughtful all over India.

The followers of one Dayanand Saraswati and called Arya Samajists have the Vedas alone for their Bible. Dayanand taught monotheism and condemned idolatry, thus rejecting the Puranas and the three hundred and thirty million popular gods; belief in prayer and social worship of God; he opposed caste, condemned child marriage and favored widow remarriage; urged effort against intemperance and was zealous in behalf of education. One of his leading proverbs was, "There is no religion higher than truth."

The Arya Samajists are very aggressive, not less zealous than Mohammedans, and as a result during the last decade they increased at the rate of 131 per cent making the number of communicants about ninety-two thousand. One feature of Dayanand's character and inherited by his followers is extreme hostility to Christianity. These people are becoming numerous in our Taluka and since they come almost entirely from the upper classes they are truly influential. And so zealous are they that they expect the world to be Arya Samajist at no distant day.

Jalalpor, Surat, India.



OUR MISSIONARY NEIGHBORS

By MARY N. QUINTER

In the province of Gujerat there are a number of missionary societies working. Of them we are the latest arrivals and the late comer may always thank the pioneer who has helped to straighten the highway. Perhaps if one be tinged with the spirit of selfishness he may wish for the glory and honor of the one who has blazed the way, but if such there be, let him go where the forest is as yet unbroken. He who loves his fellows more than himself will be glad for every chip of the axe or stroke of the hammer that has helped to make the way on which the lame and the halt, the weak and the helpless may come to the Healer and Life-giver.

It is true that no life stands alone, and this is just as true in mission work. Rev. Robert Jeffrey in his "History of the Indian Mission of the Irish Presbyterian Church," says: "No one mission stands alone. A mission is not a whole but a part of the whole. That whole has not been the result of a miracle or of some happy chance, but of growth, usually slow, and through pain and struggle, in accordance with the laws of Providence and of grace. Before then, there can be a true understanding of an individual mission as a part, it must be known in its relation to the whole; especially when the whole in which it takes its part is a world-wide scheme of Christian work, in whose development the churches of Christ have had a stern conflict with the world, but in some cases a sterner conflict with themselves arising out of their own selfishness and faithlessness; and, more especially still, when each successive stage of conflict and conquest was necessary to prepare the way, along all the line, for a fresh stage, that its attainment might be rendered possible."

The first Missionary Society to work in Gujerat was the London Missionary

Society. It was the third to take its place among the societies working in India, the Danish Society coming in 1705, and the Baptist, in 1792. The L. M. S. came first to South India in 1795 and a few years later to Gujerat; their first station being at Surat, where they had a church and a mission press. They also occupied the district around Borsad, and had opened work in Baroda.

The Irish Presbyterians opened their work first in Kathiawar, a province occupying the northwest corner of Gujerat. Their first missionaries sailed from Liverpool, Sept. 4, 1840, and landed in Bombay, Feb. 26, 1841. A few years later and after the successful establishment of the I. P. work in Kathiawar, the L. M. S. decided to concentrate their efforts in southern and eastern India, and turned over their work in Gujerat to the I. P.'s who thereby came into possession of a flourishing work, as well as means to carry on the work, mission houses, churches, a Christian village, and a mission press, and well have they improved their heritage.

When the L. M. S. came to Gujerat they found no reliable Gujerati grammars, and no lexicon for the use of Englishmen, and the most serious drawback of all, no intelligible translation of the Scriptures in Gujerati. Dr. Carey's mission had attempted a translation in 1809, but it was found to be in a dialect unintelligible throughout the province, and practically useless. Printing in those days, in India, was so difficult and consequently so expensive that the L. M. S. set up their own press in Surat. With the help of the British Foreign Bible Society, one thousand copies of the New Testament, in eight parts, was issued in 1821, and by 1823, there existed a complete Bible in Gujerati.

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The first work of the I. P.'s after taking the L. M. S. work in Surat was the revision of the Bible, and in 1854 a revision of the whole Bible was issued, and this remained the standard till the one in present use was issued nearly fifty years later. In 1852, a special version of the New Testament was prepared for the Parsees, whose Gujarati is far from pure owing to the admixture of Persian words. A more thoroughly critical revision of the Bible is now in course of preparation. It is to contain references, taken from the latest English revision. This will be a valuable help to Gujarati Bible readers and Bible students.

Thus it will be seen that to the men whose scholarship, ability, and self-sacrifice made possible this work, a debt of gratitude is due. And not only for the Gujarati Bible are we indebted to our I. P. neighbors, but year by year there come from the mission press at Surat, thousands of tracts and religious books of various sorts, all useful in mission work. They also publish a religious monthly, "The Dawn of Truth," which is most helpful to all native Christians. They also publish literature for the Tract Societies, and for other missions. With the opening of the new year a Gujarati Sunday-school Quarterly, edited by Bro. J. M. Blough, is to be published by them. The most valuable work which has come from their press was issued last year and is Dr. Taylor's New Testament Introduction, in Gujarati. The Gujarati Bible helps are few and this work is a boon indeed.

A strong point of vantage for all I. P. missionaries has been their wide and accurate knowledge of Gujarati, and while native workers are employed as in other missions, yet all native work is directly under the personal control of the missionary in charge. In some missions, the work is done through native agents who happen to know some English. However the influence of any mis-

sionary among his people is to a large degree dependent on his knowledge of their language. In this way only can he enter into their life and know how to work with them and for them. It is said that, "Nothing appeals to the heart of the native like an idiomatic command by the foreigner of whatever language is spoken. To know his mother tongue well is a direct passport to the native's heart, but murder his mother tongue and he despises you."

I have written thus at length of those who first occupied this field, and of their work, because that same work lies at the basis of all the work which followed. Without the literature they have furnished, work in Gujarati would be greatly handicapped.

Our neighbors in the Gujarati field also include the Christian and Missionary Alliance, the Methodist Episcopal church, the Van Guard Mission, the Salvation Army, and the Roman Catholics. The same general work is carried on by all of them, the central purpose in it all whether strictly evangelical, medical or educational, being the evangelization and the Christianization of the people.

Twice each year the missionaries from all societies named except the last two, hold a conference for the discussion of missionary methods and plans of work. That it is a help needs no proof. The social side is no small feature. It is good to touch hearts and hands with those who are working side by side for the extension of our Lord's kingdom. We have met many whom we are glad to know, whose failures and successes, whose discouragements and blessings, have been an inspiration to more faithful work.

As we go about among the towns and villages, whether by railway train, or along the narrow jungle roads in the little bullock carts, and see everywhere the many, many people who have not heard the glad Story of Salvation in

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Christ, of our Savior and theirs, it is then that we realize the need, and it is then that every true missionary is thankful for every other one, glad for every word spoken, for every touch in kindly ministrations of the Life and Love which is the world's Light. And we can do no

less than to pray, "God bless us every one," and may He multiply work and workers till not only all Gujerat, but all India may join in the world's chorus of praise to Him who "came to seek and to save those who are lost, and to give His life a ransom for many."

ROMANCE OF MISSIONS

By EFFIE V. LONG

Romance of Missions! What does that mean? Is there anything romantic about mission work? Yes, there is. To how many minds does the foreign mission field seem to be some enchanted ground, some dreamland,—not made up of "commonplaces" as our native land but is so unique and wonderful that the mind is lost in a labyrinth of imaginations.

India is sometimes supposed to be a vast wilderness all matted over with underbrush making a good hiding place for the prowling tiger and fierce lioness. And the snakes! Oh, one must ever keep his eyes on the alert lest a snake crawl up behind him any moment or swing down from a tree overhead and deal him a deadly blow. There is a missionary who thought that on just stepping outside the door in India she would be almost sure to step on a snake. And to another, India was such an "Eutopia" as to nature's work that the ground would scarcely bear him up when he landed. But once in India all these views soon change.

Where is the luxuriant vegetation of India and all those beautiful flowers springing up everywhere, and the bamboos and banians covering whole districts? Well, they are not—at least in abundance they are not—and many months in the year the ground is dry and parched and gaping open. And the

majority of the snakes and lions and tigers we see are in cages. So the romance of the country gives way to the commonplace when one is really living in it.

Romance in Missions? Yes, to him who is ten thousand miles away from the scene, in his imaginations it is the most romantic thing in the world to carry the best Story of all to people who are calling you and beckoning you to come and deliver them from the bondage of sin,—who are so eager to hear and just as ready to accept. To go and teach people who are living in such masses as to almost trample each other under foot to find breathing room and who are so wild and jungly as you travel along you may see them peeping at you from behind the trees and then fleeing like deer,—to carry the Gospel to such people would be so enticing. Why, the foreign missionary going among such waiting people and into a field that is "ripe unto the harvest" ought to be able to lead numbers into the church every year! How easy to pour your life for those who are begging for the Gospel, for they have never heard. What crowds would collect about you, and how attentively they would listen! Oh, the glory of going to such a place and living among such wild tribes, and in a few years to enjoy the fruits of your labors—a whole tribe of wild men changed into sober-minded men and women with a

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school and a church and all dressed in the order!

Yes, if the above conditions did exist it would be romantic indeed, but the romance is in the minds only of the uninitiated and not an actual fact. To him who is in actual contact with the work the romance is like a mirage in the desert or like Ponce de Leon seeking the "Fountain of Youth," for he seldom or never finds those who are pleading with outstretched hands for the Gospel; and after he has told the beautiful story again and again with glowing heart still it seems to fall on the listener's ear so lightly, not meaning much to him. No, he is not seeking salvation. Do the people press upon you to hear the words? No, they must be sought. It is sometimes more difficult to get people to hear your story than it is to teach them after you get them together. You must go out after them. For instance, go into a town like Novsari, begin to sing on a street corner and a crowd soon assembles but the preaching has not as much interest as the singing and so you have a moving crowd, many stopping just a few minutes out of curiosity on their way to work. In the villages, go to a house, sit down on the veranda and begin to talk and sometimes only a few listeners, sometimes a nice little crowd assembles. Then they get anxious to go about their work and you go into another part of the village and tell the story over again. So, it is not preaching to the masses but rather personal work. The heathen are not seeking the missionary, but it is the missionary seeking the heathen because of the value of a soul.

And how can we expect those who do confess Christ to be perfect Christians? They have so far to come and so much sin all about them, and their temptations are so many. No, a church here cannot become a model one in a few short years. But as long as it keeps growing, though still being far from the ideal, yet it is far

better off than those churches who have much greater privileges and yet are "dead."

And the missionaries! There never were better people on earth! They are expected to be almost perfection if not quite, and thought to be hardly even "a little lower than the angels." They have such opportunities to be in constant communion with God, nothing to worry or annoy them. If only that were true! How the missionary finds himself losing patience and almost getting angry sometimes in spite of himself till he feels that he is almost "fallen from grace;" and sometimes he is so crowded with duties to men that his communion with his God is hindered. The missionary finds himself strictly human, and there is nothing romantic about him. Though his ideals are high, yet he, like all other men, seldom attains to them.

Yes, mission work is very romantic to the one who is very far away from the scene of action. Just as the country boy or girl looks toward the city and sees a halo encircling city life which is so much better than farming, and as the city gentleman speaks of the romance of farming, with just so much propriety the uninitiated may speak of the romance of missions.

Work is work the world over. And if the missionary should have any misconstrued notions he soon loses them, for by actual contact the "wonderful" soon gives place to the ordinary. Just as the home missionary toils day after day, struggling against sin in its most hideous forms, hoping, praying, trusting, so it is with his brother across the waters. Mission work is hard and perpetually hard work. It is just keeping at it day after day, never becoming discouraged, never doubting what the end will be.

Just as our Lord toiled in His earthly ministry, helping the weak, the poor, the outcast,—in fact all who would ac-

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cept His help,—just as He grieved over the hardness of their hearts and wept because Jerusalem would not accept Him, its Messiah, so is the missionary's life, too, among just such a sinful and wayward people, and he rejoices that he is

permitted to follow in the footsteps of his Lord and to suffer, if need be, that souls may be born into the kingdom and the Lord God be magnified even among the heathen.

Jalalpor, Surat, India.

ROUND ABOUT VYARA

By FLORA M. ROSS

Vyara is located in the Tapti River Valley thirty-eight miles east of Surat, on the Tapti Valley Railroad. The valley here is about fifteen or twenty miles wide on this side of the river. From here east it gradually narrows. To the south and east we can see the Dang hills when the atmosphere is clear. Our town is an old town of perhaps four thousand inhabitants. There are two old dilapidated walls still here that in war times surrounded strong fortresses. From the smaller of these fortresses is an old underground road to Fort Songhard, about ten miles away. The latter place used to be the petty king's residence.

On the west the Irish Presbyterian mission joins us about six miles away. On the east our territory has no definite boundary. About twenty-six miles east of us is an independent missionary who is doing good by farming and living among the people. But he cannot do much evangelistic work with this, so that field is open for us to evangelize if we can occupy it. Also to the north and south we have almost unlimited space. However, we can only hope for the present to work what lies in Baroda State on this side of the Tapti River, which territory is a long, narrow strip, and contains about three hundred villages.

In our town there are several Hindoo temples, but only one large one. The Hindoos are the most numerous religionists. There are seventeen houses of Parsees. They have a temple. There are

more Mohammedans than Parsees, but the former have no temple. Each evening their priest may be seen standing on a little elevated portico outside his house, looking toward Mecca and crying out his prayers. We can easily hear him from our porch.

Our work is mostly among the out villages. During the year and a half we have been here we have been able to reach only a very few of the near ones. During these winter months we expect to tent in some of the towns farther out.

The farm people live mostly in very small villages, in many of which there are only six or eight houses. After we go to a village a few times these people are quite open-hearted, and when not busy with their farm work they listen very well to our talk. But they are ignorant, very slow to understand and as quick to forget. In these small villages we do not get so many hearers, but they have some advantages over the larger towns in that there is not likely to be so much opposition when some become interested in the Word. As a whole this class seems quite promising. But they are great drinkers. They say they can get along with very little food but must have their liquor.

Just outside of Vyara is a liquor distillery, conducted by the government. Here the liquor is made from the thick, juicy blossom of the mhowra tree, which grows wild. Some of it is spiced to vary the taste.

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A Street Scene in Vyara. Building in Distance is Hotel Over Liquor Store. Policeman in Right Front. Dogs Lying Down That Do Not Get Up at Approach of Any One.

Besides the regular town school for boys we have in our town a girls' school that has run for several years, an Anglo-vernacular school that opened this season, and a boarding school for boys of the aboriginal or darker classes. Upon entering this boarding school each boy must pay about \$1.60. His clothes and board are supplied by the government. If he remains long enough to graduate this entrance fee is returned. The courses include seven years' work. During the ten years this school has been running one hundred boys have graduated from it, and many more have been in school for less time. Pupils from this school are generally the only persons in the farmer villages that can read or write. Within the last year the Gaekwar, or ruler, of this territory has made an ef-

fort to provide a school in reach of each village. But most of the villagers are not anxious to learn and the children are kept home to work in the fields.

There is a free government medical dispensary and hospital here. But the people seem to have somewhat lost confidence in the doctor in it, and many of them are coming to us for the simple remedies we can give. This gives us an excellent opportunity to become acquainted with

different classes. It opens homes that we could hardly hope to get into otherwise. Especially do the women and children like to come to us, for, although the women in this country are generally supposed to know very little, yet many of them have confidence in a woman who has had better opportunities.

Several days ago we gave the boys some Sunday-school lesson picture cards.



An Ordinary Village Hut Near Vyara, India.

Now, lots of the others ask for them. Bro. Ross talks to them about the pictures and then gives them each one. Thus you see we get a splendid opportunity to sow the Seed. While the boys want the cards perhaps mostly to play with yet we hope some of the seed by the Spirit's watering may bring forth fruit by and by.

In our parish we are six Christian souls (three families) among 77,000 heathen that are sitting in darkness. With our present number it will be years before we can hope to influence all these people. But our one concern and prayer is, "How may we do the most good to the most people?"

SUPERSTITION AMONG THE BHILS

By SADIE J. MILLER

Superstition is one of the questions that seems to interest all classes of people and there is a great deal of it everywhere in all parts of the world. More perhaps among civilized people than we, as a rule, are ready to admit.

The fact remains however that the lower down in the scale of civilization people live the more do they cling to all the old superstitions that have been brought from the beginning and new ones are being added to the list all the time. Hence in the low civilization among India's people we find their lives made up mostly of superstition. The very gods they worship have superstitious history. If a man falls sick it is because his god is angry with him. If any other misfortune befalls a person it is because he has done something contrary to the wishes of the god. If sick and he has no relatives near then he must not go to bed but continue at his work.

But with all the priests and false teachers is it any wonder India is full of superstitions? They verily are, in most cases, the originators of it and someone has truly said that, "the whole silliness of superstition exceeds belief."

Thank God we have an High Priest whose teaching is purity, who does away with superstition, who for slavery gives freedom, for war He gives peace. Like priests like people.

If anything happens at the sacrifice to idols a new interpretation is brought out pointing to a new superstition. For instance, if a cart creak at the sacrifice, it is the voice of evil spirits. We would say—give the cart oil and there will be no creaking.

A child is born into a home. The priest is called to name it. This is done by a certain formula, the priest pretending to use Sanscrit terms that no one of the family can understand and in most cases he cannot read at all, and if the name chance to be a favorable one the child will be a successful man. For instance if a child receives the name "Rama" which is the name of a prominent god,—good will follow him always. But the poor unfortunates are to be pitied. Some receive such names as, Nucto, meaning without a nose; or Poplie, meaning sinful; Bundu, meaning evil-doer; Unto meaning worthless.

Some however among the Bhil caste whose names may not be prosperous ones may have them changed according to the wishes of the parents but we must remember that the Bhils have only taken their religion from the Hindoos and are not so careful in carrying out all the principles if indeed there be principles. The Bhil also does not worship in temples made with hands, but under the shade of some beautiful tree is where he

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offers his sacrifices to the gods of clay and stone. They appear to have a religion very much like that of the former American Indian.

A woman must never speak to her husband by name neither does a husband use his wife's name in speaking to or of her. He will always say this child's mother or some such way of referring to her. A man came to tell us of the arrival of a new little girl in their home and he said, "I have come to tell you that Miriam's mother has a little daughter." Miriam is the only elder daughter. Another man called to his daughter but spoke not her name. When asked why he did not he said, "She is grown and to speak her name would be sin." A peculiar conscientiousness of sin. This same man comes home drunk, beats his wife and uses all kinds of profanity never thinking of such a thing as sin which might consistently be called SIN.

In sickness, no matter where the pain may be, a string is tied around the arm, finger, toe or neck carrying a meaning of cure. The peacock feather is more effectual than the string to their notion. Many come here for medicine who have first tried all the heathen remedies they can concoct together and the feather is no small part of the evidence of what has been going on.

Sometime ago a woman near here was bitten by a snake, said to be poisonous. The first remedy they tried was a liquid from the root of a certain tree. She was frightened by those who pronounced the snake poisonous and lay unconscious one whole night.

Unconsciousness is also one of the ailments which is usually termed as "evil spirit." But the first remedy proved unsuccessful and a second was called into use. She was taken to another village to an idol named Renchord Kutri. This god was once a great man possessed of powerful miraculous abilities and when

he left this world he died not, so says his history. Someone "dhooned" before this god in behalf of the woman and the priest in charge assured her recovery, which however came not.

This proving a failure another set of priests called her to come and try their remedy to whom she was taken. Instruments were played then one man made a deep wound on the top of her head with his teeth. This likewise was to be a sure cure and she went on her way rejoicing.

She really did recover and they believed it was the last remedy which did the work. But as said before, the superstitious do little or no reasoning hence they are sincere in all these formulas even though they appear foolish to others. Yet there may be some scientific principle in the idea of making an open sore on the top or the head where the blood rushes in time of excitement.

Poisonous snakes are very plentiful in this locality. If a cobra comes within killing distance and you kill him another one will make his way to you and fatally bite you. This has been tested by those who believe not the superstition and they are confirmed in the fact that it is only a superstition.

Very often a horse or cow is said to be possessed with an evil spirit and such animals are treated most unmercifully. To keep such animals in one's possession misfortune will fall to the family in some way. This too has been tested and found to be incorrect.

These are only a few superstitions compared to the many that exist but perhaps enough to show the miserableness in which such people live. With their faith based on such superstitious principles is it any wonder heathen people have so little peace and are kept in a constant anxious suspense? Thank God for those who have been snatched from its unfortunate influences and may many more be brought to the true light.

OUR MISSIONARY MESSAGE

By A. W. ROSS

India has become the field of activity for upwards of one hundred missionary societies. The work of some of these is of from one hundred to two hundred years standing. They have gathered out of heathendom a strong constituency and are making themselves felt the strongest among the strong factors for the uplifting of the land. Not only have they a large body of trusted and able workers and preachers, but their converts are proving the efficiency of Christianity to lift the people and save them. Among these missions of acknowledged strength and influence are many others of fewer years, less means and smaller field forces. Among these latter we find our own mission. True, there is a wide field and an open territory for all, but when we consider the strength of the enemy, the mighty forces of evil against which we have to work, and then compare ourselves with the strength of the old missions around us, then the question comes to us, "Has the Brethren church a message for India, have we a place in the evangelization of this land?" This question becomes all the more emphatic when we consider the fact that like we they preach to the heathen that there is only one God, and one mediator between God and man, the man Christ Jesus, so do we. No distinguishing features on the whole are apparent. Denominational lines are not drawn and that wisely, too, until he is willing to leave his evil ways, and comes for further instruction. The one great fundamental fact of Christianity, salvation through Christ, is the great and prime message of all to India and to the world.

But there is such a vast difference between Christianity and Hinduism, and the battle is so long and hard that the

missionary is liable to be satisfied with his convert only partly won to Christ. He has to make such a great step to accept the fundamental facts of Christianity that it is easy for us to ask, "Now, why should we ask any more of him?" This much is indeed good and gives every ground for rejoicing, but he should not be left to stop there, as yet he has not received the whole Gospel and consequently the whole gospel blessing. When the Lord Jesus said, "Go and make disciples of all nations," he also said, "teaching them to observe all things whatsoever I have commanded you." Acceptance of Jesus as Savior is not the whole of the gospel message, but with it goes gospel obedience. It is a lamentable fact that at home much of the Bible is set aside as uninspired and that obedience to the commandments plays such a little part in the ordinary Christian's life. Many will accept only the teachings of the Lord himself and even then interpret that according to their own fancy and likings. When men at home believe thus and teach thus what else can we expect than to find the same taken along to the mission field? Man is willing to place his judgment against God's and where he has said, "I have given you an example that ye should do to one another as I have done to you," man will explain it away or say that it is not at all necessary to do so. Right here is where we find our message to India. We believe in the whole Gospel, the Gospel of obedience in full as well as that of salvation through Christ.

As yet we as a mission influence only a small portion in this great land. In fact we are not trying to sow broadcast our belief and practice but we are quietly

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building up a native church founded on the whole Gospel, pure and simple, with the hope that in time our influence will widen out into other portions. Sometimes converts from elsewhere happen in our midst. They may go to the bazaar and not see any difference in the preaching there, but it is not long till they do see a very noticeable and striking difference in our other services and customs. Naturally they are led to inquire about it, and our brethren are ever alert to these opportunities for leading others into the light, and they not only explain but they read the plain Word of truth to the inquirer. He at once sees that he is not living in the closest fellowship possible, and asks to be accepted into the church according to the apostolic way. Year by year, as the borders of the various missions widen out and come in contact with each other the more the differences will be magnified and each called upon to explain his grounds of belief and practice. Then it will be that our message will be the more

apparent, and we hope our influence widened for the good of the land. Our message to India is the full Gospel. If it is good for us it is good for India.

Considering this fact, I think that there is no church in the world with a greater duty than the Brethren church has. "Freely ye have received, freely give." The more we believe in accepting the Gospel in its entirety, the more duty bound we are to give it to others. The same Lord that said, "I have given you an example," also said, "Go ye into all the world and preach my Gospel to every creature." We are as much bound to obey the latter as we are the former. For us not to do so means as much disobedience on our part as there is on the part of the one who disobeys in some other way. Then, Brethren, let us arise to the great work and duty of giving the whole gospel message of salvation and obedience to India and to the whole world. It is our privilege, it is our duty, and will be our great blessing.

LIGHTS AND SHADES IN MISSION LIFE

By ALICE K. EBEL.

Mission work in heathen lands by some may be thought one bright, happy march to victory, with thousands ever ready to join the ranks of Christ at the first invitation. The toils and failures, the disappointments and tears common to those who labor for souls in Christian lands are not experienced by the foreign missionary. Such may be the picture of work among the heathen that presents itself to those who have not yet learned of the universal sameness in human character. There is ever a tendency to worldliness and pride and sin. The child of God whether in India or America must withstand the wiles of the Devil and fight the good fight of faith.

Often men and women listen to the gospel story with rapt attention and seem eager to follow King Jesus. However, on learning that to follow Him means to break away from old habits of sin and perhaps to sacrifice wealth or position or family, they, like the rich, young ruler, turn sorrowfully away. While the crowd passes by, some sadly, some scornfully, some heedlessly, there are always some who are willing to deny self, to take up the cross and follow Jesus. There is always everywhere a remnant faithful to our Lord and thus the Lord's servant is encouraged to go on, striving if by some means, at least some out of the multitude may be saved. The

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missionary takes heart again, remembering that "in due season we shall reap if we faint not."

Then believers are gathered together and a church is organized which rejoices the heart of the missionary. But again Satan renews his fight. Some are tempted to turn back to the old life of idolatry and sin; others in the hour of weakness fall into sin or wrangle among themselves and quenching the Spirit proudly count themselves among the Lord's elect. Then it is that the missionary's heart almost fails him and he feels tempted to give it all up saying, "It's no use, the people will not be faithful." He feels like printing in large letters over the whole chapter of his missionary effort, "Failure," and then devoting his life to other interests.

But thanks be to God the Spirit does convince of sin and the Good Shepherd still seeks to save the lost. When the servant fails the Master Himself takes up the task to complete and perfect it. The backslider is led to repentance and confession; some who have strayed away turn their wandering feet back to the fold of Christ and others who have

grown cold are refilled with the Holy Spirit. Then the dispirited worker takes heart again, knowing that the Word of the Lord does not return unto him void. Sometimes when the shades seem thickest the light is near at hand. Difficulties, disappointments, failures are often succeeded by a revival of the faith. The seed sometimes springs up in unlikely places, truth where we looked for deception, purity where we expected lewdness and holiness instead of profanity.

Thank God for the saving remnant! Thank God for the faithful souls! Praise Him for the returning prodigal! Through our Lord Jesus Christ the church must win, though the battle wage long and sore. The kingdom must finally be established. Then, fainting heart, arise and on to victory. Church of God, pray on, toil on, till this Gospel of the kingdom shall be preached in all the world! Let Satan do his worst and foes combine to overthrow, for through Jesus is victory for the faithful. Prevailing prayer, generous giving, faithful witnessing and the nations will ere long be made ready for the coming of our glorious Lord.

INDIA THEN AND NOW

By FLORENCE BAKER PITTINGER

The spirit-filled volunteer for foreign missions eagerly acquires all the information available concerning the special field to which his heart turns. Thus there is formed within his mind a picture of the scenes that shall surround him in his future labors. India was seen with our mind's eye long ere our physical eye beheld her.

Darkness had fallen when our ship landed in Bombay harbor. Amid the hustle bustle and confusion of landing and the screams and shouts of unknown

tongues our mind was somewhat confused and only after we were in bed in our hotel had we time to think and to gather together our thoughts. Yes, we were in India. We had met some of our loved ones.

From our window we had full view of a native part of the city. With the first rays of light we were up, and it is impossible to describe our feelings as we watched the almost nude natives stirring from their slumbers. Mother earth was their bed. Some had a filthy rag or mat

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India's Dark Night. White Square, Protestants, One Million. Black, Heathen, 299 Million. This in All India.

to lie on. Some had none. The air was laden with odors not pleasant to our nostrils. Something seemed to say: Now! Are you ready to go into those low, filthy, mud huts? There are no windows and the door is so low that you must stoop a lot to get in. Do you love those who look like they never had been bathed or combed as much as you thought you did when you were in some missionary meeting at home? I sighed, turned away, breathing a prayer for mercy and looked out into the front yard of our hotel, where were trees and flowers. The sun had just risen and was casting a halo of beauty over everything. Then the thought came—why, India is beautiful after all. Just as Bro. Stover says in his book.

Nearly two years have passed since and our mental picture of India has

changed many times. And praise His holy name, she becomes more beautiful to us all the time. We love her more, because we love her people with a love more real than we knew in the missionary meeting. India is our home and we want to spend our lives in helping crown Jesus her King.

Do we have discouragements and disappointments? Yes. But there are joys and blessings so sweet to our souls. Just to hear the earnest prayer of even one of God's children who has been snatched from heathendom, fills our heart with praises to Him for having called us to this glorious work. The mud huts lose their gloomy appearance when occupied by a Christian family. The Son of Righteousness has power to shine just as brightly in these homes as He does in the most elegantly furnished home. Blessed moments they have been



India's Vast Ignorance. White Squares, Literate, 13,000,000. Black, Illiterate, 218,000,000. This in British India Only.

when we sat on the mud floor in one of the huts and ate, with our fingers, the simple food prepared by a native sister.

How our hearts go out to the thousands about us who have not yet accepted of our Jesus. The saddest part is the fact that so many are satisfied to live just as their fathers have lived these many generations. But, dear reader, this does not excuse us. It is all the more reason that we should teach them the

Truth. They sit in darkness and know it not. India needs the Savior and will accept Him once she truly realizes that she does need Him. Oh, the great need of prayer and earnestness in every child of God!!! May we pray that the understanding of the self-righteous may be opened and that sinners may be convicted of sin, and that God's will may be done in India as it is in Heaven.

Dahanu, India.

ORVILLE A. STAHL



This account of Orville A. Stahl was prepared by a fellow-student at Juniata. We overlooked that he did not sign his name and hence cannot give him credit for the well-written appreciation of one who was loved by all.—Ed.

Again God calls one of his loved ones to his reward. He has taken a life fully consecrated to His service and submissive to His will. He has said "Enough" to a soul that was in the midst of preparation for noble service. We are made to exclaim "Gods ways are not our ways and His thoughts are not our thoughts."

Orville A. Stahl was born in a quiet country village, Middletown, near Glade, Somerset Co., Pa., March 20, 1883. Here he spent his boyhood days daily acquiring the abiding truths of the Christian life from his devoted parents. Being

their only son naturally he represented their fondest hopes and aspirations. What joy must have filled their souls when Orville at the age of twelve accepted Christ as his personal Savior. This is especially true since his father is a minister and no doubt long before had consecrated him in his hopes and prayers to the noble work of winning souls. The boy's earnestness and zeal soon made him an active force for good in his community.

It was in the village school that he received his early education. Here he prepared himself for teaching in which profession he worked for two years. During the spring of 1903 he entered Juniata College as an Academy Student. His work was unbroken and in the spring of 1906 he graduated. This fall he began teaching again that he might earn money to use in continuing his work at Juniata, as it was his intention to take the Sacred Literature Course. He was only in the schoolroom six weeks when he became sick with typhoid fever and after lingering for four weeks he was called to his reward November sixth 1906.

When Bro. Stahl entered college he went about his work quietly but at the same time showing a vim and vigor indicative of a life spurred on by a purpose.

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Promptness was a strong point in his character. He was a plodder but at the same time never too busy to do deeds of helpfulness and kindness to those about him thus winning many friends. The light of his religious life was not hidden but soon sent its rays into the life about him. Every religious activity about the college received his hearty support. His work among the young men will not be forgotten, especially his work in connection with the Mission Study Committee. It was in the fall when Bro. J. M. Blough sailed for India that a burning love for souls took possession of him and he decided the one aim of his life, to be a foreign missionary. New life seemed to enter him as this purpose took possession of him. All his work in class and out of class, was permeated by his motto, "I press on toward the goal unto the prize of the high calling in Christ Jesus." His faith in God to enable him to reach his aim was unwavering. The field of his choice for work when once he would be prepared was South America. When you study the conditions as they exist there you are not at all surprised that he felt the necessity of us beginning work there.

Bro. Stahl, because of his activity in the deputation work of the Volunteer Band of the college, is known by many Christian Workers in the Middle District of Pennsylvania. It was not enough for him to know conditions in our own and other nations and his relation to them but he felt intensely the necessity of every Christian knowing and adjusting himself to this need. His own attitude, "Here am I, send me," strengthened his appeal for means and workers.

During his sickness he seemed very much concerned about the mission work. While in delirium he would be frequently addressing audiences on this subject or giving instructions to the Volunteer Band at the college. He frequently

called for the Bible to be read and from it received much strength and comfort.

While it is hard for us to recognize the purpose of God in calling him away it is enough to know that it was His will and what He wills is best. How great the grief it has caused his loved ones but how much sweeter has it made the promises of Him who can give and can take away?

Who will step into the rank where he has fallen? May more lives be prompted by the sentiment of this stanza:

"My Jesus as Thou wilt,
All shall be well with me;
Each changing future scene
I gladly leave with Thee.
Straight for my home above
I travel calmly on—
And sing in life and death
My Father's will be done."



IN MEMORIAM.

By D. W. KURTZ

One of the first young men that I met on my arrival at Juniata College in the fall of 1903 was Orville Stahl. There was nothing imposing or prepossessing in his appearance, but there was something that attracted my attention from the first. It was his integrity, his sincerity and independence which meant that he was to live his own life and not be a mere imitator of others.

My own interests lay especially in the religious and missionary activities of the student body. It soon became evident that Bro. Stahl was not only a willing adherent but a champion of the same cause. He immediately became a member of the committee which canvassed the students to join the mission classes and was throughout his stay at Juniata College one of the most ardent supporters of this movement.

When the missionaries, Brother and Sister Blough and Sister Quinter, held their farewell meeting at the college, Bro. Stahl was one who stood up as a

volunteer to go anywhere God would lead him. He immediately signed the Volunteer card of the Brethren and also of the Student Volunteer Movement. The decision with him was absolute. There was no compromise; he felt the call and he accepted it like a true soldier of the cross.

As a member of our Volunteer Band he was most faithful to duty. I never knew him to be absent from a meeting. He was often selected as one of the committees to go out into the churches to hold mission meetings. He was not a gifted speaker, but his intense enthusiasm and the obvious sincerity of his motives did command the attention and conviction of his hearers. He once told me, "Since I volunteered, my Bible has become a new book; it seems as though every chapter was a missionary chapter." He often came to me with questions and plans how we might further mission study work in the churches. He was especially interested in his home church. Many times did he speak to me and to others about the subject of creating mission movements there. The subject of missions was a constant factor in his thoughts, and prayers, and acts. Everything was shaped to further this end, which he was convinced was the true aim of the Christian.

Bro. Stahl was selected as one of three delegates to the Nashville (Student Vol-

unteer) convention held last February-March. The inspiration and help he received there was all being transformed in his mind that he might apply them to the problems of our own church. He had deep convictions that our church has tremendous possibilities for missionary endeavor, but she needs the quickening and sympathetic touch of intelligent leaders to develop and direct these powers into efficient activities.

He had finished the academy course at Juniata and was teaching this year near Meyersdale, Pa., that he might return to college next year to make further preparation for his chosen work. He was scrupulously careful and farsighted in planning his work and all his relations so as to further and not hinder his going to the foreign field.

We cannot understand why one so willing and qualified to do the work of our Lord should be taken away so soon. But possibly his own words will answer our question. When he helped to carry away the mortal remains of our beloved J. W. Swigart, Bro. Stahl remarked to me, "I am going to work so much harder." We can surely see that such a life has not been lived in vain. We can only pray that with an unfaltering trust in the beneficent sovereignty of God, his spirit and the cause he so much loved may go on through us who remain.

New Haven, Conn.

THE CAVES OF PANDA-LENA

By D. J. LICHTY

No one can visit the Nasik without being deeply impressed with the religiousness of its people. Out of a population of 25,000 about half are Brahmins, and to watch their devotions in and around the numerous temples and bathing ghats of the Godavara river is a most interesting sight. Three times each year great

hordes of pilgrims from far and near assemble at this western Benares of India in honor of some great event of Hinduism and of its heroes, chiefest of whom is Rama and his faithful wife Sita, whose legendary bathing pool and residential cave are still pointed out by the credulous devotees of the place.

THE INSISTORY

Nasik itself is a word derived from the Sanscrit, meaning nose, by virtue of a quarrel between Rama and a female giant in which the latter was worsted and unfortunate enough to lose her nose. But to the lover of history such legendary accounts (only the pure product of Hindoo imagination) cannot be of the greatest importance when nearly we have surer records of the past cut into the living rock and unobliterated by time. Such are the caves found half way up the slope of the conical hill of Panda-Lena, formerly known as "Trirasmii," five miles out from Nasik.

Though there are many other more elaborate caves in India, yet it is doubtful if any of them can show greater antiquity and at the same time present so good a state of preservation as these. From the inscriptions carved above the entrances they show an unmistakable Buddhist origin, though the devotees of Hinduism, by painting over the numerous images of Buddha and introducing a few of their own, try to make you believe otherwise. These caves date from B. C. 250 to A. D. 600, so that from their inscriptions and various carvings and drawings one may learn considerable about the religion and the trend of Indian thought at the dawn of the Christian era.

Altogether there are some twenty of these caves, of various sizes, but only several of them appear to have originally been used for worship, notably Cave 20, which contains a chapel laid off in three long aisles, divided off by two rows of octagonal columns, sixteen in a row and one in the center, with an arched ceiling more than thirty feet high. Cave 12 is small in comparison with the others, but carved in the half-circular wall is a group of the most interesting images to be seen in these caves. The Hindoos tell us that the three largest ones are Chundra, Indar, and Suria (moon, rain, and sun). Each one is guarded by two Sepoys (guards) and as many clerks sit near to

wait orders of their masters. Among the many carvings of this cave are those of various animals and flowers, principally the lotus.

The remainder of the caves from the nature of their construction appear to have been used for dwellings by the Buddhist monks and devotees, as most of them contain numerous sleeping cells, while in the floor are found holes for tying camels or horses, as well as the usual place for stamping and cleaning grain so common to all Indian homes. Some of these caves are of immense proportions, the center chambers being as much as 69x35x15 feet in dimensions, surrounded by sixteen sleeping cells, each 9x7x8 feet. Adjoining one of these larger ones, at the farther end, are two antechambers of good proportions, the first containing two huge images on either side of the entrance leading to the second, which when lit up, presents a giant image of Buddha sitting on a lion throne. This image, though in a sitting posture, is more than ten feet high, with feet two and a half feet long. The Hindoos have painted him up in glossy black and he never lacks gifts and offerings. Every cave has a fine veranda with a number of stone pillars, most of which are on or near the level of the terrace, dug twenty feet wide and more than a quarter of a mile around the hill, but several are reached only by climbing some twenty steps. On first entering the larger ones one is almost frightened by the great revibration of any sound by chance produced. So great is it that one can scarcely carry on a conversation. Whether these echoes are ever taken for the answers of the gods I cannot tell, but it would not be too much for the credulous Hindoo to think so.

Under several of these caves we found fine watering places, some moss-covered, but others containing clear spring water. These are held as sacred as the caves themselves.

THE MISSTORY

After visiting the place one wonders about the workmen who chiseled these great holes into the solid rock, leaving image after image in the walls and well-shaped pillars for support and ornamentation, and we would like to know how many men were employed and how long. But one thing is certain, that we cannot judge by the class of workmen we commonly find in India at the present time, for we know that as the Indian workman deteriorated in morality, so he has in the

mechanical arts and education. If these caves teach us anything they clearly show the inferiority of the present generation to those of the past, and we are certain that the average Hindoo need not fear about dishonoring his fathers either in skill or amount of work of which he is so fearful, when he is urged to adopt new methods and new ideas. We only wish that they were as good as their fathers, which would be several steps nearer to the truth.

ON THE GODAVARA

By NORA LICHTY

Godavara is the name of the sacred river which has its source in the western ghats, and its mouth is in the Bay of Bengal. Being a sacred river there are many temples and idols along its banks. Nasik is located on this river, about twenty miles from its source, and the city is called the "Benares of Western India."

We are staying near this river and we see many strange things every day. In the morning the people take their buffalo cows to the river for their bath. The calf generally goes along, but it stays on the bank while the cow wades into the deepest water and there slashes and plays about. After a time the man wades in and gives the cow a rubbing, and when this is completed her black skin shines. Sometimes boys grab hold of the cows' tails and are pulled along in the water. The cows enjoy it and the people think the cows do not dirty or defile the water, for the cow is sacred too. Near the bank may be seen a group of women filling their water vessels. They first scour their vessels with sand and then step a little farther in the water and fill them. At another place some may be

washing clothes. This is their daily task. They take their few clothes to the river and dash them on the stones until they are what the people call clean. For soap they use clay, mixing it with the clothes and then washing it out. At almost any time of the day boys can be seen swimming or bathing. These people are first when it comes to playing in the water.

Where the river flows through the town of Nasik the bed of the river has been cleaned, and where there was not natural stone bed, stones were put in. Temples have been built on the bank and on the river bed, and in the natural stones many idols and images have been carved. During the rainy season this is all covered with water, but in dry weather it is in plain sight. We have stood several times on the wagon bridge watching the people as they come and go. On all sides are men and women bathing and doing puja (worship), and cows are enjoying their splash. People come to the river morning, noon and night to say their prayers and give their offering of grain or flowers, or whatever it may be. The temples are blackened with age and also with sin, and we do not know the worst.

THE MISSTORY

The sins and vices of the priesthood are terrible. How long, oh, how long will it be until these people will know Christ and Him crucified! Evening and morning the bells of these temples are rung to awaken the gods from their naps.

Aside from the religious things there is a weekly bazaar held near here. People bring their wares, vegetables, fowls, grain, wood, and cattle here to sell. Each man sets up a little shop and sits and waits until someone comes to buy. As one walks through the crowd the shopkeeper yells at you to come and buy. One is always bothered with the coolies who want to carry what you have bought, even if it is a small thing that you can put in your pocket. The unpleasant thing about the bazaar is that they always ask twice the price of a thing and one is compelled to spend more time than he likes in getting them down to the right price. Such a jumble of people as there is at this place. People of all kinds and sizes. Those who are dressed and those who are not. Some who are real black and those who are not so black, the honest one and the dishonest one, the happy and the sorrowful. They go in and out, many buy and many come to see. The dogs and cattle are mixed with the people and they seem to think they have a right there, for if one does not get out of the way a cow will push him around. Several times we brushed

up against a cow who was determined to have her own way. One cow grabbed a bunch of green stuff and she ran, but the shopkeeper was after her and she dropped it. And the noise is more than the crowd. The shopkeepers yelling and the babies cry, and then the people do not have very gentle voices, and sometimes in common conversation they will be yelling at the top of their voices, and a stranger would surely think there was a quarrel on hand, but it is all done in a friendly way. One day as I was standing in the crowd, near me was a woman whose baby was crying loudly. The woman thought to hush the child she would offer it to me—and the child hushed, for it was scared too badly to cry any more, and the woman laughed. When a grain man makes a sale it is interesting to watch him measure out the grain. They have a two-pound measure which they call a seir. Forty seirs make a muaund. When they make a sale and count out the measures they sing as they count, repeating each count every time, so that there is no mistake and their song is not at all unpleasant to hear. They always give good measure.

On one side of the river is the city and on the other side are some nicely-tilled fields. The farmer is busy and his tobacco and grain look nice and green.

Nasik, India.

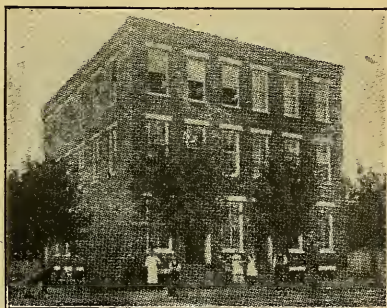


EDITORIAL COMMENT

IN BUSINESS FOR OUR KING.

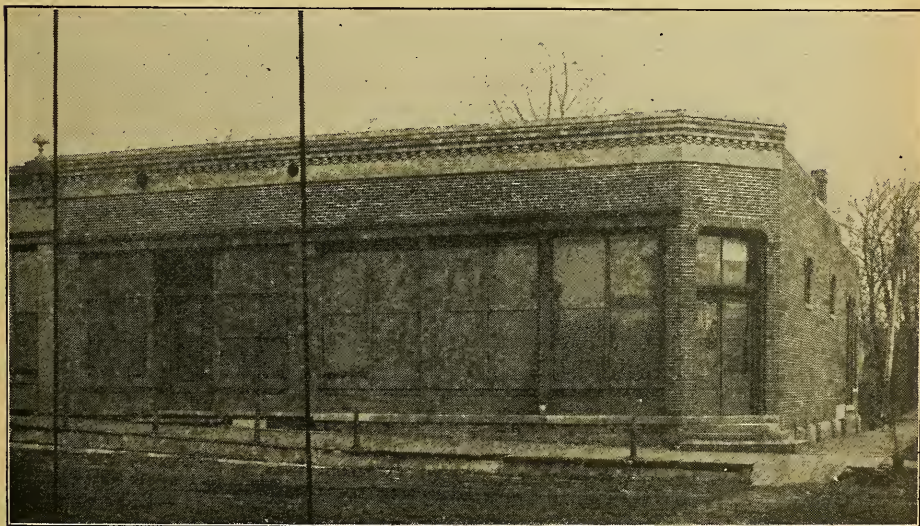
No higher ambition can swell the breast of any child of God than to do all the good he can to the greatest possible number of people. One does much in living a godly life in a community. He does more if he is a preacher of righteousness. His field greatly enlarges if he goes forth as an evangelist. Yet in these three he is limited to personal presence and contact. There is a field beyond untouched by these avenues. This field is reached only through the press. It is limitless, and each writer is limited in it only by his own ability to catch the eye of the multiplied thousands within his reach.

Noting with more or less degree of clearness the scope of such a field, men like Henry Kurtz and later James Quinter toiled against many limitations, difficulties and discouragements to help



Pilgrim Press, Huntingdon, Pa.

their fellow-brethren to higher ideals. First in Ohio, then in Pennsylvania, their efforts were felt in the fifties and sixties of the past century. No picture even in memory's tablet is left of the early places of labor of Bro. Kurtz. The earliest now within reach is the Pilgrim



Between Two Lines, Brethren at Work Office in Lanark, Illinois.

THE MESSENGER

house at Huntingdon and the Brethren at Work office at Lanark, illustrations of both appearing herewith. The first story of the Pilgrim building was used for printing and the second story as a home for one of the editors. This mention is made to draw attention to the extent of the business in those days. When Brother Moore, now office editor of the Gospel Messenger and then one of the editors of the Brethren at Work, was shown the photograph of the building in which the western paper took its start, he smiled and said, "All the machinery we had those days could have been put on a dray and hauled off at one load." In 1880 the Brethren at Work moved to Mt. Morris. Its financial condition drove it "under the hammer." It was taken by D. L. Miller and Joseph Amick and together they put \$10,000 into the business, to put it on its feet again. There was no promise of it being a money-making concern; but they were men of faith and conviction,—faith that our brethren would rally to a good paper; conviction that the paper should be pushed as one of the greatest opportunities of awakening the church to her greatest possibilities. Their faith was not misplaced and their conviction deepened with the years. God blessed their enterprise.

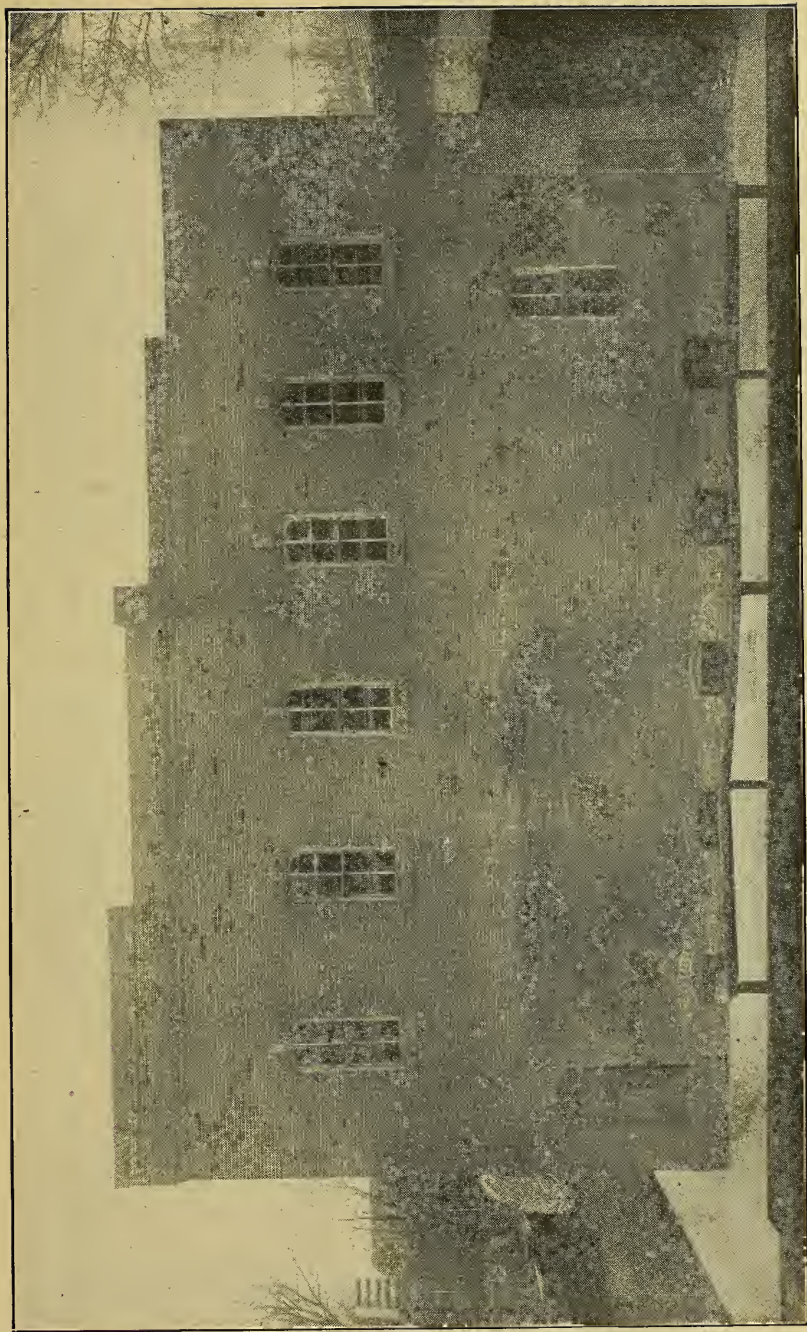
Meanwhile the eastern paper, the Primitive Christian, held up the high tone which such men as James Quinter, H. B. Brumbaugh and J. B. Brumbaugh could so ably make for it. But it was not long until the managers of both papers saw the possibility of division growing out of two papers, that there was more room for havoc by having both than there was good to be gained, and true to their highest ideal of serving God and the greatest interest of the church, these men came together and agreed to consolidate and have but one paper. That was in 1883. The capital invested at this time was \$31,000. The

Gospel Messenger was the result of this union. The bindery was kept at Huntingdon but the Messenger was published at Mt. Morris.

The business now grew more rapidly than ever. Sunday-school supplies were added one by one to the output of the western house. The printing house first built on the corner of the college campus was soon too small and addition after addition was made to it. The business paid its stockholders good dividends annually.

But the stock company had members whose ideal was not personal aggrandizement but the highest interests of the cause of Christ. Under the direction of such ambitions grew the stronger conviction that the church should own and control her own publishing interests and that private individuals should not profit from the business of the King. Having this conviction planted as deeply in the heart as the former of greater good, these same brethren set about educating the church to the point where she would be willing to accept the publishing interests. It is needless for the purposes of this article to explain the details of how this was done, and how reluctantly it was accepted by many, and with what sincere though mistaken opposition some gave this move. The transition was made in 1897. And after two years of good returns, which greatly increased the possibilities of the mission board in whose control the House is, all fears passed away and a most enthusiastic support has ever since been given.

Mt. Morris proved not a good location for the broader ideals of the business. Elgin was selected because of its superior transportation facilities and close proximity to Chicago, the center of western trade. In 1899 the entire publishing interests were moved into what appeared then a spacious building in Elgin, especially erected for its needs.

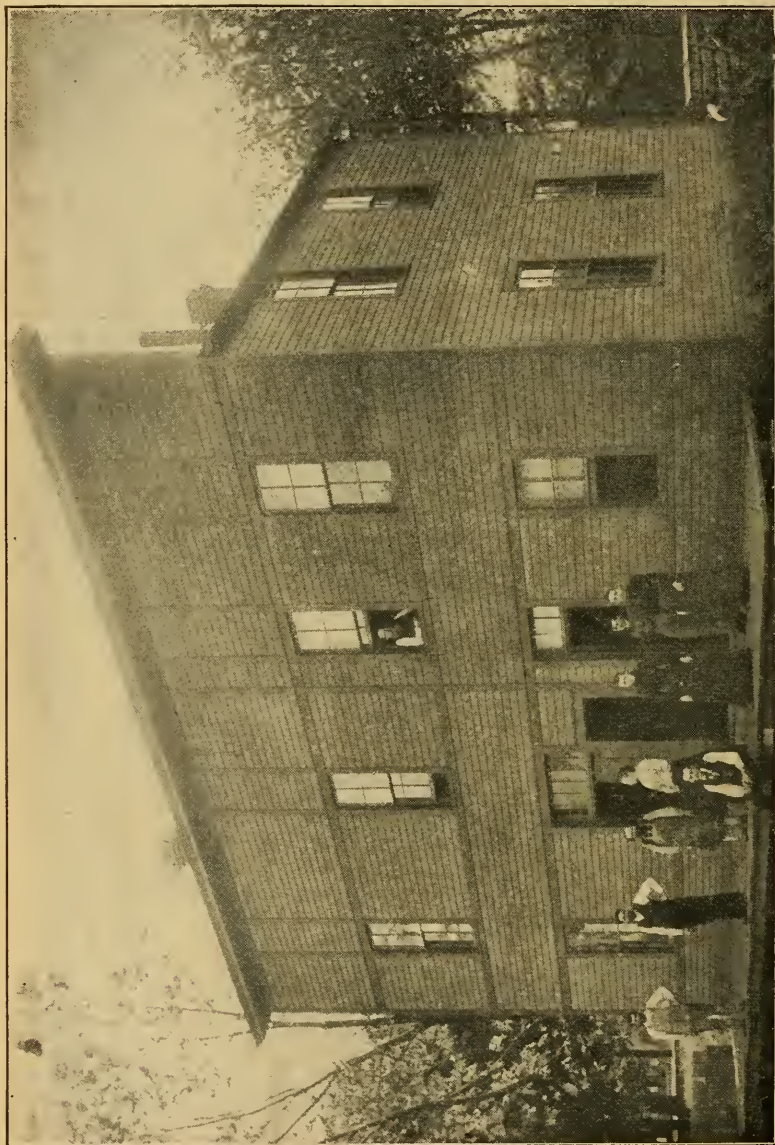


Upper Floor, Now Used for Opera House, Where Printing Office Was First in Mt. Morris.

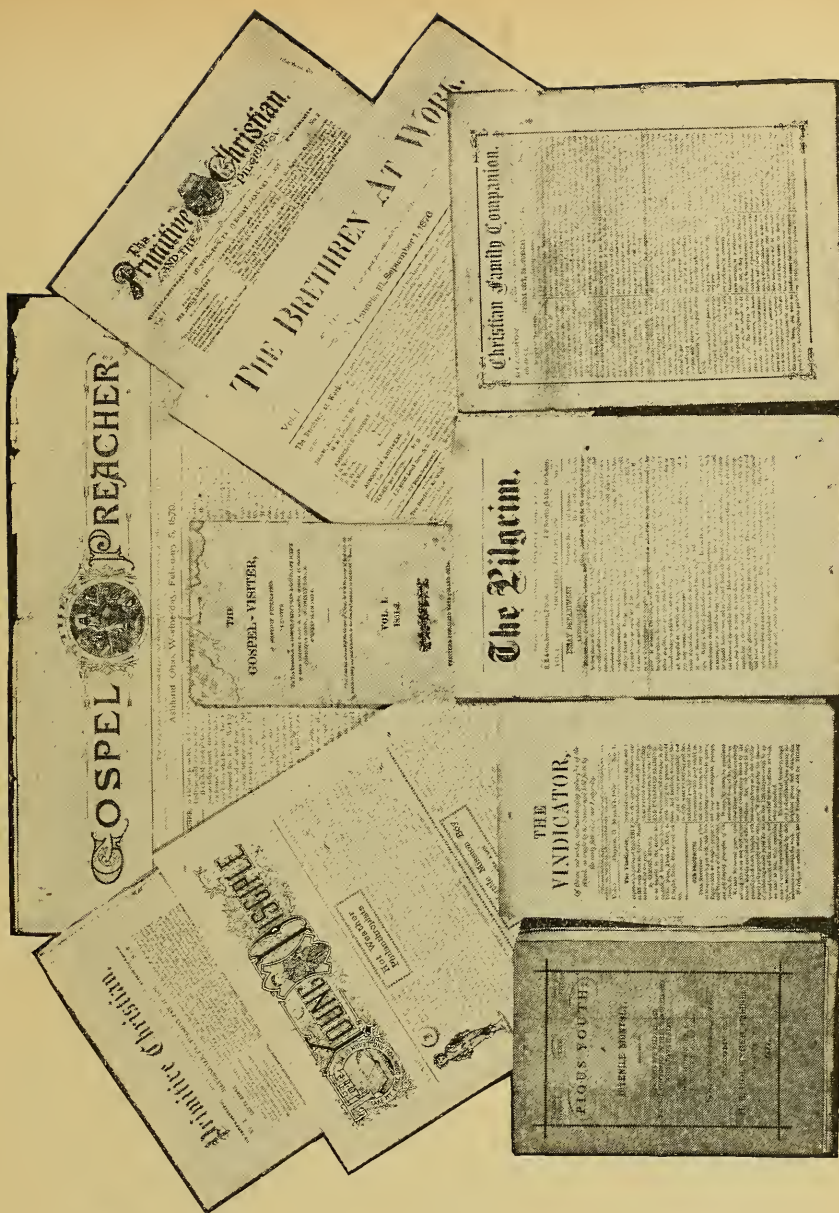
THE MISSTORY

However, it was but a matter of a short time until an addition was made. Then another. Then two years ago, large improvements a little more than doubling

the former floor space were added. Those in charge thought that surely this would suffice for a while; but in less than a year it was apparent that more



Brethren Publishing Company Office on Northeast Corner of College Campus, Mt. Morris, Ill. To this were added several additions. This building was torn down, December, 1906.



Some Periodicals Once Issued. These Will Recall Pleasing Memories to Many of the Older Members.

room was needed. Pursuant to the needs of the business, an entirely new section to the north was added.

The old part, or what was standing when the Annual Meeting was at Springfield, had 23,280 square feet of floor space. The part added this summer has 30,130 square feet. The present

building affords three fine working floors and one stock room floor, each containing in round numbers 13,000 square feet. The first floor has room for fifteen large presses beside stock room for paper; the second floor for mailing room, bindery and business offices; the third floor for composing and

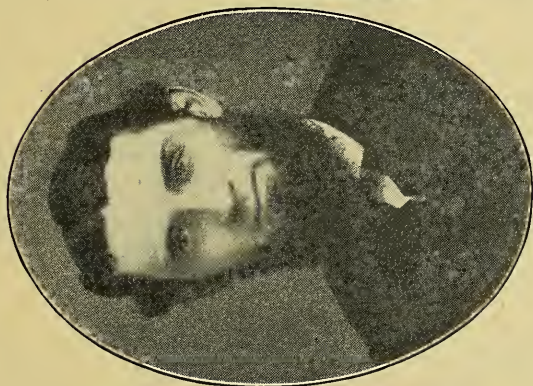


Periodicals Now Issued by the Press at Elgin, Ill.

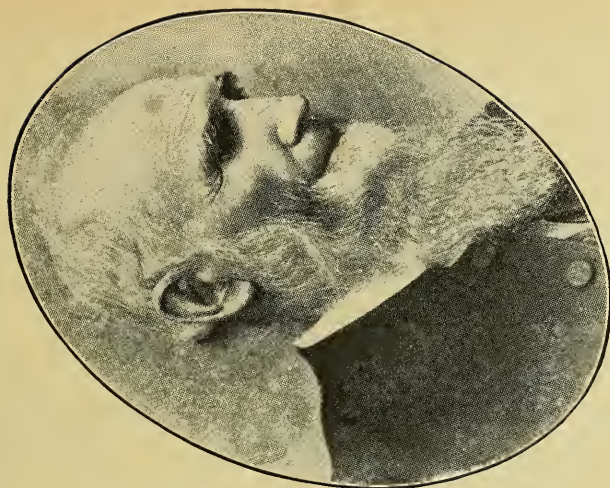
Three who were prominent when the papers were consolidated in 1883 and are not now with the House.



J. Amick.

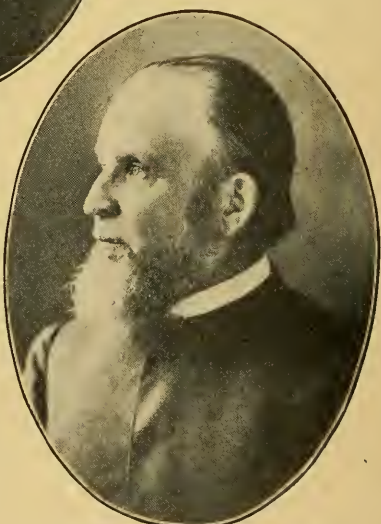
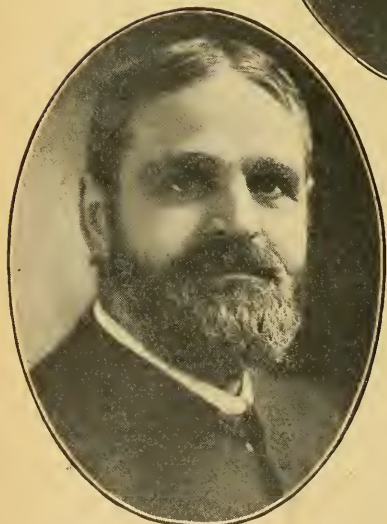
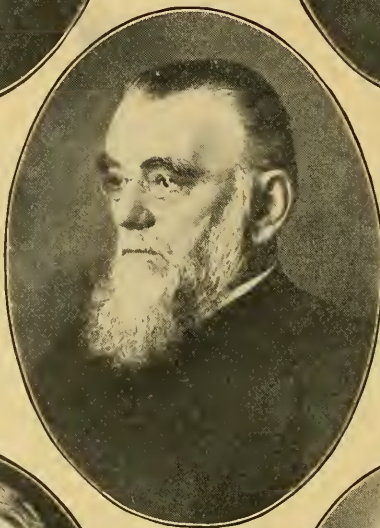
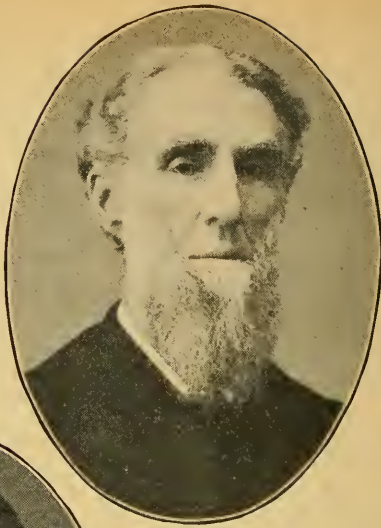
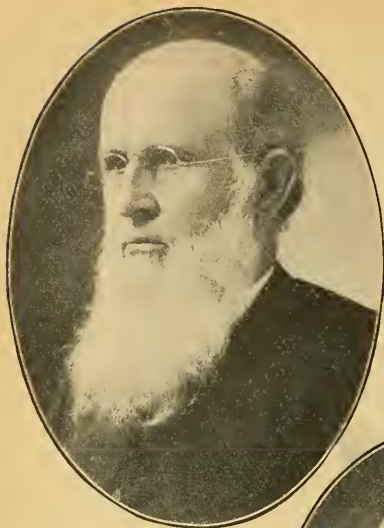


J. B. Brumbaugh.



James Quinter, Deceased.

SOME VETERANS STILL IN SERVICE



J. H. Moore, Office Editor.
Gospel Messenger, 23 Years Service.

H. B. Brumbaugh, Editor.
Gospel Messenger, 37 Years Service.

D. L. Miller, Editor in Chief.
Gospel Messenger, 26 Years Service.

Samuel Eshelman, Foreman.
Mailing Department, 27 Years Service.

L. A. Plate, Foreman.
Composing Room, 30 Years Service.

THE INSISTORY

editorial rooms. The building faces the east, nearly. The north side is seen from the main street, dividing the city north and south, though there is a stretch of nearly two hundred feet of ground between the building and the street, owned by the church. Some of this land is seen in the right of the picture which shows the east front and north side, and the railroad running along the west end.

Was the enlarged building needed? This can be answered both "No" and "Yes." "No" would be the answer if the management proposed simply to do the printing which the church alone affords. The old building would have been ample for some years. It has, however, from the beginning been the policy of the House to do such outside work as was within its reach. Moving to Elgin put the House next to immense quantities of such work in Chicago, and unsolicited, large contracts came to the House and asked admission, contracts that would have kept the entire force alone busy from one to three months, without printing a Messenger or anything else, and had to be turned away simply for the want of facilities. December 1, anticipating the enlarged facilities not later than January 1, the manager accepted a job of printing that will require over a million impressions to complete it.

This is but an instance of what is within reach. The business does not have to contend with high rents, cramped quarters, and labor troubles, which so greatly embarrass the Chicago printer. As a result a fair margin is realized for the work and the money invested. Every one who has followed the annual reports of the Committee knows of the good income the invest-

ment in the Publishing House has been to the missions of the church. But not all has been turned over each year, but some has been held in reserve for just such emergencies like this and others, and this latest improvement goes up without a dollar of indebtedness.

Its employees are well compensated, considering everything. Nevertheless some of the upper workmen in every department might go out into the world and receive much larger salaries at once. But there is a higher ideal before them. This is the church's work. The business is for her King. The income is for the promotion of the kingdom and not the enrichment of individuals. Under such ideals each one has his shoulder to the wheel and is doing his best.

This account, brief and inadequate, these illustrations of a wonderful growth, are not given here in a boastful spirit. Far from that. The entire article has been prepared simply to recount how marvelously God has dealt, first, with the men of faith who took hold of this work when the church had no thought of touching it; second, with the church she was willing to make use of this avenue of carrying forward the blessed news of the coming kingdom of Christ. Who would think of doing without the church periodicals! How much less, then, dispense with that which produces them.

It is business for our King. His seal of approval is upon it. Since He has so abundantly prospered it, and its growth is far beyond the largest expectation of the youngest dreamer among us, shall we not praise God for what He has done for us, expect still greater things of Him, and go forth in faith believing they shall be ours?

BRETHREN PUBLISHING HOUSE



The Publishing House as it Was Completed, Jan. 1, 1907.

THE MISSTORY

INDEX TO VOLUME VIII.

Instead of mailing the index to Volume VIII to each subscriber, we have thought it more economical to state that those desiring to place the index with their file can have it for the asking. A postal will at once bring a copy. Address Brethren Publishing House, Elgin, Illinois.



FIVE HUNDRED DOLLARS FOR INDIA.

A brother and his family in Nebraska send \$500 as a Christmas gift to the India field. They want the money used as the building and missionary committee in India may direct. This certainly is a generous gift, not only appreciated by the committee but it will be greatly encouraging to the workers in India.



THIS INDIA NUMBER.

It is safe to say that this is easily the best number of the Visitor yet published. For the scope of the articles on India all credit belongs to the workers in India. It was gotten up among themselves and agreed upon and the contributions forwarded. Those who read all of them will learn much about the India work they did not know. It is a splendid number from that standpoint to lay away for reference.

Then there is the illustrated account, though brief, of the publishing interests of the church. Who in the church is not deeply interested in her progress? For the work the House is doing is done for the church as a body, of which every member is a part.

Because of these special features, show this number to your friends. Announce its value from the pulpit. Readers may depend upon it further, that

every succeeding number shall try to be more interesting and valuable than this one.



Lordsburg, Cal., Dec. 11, 1906.

Dear Brother: Realizing that a number of our Sunday-school pupils were at an age when it is time to choose the "narrow" or the "broad" way, and accordingly walk upward, nearer and nearer to Jesus every day of their lives or the reverse, our Sunday-school superintendent, Bro. E. T. Keiser, brought the matter of observing "Decision Day" before the teachers of the Sunday school. After due consideration, Nov. 11, 1906, was named as the day. In the meantime each Sunday-school teacher, and the Mission Band teacher as well, put forth every effort to work up to this day. We ran against obstacles and called on some of our home ministers to help us out. Here is part of the visible result: On the evening of our "Decision Day" seven of our boys publicly confessed Christ. "The fields are white unto the harvest" was on dozens of lips as they left the church that evening and ere another evening rolled around a series of meetings had been arranged for. Monday evening two more boys came out and Tuesday two dear little motherless girls, and so on until the end of the second week we had fifteen applicants for baptism and one for reclamation. What a time of joy among the Sunday-school toilers, how the tears of joy coursed down our cheeks unbidden as we saw one after another whom we had prayed with and for, for years, and tried to spare no efforts in any way, make the good choice. There are still a few who were not quite willing to renounce Satan, but we are praying for them.

Yours in His name,

Grace Hileman Miller.

THE MISSTORY

MISSIONS IN THE SUNDAY SCHOOL



Pigeon Creek House in Ten Mile Congregation of Western Pennsylvania.

Pigeon Creek Church Was Built in 1860 by the Ten Mile Congregation. Then Many Brethren Lived Near the House. Now But One Member Lives Within Three Miles. The Community Gathers, However, to Worship Regularly in Christian Workers' Meetings and Sunday School Each Lord's Day.

January 6, God the Creator.

Genesis 1: 1-25.

"Let there be light." This has been one of the earliest concerns of God in the creation. He sent a flood of light into this sinless world and Adam and Eve lived in the joy of its fullness, both as pertains to natural and spiritual things.

Spiritual darkness was introduced. The soul of man was blackened through the fall. This darkness has clouded man's spiritual sky ever since. But God did not want to see man without the "light of life" within him. So from the beginning the promise was given as a "beacon of hope," a ray of light lead-

ing to the "perfect day."

The day came in Christ Jesus. He urged that "this light that lighteth every man that cometh into the world" be carried broadcast into the earth. As a mighty-to-make-bright Sun of righteousness He would shine throughout all the earth, but the indifference and carelessness of His followers so far has eclipsed over one-half of earth's millions and they are still in darkness.

As this lesson of creation is studied, ask yourself, "Am I engaged earnestly in reflecting the light of Christ in the world or is my indifference such as to increase the darkness towards a total eclipse?"



Brethren Church, 5th Ave. and E St., West Grove Addition, Spokane Washington. Sunday School and Christian Workers' Meeting Every Sunday, Preaching Every First and Third Sundays, Sisters' Aid Society Every Two Weeks. At present they Have No Resident Minister.

January 13, Made in the Image of God. ise. Gen. 3: 1-6, 13-15.

Images! The world is full of them. How strange too that the Creator would make man in His own image, and then man want to despoil it by all sorts of sinful life.

Look at that saintly, white face, fringed over with the white of many winters. See the lines of piety, with scars of sin absent. The heavenly look, the kindly expression, the far-away reach of the soul into an expectant and glorious future. Note the contour of the mouth, telling without understanding how, that those lips have spoken words of praise to their Creator, lo, these many, many years—always. You say, "A saint." Perhaps so. Or one angelic. Who knows how true this may be too! The expression of God's goodness and love incarnate, some one else

says. Indeed and we shall not know until we are over there how near this saintly one has through Christ regained all that was lost in Adam and how near a perfect image of God he now is.

For contrast this godly one with the ungodly man. True, both have bodies shaped very much alike. But see the evil fire of the eye,—the sensual devilish expression of the mouth, the restless movement of a guilty life,—yea, one almost looks instinctively for cloven hoofs instead of the feet. A devil! Yes, no image of God is seen there. Such are the world's heathen to-day. Groping in darkness and ignorance and sin.

Images? Yes, there are millions of them. Every Christian carries them. The image of Christian liberty on every dollar, and it is worshiped instead of being used to restore the image to likeness of God.



Some of the Spokane, Wash., Sunday School. Mary Furgeson's Juvenile Class Standing and Elsie Ashenbrenner's Class Seated.

January 20, Man's Sin and God's Promise. Gen. 3: 1-16, 13-15.

What can better illustrate the preciousness of the promises of God than the following incident taken from the "Illustrated Missionary News:"

Bishop Fowler, a notable figure in Chinese missions, relates the following story:—"A Chinaman was converted, and after he had studied the New Testament not a little, he felt called to preach, to tell his countrymen the good news. He went into the crowded street, mounted a little box, and began to preach. Soon a mob gathered, knocked him down from his box, beat him, dragged him through the city, and threw him over the wall for dead. He came to, went down to a little brook and washed off the blood and dirt. Then he prayed, 'Lord Jesus, what wilt Thou have me to do?' Having, as he felt, received his answer, he went straight back to the same street, mounted the same box, and preached again. Again the people treated him as before. Again he revived, washed away the dirt and blood, and

said 'Lord Jesus, what wilt Thou have me to do?' Back he went to the same little box, and preached as before. Again the mob rallied, and beat him down. The magistrate sent the police, who put him in a gaol that faced on a little open square, on which the mob gathered, howling and throwing up dust. He put his hand out through the grating of the little window and beckoned for the mob to be quiet. When they quieted a little, he pressed his bruised and bleeding face up against the grating and said: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ to testify the Gospel of the grace of God.' He conquered that mob by the power of a deathless love; and now, at his own request, he has been sent to that people as his regular charge.



January 27, The Story of Cain and Abel. Gen. 4: 3-15.

Might it have been that Cain's sin was

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disobedience in tithing? One thing is sure, tithing was instituted of God long before Moses lived and wrote it down as a law to be observed by Israel. For Abraham and Jacob tithed. Note the text also. Cain brought "of the fruit of the ground" Abel "brought of the firstlings of his flock and the fat thereof." It was not that God required blood as an offering that Cain failed; for first fruits were accepted as well as firstlings of the flock. But does it not sound very much like Abel conformed to a law which God gave man at the beginning, and which Moses at the close of the book of the law makes mention so as not to be overlooked, rather than a new law for Israel to observe, and Cain showed the wrong spirit—a real lack of faith by bringing "an offering of the fruit of the land" instead of bringing the tithe that was holy unto the Lord. Lev. 27: 31. And might it not further be

possible, if tithing was thus begun by God in the beginning that it comes over even to-day as does the law of marriage and under the Christian dispensation when all is regained through Christ, when we are redeemed and live for Christ and not ourselves, when we are commanded to seek first the kingdom, to strive "to be rich in good works,"—that many Christians to-day are committing the same sin Cain did by using the tenth for their own purpose when holy to God it should be given unto His work as well as the balance used for the promotion of His kingdom. Is it really not a serious question to consider whether he who does not in this dispensation give at least a tenth, does not live by faith, and is guilty of the blood of his heathen brother who dies without Christ? Think prayerfully on this and study the Word to get its real meaning.

OUR COLLEGES

MT. MORRIS COLLEGE

By C. W. Slifer.

Since you last heard from us our Missionary Band has been doing some very good work by visiting surrounding churches and securing pledges for the Wisconsin field. Already these pledges amount to more than \$100 and the Band is not half through. Their manner of presenting the subject has a great deal to do with their success and our people are realizing more and more the great need of help and what great results are obtained.

Our Missionary Society gave a very interesting program some time ago. I will give you the program and some of the things of importance that were said.

Life and Labors of Sister Nora Arnold—Lichty—Sister Etta Arnold.

Consecration—Bro. M. W. Emmert.

Sister Miller has known Bro. Lichty for some time and although she was taking the place of her husband and only knew a few days before that she would speak, still she gave a very interesting and much appreciated talk. Among other things she told us was that Bro. Lichty was always ready and willing to do all he could for the church and the school. He could always be depended upon and used much tact in his work. God soon recognized in him a worker that could be depended upon and he was called to India. Sister Etta Arnold gave us some very good things from the life

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of her sister. She has always been interested in Sunday-school and church work since she was old enough. She united with the church at the age of fourteen and even from a little girl up has had for her aim the work she was chosen for later. After she was chosen to go, she said, "It is a privilege and I do not feel like it is a sacrifice on my part; my parents are the one that are making the sacrifices." She meets every trial bravely and trusts in her Savior at all times.

Rev. M. W. Emmert told us that we should be more closely united with our representatives and should not only carry on a correspondence with them, but should hold them up to God in our prayers. They need our support, but they need the support of our prayers more than anything else and this is something that we can all do.

A special prayer was offered for the recovery of Bro. and Sister Lichty and we have already heard that our prayers are answered and that they have improved very much. Let us not forget that those we have given work to do in foreign or home fields appreciate our prayers more than anything else, and this we can all give.



CANTON BIBLE INSTITUTE.

By Cora M. Horst.

Our school work is moving along very nicely at present, the students becoming more and more absorbed in their work as the year advances. A spirit of industry characterizes the student body, so much that the "drone" is not found among our number. All have a high and lofty aim in view, towards which they are earnestly striving.

The attendance at Sunday school is gradually increasing, and the interest continues to be good. On Nov. 18th the school observed Rally Day. A very interesting and instructive program was

rendered. Four of our Sunday-school pupils have been brought into the fold of Christ since the opening of school. We are looking forward to our coming Bible Term with interest. The first week will be held the Sunday-school Teachers' Institute of Northeastern Ohio, beginning on Jan. 1. Jan. 5 will be Sunday-school Day, for which a program has been arranged. The topics will be discussed by some of the workers from the district. Eld. J. G. Royer will have charge of the instruction in Sunday-school work. The second week in January will be devoted to Missionary and Ministerial work. Bro. Galen B. Royer will have charge of the Missionary work. January 8 will be Missionary Day and January 12 Ministerial Day.

Our Missionary Society now meets every week for mission study. We are now engaged in the study of Africa as a mission field. The more we study the conditions in Africa, and the immense size of the continent, the more do we realize the truth of "The harvest truly is great," and the sad words which follow, "the laborers are few." This is forcibly impressed on our minds when we learn that there are only about nine million Christians in Africa to cope with ninety million Mohammedans; besides the fifty million souls who are yet in heathen darkness.



McPHERSON COLLEGE.

By Bruce A. Miller.

The work of the missionary department of our school is moving along nicely this year. One encouraging feature of the work is that the students take a more substantial interest. We have about ninety students enrolled in mission study, divided in six different classes, the classes reciting once each week. Our plan is to canvass every student en-

(Continued on page 80.)



OH LAND OF IND!

By Adam Ebey.

Oh land of Ind, so foul, so fair,
What would thy blessings be,
Were every house a house of prayer,
And bowed to God each knee!

Why must the years drag longer on?
Why waiteth God for thee?
He loveth thee and gave His Son
To set thy captives free!

Within thy borders, long and wide,
But few have chosen well.
The millions still are on Baal's side,
The side of death and hell.

The Hindu loves his hoary hills,
His customs and his caste.
The Sword used rightly cuts and kills
And victory wins at last.

Although the Church of God is weak,
The Church's God is strong.
The few who do sincerely seek
Will turn a mighty throng.

Our missionaries are but men;
So few are Spirit-filled.
When all are filled, and not till then,
Will Hinduism be killed.

The servants of the government
Oft use the natives rough.
"If such religion is God-sent,
We want none of the stuff."

Why India not evangelized?
A hundred reasons are.
And he who thinks is not surprised
These reasons prove a bar.

But courage, brother, sister, dear;
The Spirit once outpoured,
Whole nations soon shall learn to fear
And serve the Holy Lord.

Till then the few who live aright,
Must preach the Way of Life;
Must witness bear, must wage the fight,
Where enemies are rife.

Till then the ranks of darkness boast
That numberless they are.
But they who have the Holy Ghost
In strength excel them far!

When once the Gentile's time is full,
Then comes our time of joy.

Oh Church of God, together pull,
And all your strength employ,

To show the Hindus that the Lord
We love is God alone.

A life of peace and true concord
Will Christ in them enthrone!

Dahanu, India.



TI-TO AND THE BOXERS.

(A True Story of a Young Christian.)

It was late in May when we last saw Ti-to's father. He was attending the annual meeting of the North China Mission at Tungchou, near Peking, when word came that the Boxers were tearing up the railway between Peking and Pao-ting-fu. For twelve years he had been the pastor of the Congregational Church in Pao-ting-fu, having been the first Chinese pastor ordained in North China. Without waiting for the end of the meeting, he hastened to the assistance of the little band of missionaries.

During the month of June dangers thickened about the devoted band of missionaries and Christian Chinese who lived in the mission compound not far from the city wall of Pao-ting-fu. There was no mother in Pastor Meng's home to comfort the hearts of the children living face to face with death. But thirteen-year-old Ti-to, the hero of our story, was as brave a lad as ever cheered the hearts of little brothers and sisters. Straight as an arrow, his fine-cut, delicate face flushed with pink, with firm, manly mouth and eyes that showed both strength and gentleness, Ti-to was a boy to win all hearts at sight.

By the 27th of June it was plain that

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all who remained in that compound were doomed to fall victims to Boxer hate. Pastor Meng called his oldest boy to his side, and said: "Ti-to, I have asked my friend, Mr. Tien, to take you with him and try to find some place of refuge from the Boxers. I cannot forsake my missionary friends and the Christians who have no one here to depend upon, but I want you to try to escape.

"Father," said the boy, "I want to stay here with you. I am not afraid to die."

"No," the father replied. "If we are all killed, who will preach Jesus to these poor people?"

So before the next day dawned Ti-to said good-by and started with Mr. Tien on his wanderings. That same afternoon Pastor Meng was in the chapel when a company of Boxers suddenly burst into the room and seized him. A Christian Chinese who was with him escaped over the back wall, and took the sad tidings to his friends. The Boxers dragged Pastor Meng to a temple, and there, having learned that his oldest son had fled, they tortured him to make him tell Ti-to's hiding place. But the secret was not revealed. In the early morning scores of Boxer knives slowly stabbed him to death, and the face of the Master smiled upon this brave soul, "faithful until death."

Three days later, a bright Sabbath morning, there joined him in that happy home four of his children, his only sister two of her children, and the three missionary friends for whom he had laid down his life.

But what of the little one who had left home four days before? Determined that not one member of his family should be left, the Boxers searched for him in all directions. But Mr Tien had taken Ti-to to the home of a relative only a few miles from Pao-ting-fu, and they escaped detection. This relative feared

to harbor them more than two or three days, so they turned their faces northward where a low range or sierra-like mountains was outlined against the blue sky. Seventeen miles from Pao-ting-fu, and not far from the home of an uncle of Mr. Tien's, they found a little cave in the mountain side, not high enough to allow them to stand upright. Here they crouched for twenty days. The uncle took them a little food, but to get water they were obliged to go three miles to a mountain village, stealing up to a well under cover of darkness. In that dark cave hunger and thirst were their constant companions, and the howling of wolves at night made their mountain solitude fearsome.

Ti-to had lived five days in this retreat when word was brought to him that father, brothers, sisters, his aunt, his cousins, and all the missionaries belonging to three missions in Pao-ting-fu had been cruelly massacred, and that churches, schools, homes were all masses of charred ruins.

After twenty days of cave life, Mr. Tien's uncle sent them warning that Boxers were on their track and that they must leave their mountain refuge immediately. Then began long, weary wanderings toward the southwest over mountain roads, their plan being to go to Shansi. One day in their wanderings they had just passed the little village of Chang-Ma, about sixteen miles south of Pao-ting-fu, when a band of Boxers, some armed with rifles, some brandishing great swords, rushed after them shouting: "Kill! kill! kill the secondary foreign devils!"

Escape was impossible. Before this howling horde had overtaken them, a man who was standing near them asked Tito, "Are you a Christian?"

"Yes," the boy replied. "My father and mother were Christians, and from a little child I have believed in Jesus."

"Don't be afraid," the stranger said; "I'll protect you."

Then the Boxers closed about them. Mr. Tien was securely bound, hand and foot. Ti-to was led by his queue, and soon they were back by the Boxer altar in the village. When the knives were first waved in his face, and the blood-thirsty shouts first rang in his ears, a thrill of fear chilled Ti-to's heart; but it passed as quickly as it came, and as he was dragged toward the altar it seemed as if some soft, low voice kept singing in his ear the hymn, "I'm not ashamed to own my Lord," and all fear vanished.

When they commenced to bind Mr. Tien to the altar, he spoke no word for himself, but pleaded most earnestly for the little charge committed to his care, telling how all his relatives had been murdered, and begging them to spare his life. Perhaps it was those earnest, unselfish words perhaps it was the boy's gracious mien and winsome face that moved the crowd, for one of the village Boxers stepped forward, saying: "I adopt this boy as my son. Let no one touch him. I stand security for his good behavior."

Twenty of his neighbors, though themselves Boxers joined him in this guarantee. So Ti-to was snatched back, as it were, from the very jaws of death. And his noble friend, Mr. Tien, saved himself in saving the boy, for the Boxers released him, bidding him fly immediately, as they could not protect him from other hands.

Ti-to's deliverer was one of three bachelor brothers, all notorious bullies, the terror of the region. But it was evident that Mr. Chang's heart was completely won by the boy. For three months he kept him in his home, tenderly providing for every want. Let Ti-to tell the story of those days in his own words: "Of course I could not

pray openly. But sometimes when my adopted father was away with the Boxers on their raids I would shut the door tight and kneel in prayer. Then every evening when the sun went down I would turn my face toward the west, and in my heart repeat the hymn:

'Abide with me: fast falls the eventide;
The darkness deepens: Lord, with me abide.'

But finally my adopted father noticed this, and asked: 'What do you mean by turning your face toward the sunset every night? And after this I didn't dare do it any more. Mr. Chang was in Pao-ting-fu when my father was killed, and told me how they stabbed and tortured him. I supposed that my uncle and his wife, who had gone to Tungchou, had been killed too, and all the missionaries in China. But I knew that the people in America would send out some more missionaries, and I thought how happy I would be sometime in the future when I could go into a chapel again and hear them preach."

But Ti-to had not long to wait for his day of joy. In October expeditions of British, German, French, and Italian soldiers from Peking to Tien-tsin arrived at Pao-ting-fu, and the Boxer hordes scattered at their coming. Soon to the brave boy in the the Boxer's home came the glad tidings that his uncle was still living and had sent for him to come to Pao-ting-fu. Mr. Chang loved the boy so deeply that he could but rejoice with him, sad though he felt at the thought of parting with him. Fearful of some treachery or of harm coming to Ti-to, he went with him to Pao-ting-fu, then returned to the village home from which the sunshine had departed.

Later Ti-to studied in the Congregational Academy in Peking, and then in Japan. He is now an earnest teacher of that faith, Christianity, for which he so bravely faced death.—Selected.

THE WORLD FIELD

AN ALL-NIGHT PRAYER MEETING AND ITS RESULT.

An Incident of the Madagascar Revival.

There are many diviners or witch-doctors among the Betsileo, and as they are generally clever in reading character, and know a great deal about the "ins and outs" of their more ignorant neighbors, they amass money and become rich on the gifts brought to them. They claim to cure the sick, to expel evil spirits, to arrange fine weather for journeys, and to have power over life and death.

One such diviner has long had great influence in this district. He was a bitter enemy to the Christians, trying by all means to belittle their work and to prevent others from joining them.

As his bad influence was constantly experienced, the Christians of three adjoining villages close to this town determined to use against him the only weapon they possessed—prayer. They had come under the influence of the recent spiritual awakening, and felt certain God would hear them if they prayed in faith.

So one afternoon at one o'clock more than thirty of them met together in a village church about a mile from here, and they literally prayed for that man's conversion until four o'clock next morning! All through the night they prayed, their one burden being, "Lord, save Razan Akombiasa!"

At four o'clock in the early morning, they left the church, but not to go home! No! they repaired to the man's house, and preached Jesus to him. God heard their prayers; He answered their petition, and there and then gave them what they asked! On the spot, the man became a Christian, threw away all his charms and divining implements, and

with tears in his eyes asked to be named Paoly (Paul).

Yes! God is able to return to us the blessings of apostolic days, if we ask in faith, if we work in love, desiring only that His name should be magnified among the nations. Chas. Collins.

Ambohimahaso, Madagascar.

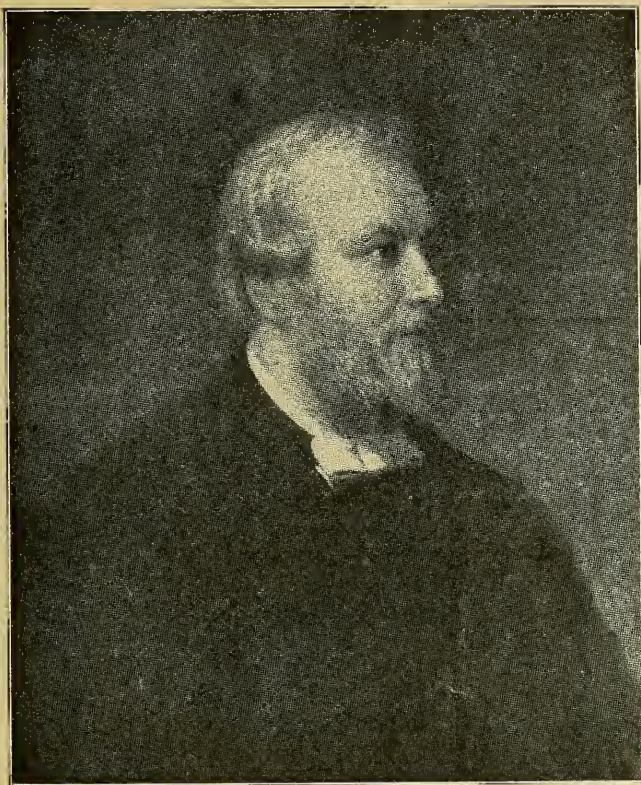


A Chinese Place of Prayer.

A CHINESE PLACE OF PRAYER.

Chinese vows take various forms in different places. Mr. W. L. L. Knipe has sent us a photograph of a Chinese place of prayer, taken on a recent journey along the Great North Road, between Mien-cheo and Teh-yang, in the Si-Chuan province. He thus describes the scene:

"A few young trees were growing near a reservoir, and underneath the trees was a large collection of stone masts. I have not seen so many in one place before. I stopped to take a photo-



Dr. William Butler, Founder of the India Mission of the Methodist Episcopal Church. The Jubilee of Methodist Missions Was Celebrated in India in December at Bareilly, Where Dr. Butler Began Work Fifty Years Ago.

graph, as I thought these must be sacred trees. A young man had just been worshipping there, and candles and incense were still burning. Men working in the fields round about seeing my strange movements came to look on. After the operation was over I asked one of the men, 'What place is this?' He replied, 'That is Fuh Ye Miao,' i. e., a temple to Buddha. There was a small shrine among the masts which I had not noticed before. 'What are all those masts for?' I asked. 'Those,' he said, 'are put up in fulfillment of vows. People pray here much.' So every mast denotes an answer to prayer.

"The peculiarity about these masts is the box-like adornment. It is in reality the figure of a Chinese bushel meas-

ure, and in many instances is connected with the idea of offspring."



GROWTH OF THE C. M. S. OF ENGLAND.

The following table, appearing in the Gazette, shows a remarkable growth in missionaries of the church for twenty-five years:

	Ordained	Lay	Women	Total
In 1881	.....219	34	11	264
1886	.....249	38	20	307
1891	.....318	57	76	451
1896	.....383	94	213	690
1901	.....417	149	340	906
1906	.....421	160	435	1,016

In this time the number has increased nearly fourfold. In 1881 the society receipts were £192,000 and in 1906 £382,-

000. By this it may be seen that the gifts have barely doubled. This has been possible for the society only through a number of missionaries supporting themselves wholly or in part. During the twenty-five years £7,000,000 have been distributed in missionary effort. It is to be regretted that just at this time the society is facing a debt of about £50,000, this consisting of a shortage of receipts over last year of £18,000 and the need of £32,000 more than last year to carry on the work mapped out.



FUH-CHOW CHINA.

In a recent letter from Fuh-chow mention is made of the extreme poverty of a large portion of the patients who seek admission to the women's hospital; their needy condition being traceable, in the majority of cases, to opium. But in addition to the genuinely needy ones, it often happens, says the missionary, that rich ladies come to us wearing their very old garments to excite our pity; they say that if we think them very poor that we give them so much better medicine, and that they will get better so much more quickly in consequence? A few months ago we took in a lady who said she was very poor, she could not afford to rent a room for 2s per week, so we gave her a small one. Afterwards we found she was very rich but wanted our "good" medicine to enable her to give up the morphia habit. She was taking three grains of morphia five times a day; when she came to us she looked almost dying. She stayed with us about four months, and has quite recovered, but it was a difficult task to keep her and to get her well, and oftentimes we thought she would die. She did not believe in being abstemious in anything that it was lawful to eat, so she fed night and day. We had to threaten to send her home if she would not be careful,

but she was really anxious to get well, so obeyed rules. After that she began to pick up and was soon able to go home. She is very grateful to us and often sends us messages and presents of fruit to show her gratitude; she professes to be a believer, but she has not come to church yet. I hope she will in time.—Mercy and Truth.



THE SUPERSTITIOUS PEOPLE OF TANNA.

By Miss Florence Moore.

In 1858 the Rev. John G. Paton left Scotland and went to Tanna, one of the New Hebrides islands. When he saw the savages in their paint and nakedness and misery his heart was full of horror and pity, and he wondered if it would be possible to teach them right and wrong and the love of Jesus for them.

They had made idols of the trees, groves, rocks, stones, springs, insects, beasts, relics, such as hair and finger nails, and many other objects. They were very superstitious. Once when Mr. Paton was building the foundation for a church, a big round stone was dug up. The people were very much frightened, and the chief said: "Missi, that stone was either brought there by the evil spirit or hid there by our great chief who is dead. The spirit of that stone eats up men and women!" Mr. Paton did all he could to show them how foolish such notions were.

At another time one of the chiefs came running to the mission house holding up a handful of half rotten tracts. They said that some time ago one of their sacred chiefs had gone on a visit to Aneityum, and a missionary had given him those books. When he returned and showed them to the people they were all so afraid of them that they buried them. Now the people thought

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that it was part of God's Word, and that He was angry, and that was why their chief had died and they had had the plague of measles. Mr. Paton told them that these books could not cause sickness or death, and that burying them did not make God send these troubles to them.

Mr. Paton worked among these people faithfully, teaching them about the true God and showing them by his life how he trusted Him. He printed part of the Bible for them, and taught some how to read. They rewarded him by treating him very cruelly, stealing his things, and trying in many ways to kill him.

One way that they tried to kill him was by Nahak. They believed that if their Sacred Men could get hold of some food of which he had tasted they could make him die. Mr. Paton once took from a woman three pieces of fruit like our plums, and taking a bite out of each gave them to three Sacred Men, saying, so that all could hear him: "You have seen me eat of this fruit; you have seen me give the rest to your Sacred Men. They have said they can kill me by Nahak, but I challenge them to do it if they can, without arrow or spear, club or musket, for I deny that they have any power against me."

The natives were frightened and fled, but Mr. Paton stayed and watched the Sacred Men roll up the pieces of fruit in leaves of their sacred tree, kindle a fire near the root of the tree, and with mutterings gradually burn them, wheeling them round their heads, blowing upon them, waving them in the air, and glancing wildly at him, expecting him to suddenly die. They finally said they would have to call all their Sacred Men, but they would kill him before the next Sunday. When Sunday came he was perfectly well and went to the people and said: "My love to you all my

friends! I have come again to talk to you about God."

The Sacred Men had to admit that they could not kill him, and that his God was more powerful than theirs.

Mr. Paton endured all these things patiently for years, but in 1862 he was driven from the island, barely escaping with his life. In 1866, on his way to Aniwa, Mr. Paton's boat stopped at Tanna, and many of the people were glad to welcome him and tried to keep him there. But he had to tell them that his work then was to be for the people of Aniwa.

I am sure you are glad to know that now many of those terrible savages in Tanna have become Christians and love the same Jesus whom we love.—Mission Dayspring.



TWENTY EXTRACTS ON MISSIONARY TRAINING AND PREPARATION.

Selected by ELIZA B. MILLER

I never knew a case where God used a discouraged man to accomplish anything for Him.—D. L. Moody, America.

We do not want bookworms as much as active, intelligent, devoted men, who can turn their hands to anything, and who in addition to missionary zeal, have plenty of common sense.—Charlotte Marie Tucker, India.

With health, mental capacity, grace, grit and gumption, no one need fear that the Master cannot use him or her as a mighty force for the pushing forward of His kingdom, even in the most difficult fields.—Jacob Chamberlain, India.

All kinds of qualifications enter into missionary life; but whether we possess the requisite qualifications or lack sufficient of them to disqualify is best determined for us by someone else.—Robert E. Speer, America.

THE INSISTORY

No one should go as a missionary who is unwilling to go anywhere.—Henry H. Jessup, Syria.

God never wants the self-sufficient. They are not the material He wishes to employ.—M. S. Baldwin, America.

The missionary must be one who can say, not only at the outset, but always, every day, throughout the years: "The love of Christ constraineth me." He is giving his life to a work which has in it vastly more of monotony than of romance.—J. C. R. Ewing, India.

All the personal qualifications required for success in Christian work at home is required there (in India), and much more.—Isabella Thoburn, India.

Do not expect to be free from the assaults of the world, the flesh and the devil, when you reach the mission field, because you are a missionary; but on the contrary be prepared to find these assaults redoubled in virulent force.—Arch-deacon Moule, China.

If a young lady applied to me to be sent out as a foreign missionary, I should inquire not so much from her teachers, but go to the place where she had been living and find out what her young associates thought of her. Do the children care for her? Can she be well spared, not missed at all? If so, I should not want her. Has she made herself useful?—Bishop J. M. Thoburn, India.

Set out to the mission field with a purpose but with no plan.—J. G. Brown, India.

Personal spiritual dealing is the great necessity. In my mind this is the fundamental idea of missions.—S. M. Zimer, Arabia.

A mighty love for men is the prerequisite for successful work for God.—Arthur H. Smith, China.

Usefulness upon the mission field depends largely upon staying power.—Luther Gulick, China.

It is only in so far as I attain to a high spiritual life by close fellowship with my Savior, that I can be in any way fit for winning souls.—Alexander Mackey, Africa.

You can not make a missionary by selecting him.—Jolem Morton, Canada.

If we were advising a missionary candidate with suitable preparation, who for any reason is detained in the homeland for a while, we would recommend a year's experience in a country school-room as likely to exercise and develop all these qualifications most needed in the foreign missionary.—W. F. Oldham, India.

The people that are most likely to benefit the heathen when they reach them are those who are faithful to duty and seize opportunity wherever they may be. The Student Volunteer, who is slipshod in the work at home and careless of the advancement of those around him, can scarcely be expected to do notable things when he reaches some other land. After all, life anywhere only gives one an opportunity to work out what is within. In the absence of a devout, helpful personality mere change of locality means little.—Author unknown.

To be good workwomen some of the conceit must be taken out of us, and we have our first attack of fever, go through the humbling process of acclimation, and rise to go forth to our work sadder and wiser women. "Thus far shalt thou go, and no further" is one of our earliest lessons.—Annie H. Small, India.

A missionary's life is more ordinary than is supposed. Plod rather than cleverness is often the best missionary equipment.—J. Heywood Horsburgh, China.

FINANCIAL

Concerning Wills and Annuities

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

COMPARATIVE FINANCIAL REPORT.

	Nov. 1905.	Nov. 1906.	Apr.-Nov., 1905.	Apr.-Nov., 1906.	Decrease.	Increase.
World Wide,	\$425 15	\$469 80	\$11254 56	\$12987 54	\$	\$1732 98
India Funds,	240 62	324 03	4080 52	3479 02	601 50	
Brooklyn M. H.,	197 35	60 29	1795 05	2886 92		1091 87
Miscellaneous,	65 34	11 21	497 55	360 07	137 48	
	\$928 46	\$865 33	\$17627 68	\$19713 55		\$2085 87

The General Missionary and Tract Committee acknowledges receipt of the following donations for the month of November, 1906.

WORLD-WIDE FUND.

Missouri—\$125.55.	
Northern District, Individual.	
Mahaly A. Garst, Warsaw,	125 00
Middle District, Individual.	
E. E. John, Leeton,	50
Southern District, Individual.	
Emma Wyland, Carthage,	05
Ohio—\$66.25.	
Northwestern District, Congregations.	
Greenspring, \$10.25; Sugar Creek, \$2.00; Sugar Ridge, \$10, ..	22 25
Individuals.	
J. A. Trackler, McComb, \$4;	
Sarah Beeghly, Scipio Siding, \$2;	
J. E. Roberts, \$1,	7 00
Southern District, Individuals.	
Susana Shellabarger, Covington, \$2; J. E. Gnagey, West Milton, \$10; Eva Ullery, Covington, \$1;	
S. Bock, Dayton, \$10,	23 00
Northeastern District, Sunday School.	
Wooster,	11 00

Individuals.	
Mrs. M. A. Thomas, Tescott, \$1;	
Mrs. Clara A. Holloway, Zanesville, \$1; Miss Myrtle A. Holloway, Zanesville, \$1,	3 00
Illinois—\$65.41.	
Northern District, Congregation.	
Waddams Grove,	17 50
Sunday School.	
Elgin,	39 41
Individuals.	
Rosy Jomden, Oregon, \$1; W. H. Eisenbise, Mt. Carroll, Marriage Notice, 50 cents; Katharine Newcomer, Chicago, \$5; Sister John Sweedler, Elwood, \$2,	8 50
Kansas—\$45.59.	
Southwestern District.	
District Meeting Collection, ...	30 59
Individuals.	
J. M. Frantz, Conway Springs, \$1; Edward Frantz, McPherson, Marriage Notice, 50 cents,	1 50
Northeastern District, Individuals.	
T. A. Eisenbise, Morrill, Marriage Notice, 50 cents; Mary R. Moler, Clyde, \$1; Mrs. N. I. Sowers, Dunlap, \$12,	13 50
North Dakota—\$45.02.	
Congregation.	
Snyder Lake,	44 52

THE INSISTORY

Individual.		Notice, 50 cents,	5 55
Luther Shatto, Denbigh, Marriage Notice,	50	Michigan—\$5.16.	
Pennsylvania—\$19.50.		Individual.	
Western District, Individual.		Allen A. Munson, Cassopolis, ...	5 16
Mary A. Kinzey, New Paris, ...	5 00	Tennessee—\$4.00.	
Middle District, Individuals.		Individuals.	
Geo. White, Wife and Daughters, Mahaffey, \$1; Solomon Strawser, McAlisterville, \$3; Nancy Madison, Birmingham, \$1; J. Holsopple, Pennrun, Marriage Notice, 50 cents,	5 50	Miss Mary Sprangle, Morristown, \$2; Maggie Satterfield, Dandridge, \$1; Mollie Satterfield, Dandridge, \$1,	4 00
Eastern District, Individuals.		Idaho—\$2.00.	
Harry L. Hess, Lititz, \$1; Milton C. Landis, Yerkes, \$1; Susan C. Jones, Yerkes, \$5,	7 00	Individuals.	
Southern District, Individuals.		E. C. Frieibly, Blackfoot, \$1; J. S. Brower, Nampa, \$1,	2 00
Mrs. J. M. Zug, Chambersburg, \$1; Sarah Crunkleton, Greencastle, \$1,	2 00	Alabama—\$1.20.	
Texas—\$26.40.		Individual.	
Congregations.		W. B. Woodard, Fruitdale,	1 20
Saginaw, \$7.40; Nocona, \$3,	10 40	Montana—\$1.00.	
Individual.		Individual.	
A Brother, Nocona,	16 00	Rachel Grove,	1 00
Virginia—\$11.37.		Wisconsin—\$1.00.	
Second District.		Individual.	
Cottage Prayer Meeting, Mt. Zion,	6 00	Winnie Sandmire, Ash Ridge, ..	1 00
Individuals.		California—50 cents.	
Sister Bertie Richards, Maurertown, 52 cents; M. Gochenour and Wife, Maurertown, \$1.04; Geo. Ritman, Maurertown, 52 cents; M. C. Copp and Wife, Maurertown, \$1.04,	3 12	D. R. Holsinger, Laton, Marriage Notice,	50
First District, Congregation.		Unclassified—\$1.00.	
Antioch,	2 25	Total for November,	\$ 469 80
Oklahoma—\$11.30.		Previously reported,	3269 67
Congregations.		Total for the year so far, ...	\$3739 47
Cement, \$2.10; Hoyle, \$7.20, ...	9 30		
Individual.			
H. H. Ritter, Crescent,	2 00		
Maryland—\$9.00.			
Western District, Congregation.			
Maple Grove,	3 00		
Eastern District, Individual.			
John A. Merrill, Merrill,	5 00		
Middle District, Individual.			
Sue E. Long, Hagerstown,	1 00		
Indiana—\$9.00.			
Northern District, Individuals.			
Rachel Weaver, Brimfield, \$1; W. H. Kreighbaum, South Bend, Marriage Notices, \$1,	2 00		
Middle District, Individual.			
A Brother, Wabash,	2 00		
Southern District, Individual.			
A member of Buck Creek church,	5 00		
Iowa—\$8.00.			
Southern District, Individual.			
Frank Glotfelty, Libertyville, ...	5 00		
Northern District, Individual.			
Mary A. Yeager, Meriden,	2 00		
Middle District, Individual.			
Mrs. Louisa Lawrence, Iowa City,	1 00		
Washington—\$6.00.			
Congregation.			
Tekoa,	6 00		
Nebraska—\$5.55.			
Individuals.			
Mr. Jonathan Souders, Cook, \$1; D. G. Cowser, Lincoln, Marriage Notice, 50 cents; C. J. Travis and Wife, Chase, \$3.05; J. L. Snively, Alvo, Marriage Notice, 50 cents; Wilbert Horner, Carlisle, Marriage			
Notice, 50 cents,			
Michigan—\$5.16.			
Individual.			
Allen A. Munson, Cassopolis, ...	5 16		
Tennessee—\$4.00.			
Individuals.			
Miss Mary Sprangle, Morristown, \$2; Maggie Satterfield, Dandridge, \$1; Mollie Satterfield, Dandridge, \$1,	4 00		
Idaho—\$2.00.			
Individuals.			
E. C. Frieibly, Blackfoot, \$1; J. S. Brower, Nampa, \$1,	2 00		
Alabama—\$1.20.			
Individual.			
W. B. Woodard, Fruitdale,	1 20		
Montana—\$1.00.			
Individual.			
Rachel Grove,	1 00		
Wisconsin—\$1.00.			
Individual.			
Winnie Sandmire, Ash Ridge, ..	1 00		
California—50 cents.			
D. R. Holsinger, Laton, Marriage Notice,	50		
Unclassified—\$1.00.			
Total for November,	\$ 469 80		
Previously reported,	3269 67		
Total for the year so far, ...	\$3739 47		

BULSAR MEETINGHOUSE.

Illinois—\$75.00.	
Northern District, Sunday School.	
Elgin,	50 00
Individual.	
A Sister, Sterling,	25 00
Pennsylvania—\$71.40.	
Eastern District, Congregations.	
White Oak, \$41.25; Conestoga, \$30.15,	71 40
Iowa—\$9.71.	
Middle District, Sunday School.	
Panther Creek,	9 71
South Dakota—\$5.00.	
Sisters' Aid Society of Willow Creek church,	5 00
Total for November,	\$ 161 11
Previously reported,	810 73
Total for the year so far, ...	\$ 971 84

INDIA ORPHANAGE.

Kansas—\$32.25.	
Southeastern District, Congregation.	
Paint Creek,	17 25
Southwestern District, Individual.	
Margaret Dudte, McPherson, ..	15 00
California—\$18.00.	
Individuals.	
Clara Blocher, Los Angeles, \$16; F. C. Myers, Covina, \$2,	18 00
Virginia—\$23.11.	
Second District, Congregation.	
Glade,	16 00
Sunday School.	
Barren Ridge,	7 11
Illinois—\$5.00.	
Northern District, Individual.	
A Sister for Somlo,	4 00
Southern District, Individual.	
Mary Hester, Cerrogrado,	1 00
Michigan—\$4.00.	

THE MISSTORY

Sisters' Aid Society of Woodland church, 4 00

Total for November,\$ 82 36
Previously reported, 2111 38

Total for the year so far, ...\$2193 74

INDIA MISSION.

Idaho—\$34.90.
Congregation.

Payette, 34 90

Pennsylvania—\$9.26.

Southern District, Sunday Schools.

Three Spring, \$6.66; Farmers

Grove Union, \$2.60, 9 26

Kansas—\$5.00.

Southeastern District, Individual.

Lee Bucklew, Paola, 5 00

Ohio—\$4.35.

Northeastern District, Congregation.

Chippewa, 4 35

Illinois—\$4.00.

Northern District, Individual.

Ida M. Kessler, Mulberry Grove, 3 00

Southern District, Individual.

Mary A. Brubaker, Virden, 1 00

North Carolina—\$1.00.

Individual.

A. B. Coker, Princeton, 1 00

Colorado—\$1.00.

Individual.

H. Baker, Ordway, 1 00

West Virginia—\$1.00.

Individual.

Miss Vira Van Meter, Elkins, .. 1 00

Total for November,\$ 60 51
Previously reported, 431 12

Total for the year so far, ...\$ 491 63

BROOKLYN MEETINGHOUSE.

Pennsylvania—\$29.45.

Western District, Individuals.

John B. Miller, New Paris, \$6;

Mary Kinzey, New Paris, \$5.45, .. 11 45

Eastern District, Congregation.

White Oak, 1 50

Sunday School.

Indian Creek, 10 00

Individual.

D. C. Reber, Elizabethtown, ... 1 50

Middle District.

Christian Workers of Fairview

church, 5 00

Missouri—\$3.00.

Northern District, Individual.

Wm. Scarborough, Watson, 8 00

Ohio—\$5.00.

Southern District, Individuals.

Earl C. Neff, Dayton, \$1; A.

Lesh, Mt. Repose, \$1; Sidney A.

Proutz, Trotwood, \$2, 4 00

Northeastern District, Individual.

Geo. A. Turner, Coshocton, 1 00

Iowa—\$5.00.

Northern District, Individuals.

Will and Joe Robison, Waterloo, 5 00

Illinois—\$4.34.

Northern District.

Elgin Christian Workers, 4 34

Florida—\$2.50.

Individual.

W. H. Main, Archer, 2 50

Indiana—\$2.00.

Northern District, Individuals.

Mrs. S. S. Cripe, Goshen, \$1;

Edyth B. Cripe, Goshen, \$1, 2 00

New Jersey—\$2.00.

Individual.

Richard Seidel, Fort Hancock, .. 2 00

North Carolina—\$1.00.

Individual.

A. B. Coher, Seven Springs, 1 00

Unclassified—\$1.00.

Total for November,\$ 60 29

Previously reported, 452 14

Total for the year so far, ...\$ 512 43

INDIA HOSPITAL.

Oregon—\$8.80.

Ashland Christian Workers, 7 70

Individuals.

Bruce Lininger, Ashland, 60

cents; Fay Carl, Ashland, 50 cents, 1 10

Pennsylvania—\$6.00.

Southern District, Individual.

May Oller Wertz, Waynesboro, .. 6 00

Michigan—\$4.25.

Sunday School.

West Thornapple, 4 25

Kansas—\$1.00.

Individual.

Mrs. M. A. Thomas, Tescott, .. 1 00

Total for November,\$ 20 05

Previously reported, 329 81

Total for the year so far, ...\$ 349 86

PALESTINE MEETINGHOUSE.

Nebraska—\$9.71.

Sunday School.

Bethel, 9 71

Total for November,\$ 9 71

Previously reported, 38 18

Total for the year so far, ...\$ 47 89

CHINA MISSION.

Iowa—\$1.50.

Northern District, Individual.

A Sister, Pocahontas, 1 50

Total for November,\$ 1 50

Previously reported, 75 07

Total for the year so far, ...\$ 76 57

BROOKLYN CHURCHHOUSE FUND FOR NOVEMBER, 1906.

Colorado.—Jas. Widdowson, \$2.50.

Indiana.—Mrs. David Miller, \$2; Mary

Gates, \$2; Union City Sisters' Aid, \$5;

Thomas Cripe, \$5; Elmira Shoemaker, \$2;

Mrs. C. K. Zumburgh, \$1.

Illinois.—A. F. Wine, \$2; Delilah Wilson,

\$2.

Iowa.—Mrs. Geo. B. Royer, \$2; W. H.

Royer, \$2; Mary S. Newscom, \$5.

India.—C. H. Brubaker (Missionary), \$5.

Kansas.—Mrs. Clara F. Brandt, Paul,

Cora, Daniel, and W. E., \$5.

Missouri.—L. P. and R. Donaldson, \$5.

Michigan.—East Thornapple Sunday

School, \$4.35.

Nebraska.—Josiah S. Gable, \$3.

New York.—Mr. and Mrs. Webb, \$5.

Ohio.—Jack Kimmel and wife, \$6; L. E.

and Sarah Kauffman, \$2; Mrs. O. H. El-

liott, \$1.

THE MISSIONARY

Pennsylvania.—Ellie J. Stine, \$1; Katie Wright, \$1; Angus Bradford, \$2; Elder Ben Hottel, \$1; Huntingdon Sisters, \$5; Lettie Neff, \$3; D. H. Miller, \$2; Elizabeth Danner, \$1; J. S. Dewalt, 50 cents; West End Mission, Harrisburg, \$2; Harrisburg Sister, 50 cents; Huntsdale offering, \$2.55; In His Name, Palmyra, \$5; Mabel Waters, \$1; Meyersdale Mission Circle, \$50; Otho D. Martin and Wife, \$2; Jane Senft, \$5; Essie Stoner, \$5; H. H. Claybaugh, \$5; Holsinger Sunday School, \$5; Anna L. Landes, \$1; Individual, Martinsburg, \$1; Abraham Steele, \$5.

Virginia.—Mrs. Wm. H. Long, \$2; J. D. Hoffman and Wife, \$2.

Total for November, \$180.50.

Correction.—Edwin F. Garman, Ohio, \$2; Edwin C. Garman, Ohio, 25 cents; Jacob Hollinger and Wife, North Manchester, Ind., \$2. This should have appeared in the October number. Yours in His name,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.



MCPHERSON COLLEGE.

(Continued from page 68.)

tering school to enter a mission study class.

We expect to raise about \$160 through the weekly pledges of the students for missionary purposes. This proposition also is presented to every student entering school. They sign for from 1 to 15 cents a week, collected each month. There is surely nothing better than forming the habit during our college life of giving systematically and for a definite purpose.

There is also a Volunteer Band organized, consisting of six members, who meet each week and discuss some subject of interest to the missionary. Through their efforts were secured the services of Rev. Nicolas, a returned missionary who spent 17 years of his life in China. He gave us an excellent talk on his experience as a missionary.

Our prayer is for the growth of missionary sentiment in our colleges. We will all agree with the statement, that our local churches need to more fully recognize the fact that the command, "Go, preach the Gospel to every creature," applies to them individually. The

Missionary Visitor is doing a noble work along this line, but it cannot take the place of consecrated young men and women, who after leaving our schools and entering upon the duties of life, teach this principle in deed and word. Spencer defines education as "a preparation for living," and we all agree with the fact that a knowledge of Greek and Latin is not as practical in living the Christlife as a knowledge of the conditions in the foreign field combined with a spirit for the furthering of God's kingdom among men. May God speed the day when our colleges will have a missionary department, backed by the management and running side by side with our Bible department. For surely after the knowledge of the Bible follows the need of a knowledge of the needs of the world.



A GROWING SPIRIT OF REFORM IN CHINA.

The spirit of reform is growing by leaps and bounds, and young men in every city are equipping themselves for a struggle which they see is coming, and which is to issue, they are confident, in "China for the Chinese." There is an unmistakable movement of native opinion and a loud cry on all hands for education, which we are thankful for; therefore let us see to it that they get the best education and plenty of it, and let us use time, money and men in giving it to them.—Mercy and Truth.



Mary K. Regan, Matron of the Chicago Police Department, says that of the ten to twelve thousand girls and wrecked women who are arrested in Chicago every year, ninety-nine out of every hundred who tell their woes to her declare that the first glass of wine or champagne was the beginning of their sad ending.

THE MISSIONARY VISITOR



LET

THERE BE

LIGHT

STEP UP HIGHER.

If to-day you've made some progress,
Do not tire.
Sit not down! Upon the morrow
Step up higher!

If to-day you've felt a soul-growth,
Then aspire!
Loftier ideals still await thee,
Step up higher!

If you've seen the mountain summits
Tipped with fire;
Beyond are scenes aflame with glory,
Step up higher!

If you've heard the Master's whisper,
Then draw higher.
There is offered life to him who
Steps up higher!

PUBLISHED BY

Brethren's General Missionary and Tract Committee,
ELGIN, ILLINOIS, U. S. A.

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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)


Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

D. L. Miller, Mt. Morris, Ill.
H. C. Early, Penn Laird, Virginia.
John Zuck, Clarence, Iowa.
L. W. Teeter, Hagerstown, Ind.
C. D. Bonsack, Washington, D. C.

TERMS OF SUBSCRIPTION.

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 Trial subscription, 3 months,10 cents

 The subscription price is included in all contributions of one dollar or more to the treasury of the committee—not more than one copy to go into a home at this rate, nor more than one subscription sent on account of each donation. This rule holds good in contributions made through a collection by a congregation.

The magazine is stopped at the close of time paid for.

Copies not marked "sample" have been paid for.

All subscriptions and money should be sent to the

BRETHREN PUBLISHING HOUSE,
 Elgin, Illinois.

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What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?

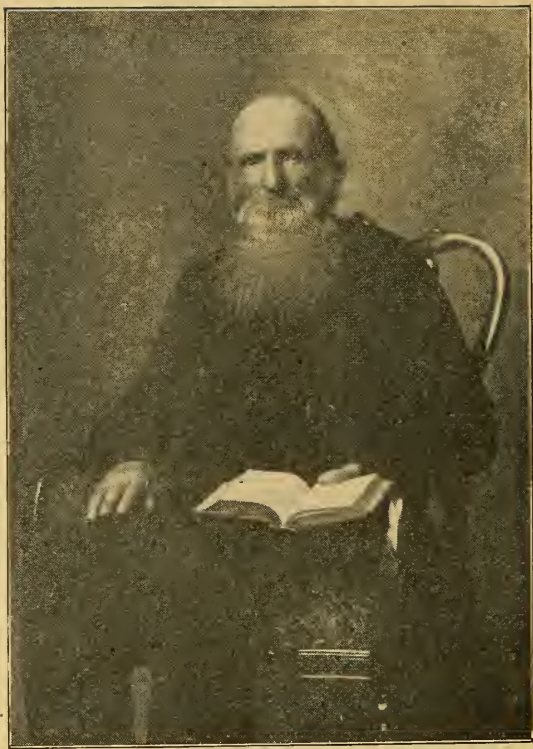
Share it With Another



*"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
For the heart grows rich with giving,
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
God himself shall fill thy storehouse,
Or thy handful still renew.
Scanty fare for one will often
Make a royal feast for two.*

*"Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to share thy brother's burden;
God will bear both it and thee.
Numb and cold upon the mountain,
Wouldst thou sleep amidst the snow?
Chafe and frozen form beside thee,
And together both will glow.
Art thou smitten in life's battle?
Many 'round thee, wounded, moan?
Lavish on their wounds thy balsam,
And that balm will heal thine own."*

*"Is thy heart a well left empty?
None but God the void can fill;
Nothing but a ceaseless fountain
Can thy ceaseless longing still.
Is thy heart a living power?
Self-enthroned, its strength sinks low
It can only live on loving;
And by giving love will grow."*



W. W. Horning.



Vol. IX

FEBRUARY, 1907

No. 2

W. W. HORNING

By MAUD HURST HORNING

The one of whom a sketch follows would not be deemed illustrious by the many, but by us who know him best his life is truly bright:

W. W. Horning was born in Pennsylvania in the year 1828. Owing to a poor home, he, as a mere boy, was thrown out into the busy world to try its hardships. He often tells his grandchildren of the old-fashioned Lutheran "mother" who helped to "raise him."

At an early age he accepted Christ, entered the Brethren church and has worked faithfully ever since. In his boyish thoughts he always felt he had a special call to Christ, owing to peculiar sounds he heard as he and his older brother lay in their simple bed in the upper room of the old house, and who dare say it was not the voice of God?

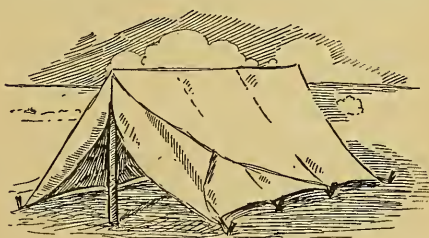
As a boy he was earnest and diligent. For a number of years he worked as apprentice in the carpenter's trade. His books were nature, and the Word of God.

He was married early in life and moved to the State of Illinois, where

for nearly thirty years he lived and labored in what is known as the Rock Creek church.

In the year 1883 he moved with his family to Dakota Territory, where he has since made his home, and is now Elder of Willow Creek congregation, which numbers eighty.

But at that early date there was no church building and no schoolhouse at hand, so it was just a little white tent pitched beneath the rays of a relentless



Just a little white tent
No tree to offer its kindly shade

sun, with no trees to offer their kindly shade, into which a handful of people gathered on the Lord's Day—and which answered temporarily for a house of

THE INSISTORY

prayer. Five members then—Elder Horning and wife, two daughters and a son-in-law; eighty now, beside a number who have moved away. "A little leaven leaveneth the whole lump."

Wm. Horning is now seventy-eight years of age and is a marvel of physical endurance and agility. He often takes long drives to fill appointments at places

outside the neighboring congregations. He takes into consideration neither cold of winter nor heat of summer when help for the Lord's work is needed, and he still stands, in his declining years, unwilling to give up the fight. We can truly say: "He has not lived his life in vain."

Delhi, S. Dak.

NORTH DAKOTA

THE BERTHOLD CONGREGATION.

April 1, 1900, the first settlers, H. C. Longanecker and family and S. S. Petry and family, both located within the bounds of what is now known as the Berthold congregation. Both men were ministers, H. C. Longanecker in the second and S. S. Petry in the first degree. March, 1901, the members and friends organized a Sunday school, electing S. S. Petry as superintendent. It has continued evergreen. April 23, 1901, the fourteen members within reach met at the home of H. C. Longanecker and by the aid of J. A. Weaver, who was afterward chosen their elder, were organized into what is now the Berthold congregation. The following September 27, H. C. Longanecker was ordained elder, S. S. Petry advanced to the second degree, and Adam Jones called to the deacon's office. At this time H. C. Longanecker was chosen elder, J. A. Weaver having resigned. The next day the first love feast was held in Adam Jones' new sod barn. Meetings were held from house to house until the spring of 1902, when the Berthold schoolhouse was built. After that on Lord's Day, Sunday school, preaching and Christian Workers' meeting were held in the schoolhouse. During the fall of 1902 a churchhouse was erected. To do this, very much appreciated help came from a few of the churches in the district, some congregations in Ohio and

from the General Board. The house is 30x40 feet and cost about \$2,000. This marked a new epoch in the growth of the congregation and steadily members were added by baptism as well as by letter. At the first love feast held in the new churchhouse on July 15, 1903, S. S. Petry was ordained to the eldership. On the following July 27 and 28 the ministerial, Sunday-school and district meetings of the district were held in this congregation. The attendance was large, the interest very marked and the spiritual uplift one of the greatest experienced in the district.

The present official board consists of the following: Elders H. C. Longanecker, S. S. Brubaker, assisted by ministers Jesse Hollinger and Wm. W. Gunter, deacons J. C. Cripe, Adam Jones, Elmer Petry, Samuel Bowman, Frank Kahl, and — Hodgden. The entire membership is seventy. From the very beginning peace and contentment has marked the organization and progress of the congregation and there is much for which every member is thankful.



SURREY CONGREGATION.

David M. Shorb and family and a few others from Maryland filed homesteads three miles north and one-half mile west of Surrey on April 3, 1900. The Surrey congregation was organized with

THE ISSINATORY

sixteen members. Its territory, Ward county, is as large as the State of Maryland. A. W. Hawbecker was our elder. We first had meetings in private homes of the Brethren and friends. We arrived at Minot the morning of March 31, 1900, which was Saturday, and on the next day, which was Sunday, in the afternoon, Bro. Henry Longanecker, from Ohio, preached to a good-sized audience in the court room. The next meeting was the funeral of Brother and

There were preaching services every Sunday morning from that time on by Bro. Shorb until the spring of 1902, when other ministering brethren moved in with us. After a few months Bro. Shroyers, from Ohio, moved back, and they gave us their house to hold services in during the fall and winter. In the spring we held our meetings in the Maryland schoolhouse, until the Surrey schoolhouse was built. We held meetings in this schoolhouse until we built



A Wide-Awake North Dakota Church.

Sister Shorb's two little boys, which they lost by the dreaded disease, scarlet fever. Bro. Amos Peters conducted these services, and in the afternoon of the same day, which was May 20, 1900, Bro. Peters preached at the home of Bro. C. E. Funderburg. On account of the sickness and death of Bro. Shorb's children regular preaching services did not commence until June 3, 1900. This meeting was held at Bro. Funderburg's home also. Bro. D. M. Shorb preached. Subject, "Witnessing for Christ."

our churchhouse, which was erected in the fall of 1902.

The following were the members present at the organization: David M. Shorb and wife, C. E. Dresher and wife, C. E. Funderburg and wife, William Parriott and wife, Charles Brubaker and wife, I. Arthur Englar, D. S. Petry, Joseph H. Shorb, Emma Blocher, Fannie Routzohn and Margaret Arnett. The first love feast was held Sept. 28, 1900. At this meeting Brethren C. E. Dresher and William Parriott were

THE HISTORY

called to the deacon's office. The first Sunday school was organized June 3, 1900, D. S. Petry superintendent, and C. E. Drescher assistant. Our meeting-house was built during the summer and fall of 1902 and dedicated December 28, 1902. Geo. Strycker preached the dedicatory sermon. The house is 40x70 feet, and cost \$3,846.08. Our membership is 150.

Our elder, George Strycker, is assisted by F. H. Bradley, J. O. Brubaker, D. M. Shorb, in the bishopric; Geo. W. Buntain, D. S. Wolf, J. E. Smith, W. R. Brubaker, Caleb Light, in the second degree, and John W. Deeter in the first degree. The deacons are C. E. Drescher, William Parriott, Mordecai McKeever, D. S. Petry, Jesse Coy, Geo. Lingofelt, J. M. Deeter, John Cover, Anthony Senger, Joel Milam, C. D. Lambert, David W. Wolf and Emerson Sharp.

This is a great field! The best opening is in the city of Minot, seven miles from Surrey. It is within the bounds of the Surrey congregation and has over five thousand inhabitants. At our last district meeting a paper came from the Surrey church asking that the district place a missionary in the city of Minot. This paper carried with it quite a missionary spirit, so much so that after a few speeches were made nearly twenty-five hundred dollars was raised in a few minutes to start the work. Also the district board was authorized to find a suitable location and purchase same. This was done about the first of August at the cost of twenty-nine hundred dollars. The lot is seventy-five by one hundred and forty feet. It will take all our district can raise this year to pay for the lot. It will be several years until we can get enough to build a church-house unless we can have some help from the General Board. At Surrey we have a good church home.

PLEASANT VALLEY CONGREGATION.

Nathan Gates and family in 1887 located within what is now the bounds of the Pleasant Valley congregation. Then later came Andrew Blocher and family. Later still others, till in 1897 thirty members were present at the organization. The same year in McKeever's barn the first love feast was held. In 1896 a Sunday school was organized, having J. E. Smith as superintendent. The congregation built two churchhouses, the one called the York house in 1901, at a cost of \$1,175, and the Hill house the year following at a cost of \$3,365. The present membership numbers 110. Fred Culp is elder in charge. He has with him in the ministry John McClane, Thomas Allen, Amos Blocher, Ezra Gibbs. Deacons, Samuel Bonyorden, N. Kauffman, S. S. Blocher, William Church, J. W. Domer.



BOWBELLS CONGREGATION.

The congregation was organized July 31, 1897, with twelve members, as follows: J. A. Weaver and wife, their son Milton Weaver, and their daughter, Elsie Reiff; J. S. Culp and wife; Noah Wagoner, wife and daughter. These were all from Indiana. Nathan T. Wean, wife and daughter were from Ohio. All of the above persons over twenty-one years old filed on homesteads in September, 1896, moved out to claims in spring of 1897. Nathan Wean, wife and daughter in February, and the rest in April. All settled within one mile of Bowbells. The territory occupied by our congregation was the northwest corner of Ward county.

J. A. Weaver was the first elder and was chosen at the organization of the church. Our first services were held in a railroad shack 16x20 feet, which the "Soo" railroad built to accommodate



Brethren's Place of Worship at Bowbells.

settlers until they could build on their own claims. Services were begun soon after arriving. The only buildings at Bowbells when these settlers landed in the spring of 1897, were a railroad water tank and a section house. There were no other buildings of any kind within forty miles.

Our first love feast was held June 24, 1899, at Bro. J. T. Miller's sodhouse. We organized our first Sunday school, April 9, 1898, with Bro. J. S. Culp as superintendent. From this time on members continued coming here and settled on these homesteads until the summer and fall of 1904, when we felt the great need of a house of worship, and also to make members become more satisfied to stay with their homes. Bro. Weaver advises that where a number

of members settle in a body in a new country, a house of worship should be built as soon as possible. The sooner the better. They will do better spiritually and temporally and become more satisfied. We built our house of worship costing about \$1,500, in the fall of 1904. It is situated nine miles due north of our town. The enclosed cut shows our house of worship taken after Sunday school and church services. The present membership is fifty. The present elder is still J. A. Weaver, who has continued in charge of the church from its first organization. Official body at present date, elders, 1; ministers, 3; deacons, 4.

The openings for church work in our congregation at present date are just fair, on account of so many foreigners,

THE HISTORY

Lutheran and Catholics, settling near us. We have no members isolated so far away that they cannot attend our services. We have regular preaching at our churchhouse, Sunday school and Christian Workers' meetings, with good attendance at all services. We aim to advance every worker to higher work just as soon as he is prepared for it and has the proper qualifications. The work is looking very bright at present. We have members who are still coming and locating with us and at times have additions by baptism. We are laboring to have all members become more spiritual and to advance higher in their holy religion and become a power for good in the Master's work.



SNIDER LAKE CONGREGATION.

Fifteen miles north of Cando, A. B. Woodard began to make his home in 1896. On April 21, 1900, the body of members gathered and were organized, choosing Joseph Holder as elder. Their meeting places were in schoolhouses. They had already organized a Sunday school, which is continuing to the present. June 30, 1900, in G. C. Deardorff's barn the first love feast was held. In 1903 a house of worship was erected at a cost of \$1,200. John Deal is now the presiding elder. With him are another elder and three in the ministry and seven deacons. The present membership is 144.



WILLISTON CONGREGATION.

On April 19, 1902, D. F. Landis with his family settled some ten miles west of the village of Williston. Following him rapidly were other members of the Brethren and on June 27, 1903, with Daniel Whitmer chosen as elder, the fifteen members were organized into a

congregation in the home of D. F. Landis. Their meeting places were in "claim shacks" and homes of the members. April, 1903, a Sunday school was begun with D. F. Landis as superintendent. Their present membership has reached seventy-six. H. C. Longanecker is elder, assisted by J. G. Wagenman, also an elder, M. I. Whitmer, D. F. Landis, H. A. Kauffman, W. W. Keltner and Morris Lough, deacons Jas. Brown, H. Spoerlin, B. Frank, Andrew Bottorff, Irvin Kauffman, John Beeler and Geo. Heinline.

Though but a young organization she has the need of laborers and has called of her number to active work in the church, four to the ministry, and three to the deacon's office. J. G. Wagenman was advanced to the eldership by her. D. F. Landis was the first one elected minister.



CARRINGTON CONGREGATION.

D. H. Niccum of Carroll county, Indiana, in the early part of 1896 started for North Dakota and settled April 9, near Carrington. That same spring a number of other families joined them and on June 9, seventeen became charter members in the Carrington congregation. The body of emigrants were especially favored, for they had the assurance of a place of worship the same season as soon as it could be erected. D. H. Niccum was the first elder. The first love feast was held in the new house September, 1896. The following spring the Sunday school was begun. The present membership is eighty, with D. M. Shorb as elder.



WELLS COUNTY CONGREGATION.

In the spring of 1896 Wm J. McCann and C. C. Barnard came to Wells county to make their homes and thus became the first members of the Brethren to settle in that congregation. Steadily there

THE HISTORY

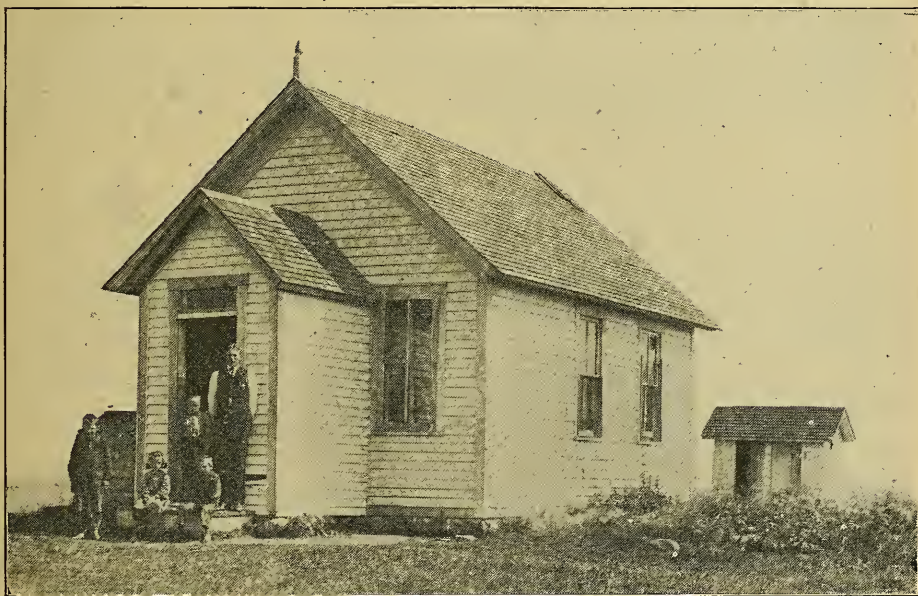
were accessions by immigration until June, 1902, some forty-five were scattered far and wide but still thought best to be organized into what is known as the Wells county congregation. Fred Culp was the elder chosen. Twenty-two of the members were present at the organization. Their preaching services as well as Sunday school were held in the schoolhouse. The same year the love

for territory in which to operate. It is a frontier congregation having all the territory west of it to the Missouri river.



FAIRVIEW CHURCH, OSAGE, CANADA.

The settlement that formed the nucleus of the Fairview church arrived in the spring of 1903. No one can claim



Wells County Churchhouse.

feast was held in J. M. Fike's buggy-shed on his farm. While from the very beginning a union school was conducted, on April 8, 1902, the Brethren organized a Brethren Sunday school, appointing F. M. Dunn superintendent. During the summer of 1906 a churchhouse was built. The membership is now forty-seven. The official body stands with Wm. J. McCann elder; J. R. Smith, Edward Fike, Frank Dunn, and A. B. Long as deacons. This congregation lacks not

first settlership, for a number came at the same time and in a body. They, at least most of them, secured homesteads the fall before.

We were then thirty miles from our trading town, Wolseley, but since then a new railroad has been built and the nearest railroad town, Osage, is now twelve miles from the churchhouse.

The members met in Sunday-school work a few Sundays after they were on the prairie, also preaching and prayer



A Canadian Church.

meeting were added. These services were enjoyed in a tent, but we felt the need of a house of worship and an organization, and July 29, 1903, Eld. J. A. Weaver, from Bowbells, N. Dak., under the auspices of the district mission board, effected an organization.

Thirteen letters were presented that day but many more were present whose letters were presented soon after.

Bro. Abram Buck was chosen elder, and has served the church in that capacity since.

The churchhouse was finished sufficiently enough in August, 1903, to hold services therein. The house is 28x36 built by the direction and management of J. G. Porter. The cost at completion was about \$1,150.

Four love feasts, five children's meetings, two young people's programs, one joint Sunday-school convention by our four schools and four harvest meetings have been enjoyed in the churchhouse.

The first Sunday school was a union school, with E. E. Macy, superintendent. The first Brethren Sunday school began in September, 1903, with D. W. Shock as the first superintendent. The organizations are effected in church council

semi-annually, and ample superintending talent has given place to changing officers often.

* There are four Sunday schools in session every Sunday at 10 A. M., and preaching at the churchhouse every Sunday and every two weeks at the other points.

The district is 24x28 miles, with a membership of eighty-five members, and a large body of officials, viz.:

Ministers: Abram Buck, elder in charge; Jas. Harp, elder; assisted by D. M. Irvin, S. J. Kenep, O. C. Lanham, D. W. Shock, Harvey Stauffer.

Deacons: J. G. Porter, J. J. Peters, D. A. Peters, L. G. Witter, Jacob Ihrig, Israel Hoover, Joseph H. Huffman, and Wm. Moore.

The field is white unto harvest, although only inhabited about three years. By prying into the life of different ones they will admit and reveal anxieties they have been keeping quenched, but all are anxiously waiting to be guided and taught the way of holiness.

The Canadian government does not hinder Christianity, but encourages it, and hence the field is open for ready workers. Much work has been laid on

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our ministers and it was decided the second spring that the ministers shall not act as regular officers or teachers in the Sunday school, which has proven to be a wise plan.

The elder in charge is to be sent every year to the district meeting and keep in touch with the methods of the district, but he shall not act as delegate on this mission.



SHARON CONGREGATION.

In 1903 Nathan Gates and family located seven miles northeast of Nanton. Others joined them during the year and the following spring a Sunday school was organized with W. F. Hollenberger as superintendent. Their first meeting place was in a granary. Later they had the use of the schoolhouse. May 21, 1906, with a membership of fifty-one, the congregation was organized, choosing G. A. Shamberger as elder. The following August 4, at the home of Bro. Beegle, the first love feast was held. Their present membership is seventy-six. G. A. Shamberger is assisted in the ministry by W. H. Tigner and deacons Daniel Shock, O. R. Dean, J. S. Vian, O. C. Tigner, and John Wolfard.



CANDO CONGREGATION.

In the early spring of 1894 a band of Brethren, in which were four ministers, namely, A. B. Peters, S. E. Miller, S. N. Eversole and G. W. Stong, and four deacons, Wm. Kesler, Wm. Baughman, Judson Beckwith and S. W. Burkhart, along with their families and sixty-seven lay members, located in Towner county, North Dakota. Five months after locating at this place the members met at the home of A. B. Peters and were organized into a church body. Elders W. R. Deeter and Daniel Whitmer, both of Indiana, were present at

the organization. The church at first, as well as now, had a large district to work. There was no defined boundary line between the Cando congregation and the Mayville and Sweet Water Lake churches, which were on the east. The Canadian line served as the northern boundary. All of Towner county and the territory west of Grand Harbor in Ramsey county, extending into Montana, roughly shows the field in which the Cando church began laboring. Later churches north, west and south of this congregation have been organized, making the territory of the Cando church somewhat smaller. At present, however, it is laboring in nine townships in the southern part of Towner county, the northern part of Pierce county and a tier of townships on the south line of Rolette county.

Bro. J. C. Seibert served as the first resident elder. The Cando courthouse welcomed this band of Brethren to its rooms, in which the first meetings were held, but later a nearby schoolhouse was used. On Aug. 4, 1894, this organized band of Christians again met at the home of Bro. A. B. Peters and enjoyed their first love feast together. The next year, in the spring of 1895, a Sunday school was organized, with Wm. Kesler and S. W. Burkhart superintending the work.

The members were greatly in need of a house of worship and in the fall of 1896 one was erected. All lent a helping hand in the building of the house and in this way reduced the expenses very much. From eighty-three, the number of members at the time of the organization, the church has grown and nearly doubled that number. The present official body consists of five ministers, Isaac C. Millér, J. M. Myers, J. D. Kesler, Paul Mohler and Geo. K. Miller, and eight deacons, Wm. Kesler, G. C. Stong, Mahlon Beeghly, J. C. Stong,

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John J. Gensinger, David Moothart, David Kennedy and S. W. Burkhart. There are two houses in the Cando congregation to-day, one in Cando and the other at Zion, a distance of eight and a half miles from Cando, two evergreen Sunday schools and four preaching points.



ELLISON CONGREGATION.

June 11, 1898, the territory comprising the Rock Lake church, with considerable other territory, was divided from Cando church. Since that time this and the church lately known as the Egeland church have labored together as one until July 9, 1906, two separate congregations were formed. As the churches have assumed less territory they hope to do more concentrated and

effective work for the Master. The following named brethren have had charge of the church: J. L. Thomas, the first elder having the oversight of the church, J. H. Fike, A. B. Peters, Levi Mohler, J. B. Shank, A. M. Sharp, and the writer, who was given charge of the church July 9, 1906. Among the number of brethren who have had the care of the church and have ministered to her, Bro. Paul Mohler also labored for awhile. Brethren J. H. Fike, J. B. Shank, and the writer were ordained to the eldership in this congregation. The brethren holding the office of deacon are Solomon Ikenberry, Joseph Burkholder and Miram Beekley. The last-named brother, with Bro. C. O. Wells, having been chosen by this congregation.

The first Sunday school was organ-



Ellison Churchhouse and Its Workers.

THE HISTORY

ized in May of 1898, which has been almost evergreen since its beginning. At present there are two Sunday schools and a Christian Workers' meeting. The first communion service was held July 4, 1898, in a barn, as well as the other services, which were held in houses, schoolhouse, and barns before the churchhouse was built. We now have a nicely furnished churchhouse, which was built in the season of 1903. The membership at present numbers about fifty, most of whom are zealous in the Master's cause. This church has not been without trials and clouds of darkness, but we are now moving bravely forward to victory, holding up the banner of peace and love.



WHITE ROCK CONGREGATION.

The history of the White Rock congregation dates back to the year 1899, when Bro. Samuel Duncan and family, also L. P. Dunning and wife, from Jasper, Missouri located near Denbigh, N. Dak. The preaching for that year was done by Bro. Levi Miller of Zion, North Dakota.

In the spring of 1900, Brethren Daniel Gensinger and J. E. Joseph, with their families, of Marshall county, Ind., joined the number. Other immigrant members in 1900 were Brethren U. J. and Henry Netzly, Fred Bradley and family, Mr. E. C. Robinson and family, of Nebraska, also Brethren Addison, Charles Bolen, and D. D. Frederick, of Ohio; Sister Lizzie Shultz and her father (who was totally blind), from Iowa; also Bro. A. J. Renner and wife, of Illinois.

The first meetings were held in a small private house 14x16 feet. The organization of the church was affected July 28, 1900, at the home of Sister Lizzie Shultz, with twenty-four letters of membership presented.

The territory of this congregation is

large. From east to west, from 100th meridian to 101st meridian, from Canadian line on the north to the 13th parallel on the south. A great portion of this territory is yet unoccupied by the Brethren, although with the present ministerial help, there will be 140 preaching services, besides special series of meetings, during the year 1906; also Christian Workers' meeting and Sunday school each Sunday during the year.

At a regular council meeting, Sept. 8, 1900, Bro. J. E. Joseph was appointed foreman; he was advanced to the eldership in 1901, at which time the charge of the church was placed upon him.

During the first years of the history of this church, Bro. Joshua Shultz, the blind preacher, assisted in the ministry with a zeal that was to be commended.

The first love feast was held at the home of Bro. Daniel Gensinger, Oct. 6, 1900, Sunday school was conducted in 1899, with Bro. Samuel Duncan as superintendent. In the spring of 1902 the church was materially strengthened by the coming into our midst of ministering Brethren Ambrose and Luther Shatto and families, of Abilene, Kansas.

Eld. A. B. Peters of Zion, N. Dak. and Eld. D. M. Shorb had the oversight of this congregation during the absence of Bro. J. E. Joseph. Their labors were very highly appreciated. The churchhouse was built in 1895 at a cost of nearly \$2,000. It was dedicated July 1, 1906, Bro. D. M. Shorb of Surrey, N. Dak., preaching the dedicatory sermon.

Brethren Charles Brown and Warren Slabaugh have been chosen to the ministry and Noah E. Leckrone and David Blocher to the deacon's office in this congregation. Nov. 18, 1905, Bro. Luther Shatto was advanced to the full ministry. The present membership is eighty-six, with Eld. J. E. Joseph in charge, ably assisted in the ministry by Luther Shatto, Warren Slabaugh and Ambrose



Egeland Church.

Shatto. Deacons, U. J. Netzly, D. K. Netzly, L. P. Dunning, Aaron Nehr, F. B. Dunning, N. E. Leckrone, David Blocher and S. B. Yoder.

While we have a large territory in which to work (larger than the State of Delaware), we feel the need of more workers. There are fifteen or eighteen towns and villages in this territory where the Brethren have never preached. This, with the surrounding territory to town and village, certainly reveals to us the fact that we have a great field before us. Any willing workers wanting a new field in which to work for the Master, will find within the bounds of the White Rock church room for great and successful effort.



EGELAND CONGREGATION.

From the commencement of the immigration movement to North Dakota in 1894 to the spring of 1898 the counties including Towner, Ramsey, Pierce and Rolette (with most of the members in

Towner) were all in the Cando congregation, but in the year of 1898 Salem and Rock Lake congregations (perhaps Turtle Mountain) were organized apart from Cando church, and in the spring of 1900 Rock was divided, Snider Lake being the name of the new church.

Rock Lake was still in two bodies of members, known among themselves as the "North End" and "South End." In the fall of 1902 the "South End" built a neat house of worship, and the next year the "North End" built a house of worship also. Having two houses the two bodies separated. It seemed to be prudent that there be another division. The church authorized the deacons on their annual visit to notify the members that the question of a division would come up at the regular quarterly council. This was done in the presence of Elders John Deal and Geo. Strycker on July 9, 1906, and it was decided that the "North End" hold the name of Rock Lake. On July 17, 1906, the "South

End" members met in their house of worship and organized. The name of the new church is Egeland. This congregation embraces a territory of about ten miles square on the east side of Towner county, and about the center of the county north and south.

Elder J. L. Thomas of Oklahoma, and Bro. A. B. Puterbaugh were the first members that located in this territory.

Last year (1905) the "Soo Line" built an east and west railroad from Kenmare, N. Dak., to Thief River Falls, Minn.; and the Great Northern built a branch road northwest from Devil's Lake. The two roads cross about six miles southwest of our churchhouse. The town of Egeland is located there. Quite a number of brethren and sisters live in and around Egeland.

The church decided to build another house, as it was almost impossible to make much headway without a house of worship.

We have about seventy-five members. Brethren J. F. Byer, A. B. Puterbaugh and W. H. Deardorff are trustees and Brethren J. F. Byer, M. W. Robertson, U. T. Forney, W. H. Deardorff and J. Barnhart are deacons. Lulu Puterbaugh is clerk and Clem Puterbaugh church correspondent; J. O. Bowman, treasurer; Edna Gance, solicitor; C. H. Deardorff, Messenger agent; J. W. Deardorff, C. H. Deardorff and A. M. Sharp are ministers, the latter having the oversight of the church.

At the churchhouse we have Sunday school with Bro. A. B. Puterbaugh superintendent, and preaching every Sunday at 10 and 11 A. M., and Christian Workers' meeting each Sunday evening. At Egeland Sunday school and preaching at 3 and 4 P. M. The churches of North Dakota know nothing about Sunday schools dying out in the wintertime; evergreen the year around.

DEER PARK CONGREGATION.

Near Barnum, Minn., C. D. Reeves settled June, 1898. Four years he waited and labored before there were enough members together to form an organization. Nov. 18, 1902, with nine in attendance, the congregation was organized, choosing O. J. Beaver of Iowa as elder. They purchased a church for \$215 and in this held their first love feast immediately following organization. At the same time they organized a Sunday school, choosing C. D. Reeves as superintendent. They now have three ministers and two deacons. Wm. Eikenberry is their elder. There is a large territory. One member, Peter Berky, lives sixty miles away at Pine City. Another member, Nora Roynan, lives one hundred miles distant at Linnell.



A FORWARD MOVE IN NORTH DAKOTA.

By JOEL A. VANCIL

While attending the Bible institute at Cando, North Dakota, conducted by Bro. Lauver, the representatives of the different churches present held a mass meeting on December 19, 1906 and organized a missionary society known as the "Volunteer Mission Band of North Dakota, Northern Minnesota and Western Canada," by electing Eld. S. S. Petry of Berthold, North Dakota, president and Bro. Joel A. Vancil, of York, North Dakota, as secretary and treasurer.

The members of this society have pledged themselves for at least five years that in order to advance the cause of missions and perpetuate the cause of our Master in our district and abroad, they band themselves together for the following purpose:

1. To create a missionary sentiment throughout the district.

(a) By holding missionary institutes.

(Continued on Page 112.)

SOUTH DAKOTA

By EMMA HORNING

Thirty-five years ago these magnificent prairies, covered with the most nutritious grass, were grazed upon by an occasional herd of buffalo or deer. The coyote, badger, gopher, buffalo-bird and meadow lark reigned here alone. The delicate windflower, wild rose and goldenrod lost their fragrance and beauty on the prairie air. The glorious sunsets shed their purple and golden light in vain, except where their mellow rays gladdened the eye of some red-faced hunter.

But now how changed! Some magic hand has touched the landscape. The buffalo and deer bones bleach in the rain and sunshine. The coyote's weird cry is heard in the distance. Every springtime acres of wild flowers are the delight of thousands of school children, who decorate every teacher and her desk profusely with their beauty. The sunset, mirage and northern lights are the delight and wonder of thousands of farmers scattered over the broad prairies, while to the poet and artist they are the dream of lasting fame and renown.

The magnificent stretches of prairies feed countless herds of cattle, horses and sheep, both winter and summer, which bring in rich returns in butter, cream and beef—the farmer's greatest pocket filler. Every farmer has his grand fields of waving grain, which grows and matures in four or five months. This feeds his stock and also adds more to his pocket-book.

"Thou crownest the year with thy goodness;

And thy paths drop fatness.

The pastures are clothed with flocks;

The valleys are also covered with grain;

They shout for joy, they also sing."

—Psa. 65: 11, 13.

Yes, God has given South Dakota

beauty, He has made her wealthy, for those who have eyes to see its beauty and hands and brains to obtain the wealth. God has surely done His part in making it answer its purpose, but He has left man his part. Does he subdue, till and have dominion over the county as God commanded Adam? O yes, this command is beautifully obeyed six long days in the week and only too often seven. Thousands of the best families from the eastern States have flocked to this State for homes. Many were Christians when they came or were from Christian families, but they have settled miles from town or any church and the result is that they may hear several sermons a year. Some have been to no services since there, while the children scarcely know what Sunday school and church means. Some feel their need, but many have grown indifferent. Who can wonder! The spiritual faculty grows dull by disuse quicker than any other. The Christian needs constant inspiration, fellowship and work. Most of these people's whole mind is taken up in making a living, with an occasional day of pleasure.

But what great commandment are they disobeying? "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." O, the world in its mad rush for luxury and gold has forgotten this greatest of commandments. Seek ye first. In our labor, in our pleasure, in our buying, in our selling, in our praying, in our giving, let the extent, the righteousness and glory of His kingdom be first in our hearts and for the good of others. Then truly all that is worth living for will be added. This natural body and mind clings so tenaciously to the material, the seen, the perishable. O Lord, help us to realize

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the great value of this spiritual, the unseen, the everlasting.

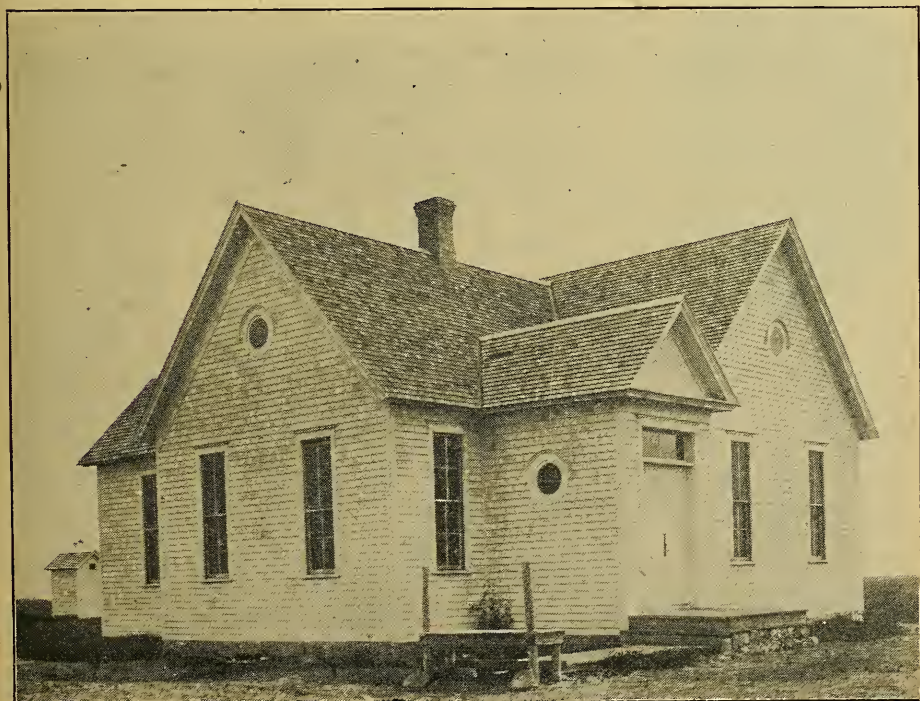
O the precious souls who should be in the kingdom who will be lost because they have no one to give them encouragement, because they have no shepherd! O the precious seed that is going to waste in God's harvest field. How eager we are to save our golden grain, yet God's harvest, which is much more abundant, is going to waste everywhere. Every one of His grains is vastly more precious than each of our kernels, be they diamonds.

When Christians begin to put half as much time, thought, energy and money on their Christian activities as they do on their material activities, then His kingdom will more nearly come and will

be more nearly done on earth as it is in heaven. Let us remember, "Seek first the kingdom of heaven."

What then is our duty toward the great State of South Dakota, where we have but one organized church? Is not this a missionary field of vast dimensions? People come many miles when earnest services are once begun. The field lies waiting—waiting. Who? You good Sunday-school worker, you earnest minister from those churches where your best talents are lying buried from lack of use in hard Christian work. This field also calls you if you are in active work, which place others could fill were you to leave. South Dakota furnishes you a good home and plenty of God's work. Come!

Frederick, S. Dak.



Willow Creek Church.



A South Dakota Farmhouse.

BIOGRAPHICAL SKETCH OF EMMA HORNING.



Emma Horning is the daughter of Samuel and Hannah Horning, and was born Sept. 9, 1876, in Whiteside county, Ill., where her parents lived at that time. In 1883 the parents, with a number of

other settlers, moved to South Dakota and settled on a homestead in Brown county, not far from the north line of the State.

Emma was at this time seven years old, and has experienced all the joys and sorrows of a pioneer life.

The country in that wild state of nature presented many difficult problems to the settlers, which were met with courage and solved with patience.

There being no schools or churches, the people early set about providing means for the betterment of the mental and spiritual needs of the new homes. A school was soon organized and Emma

was one of the first pupils in the first school of the new neighborhood.

Here by hard study and real experience, she laid the foundation for the educational structure which is to be tried by the storms of the foreign mission field.

She continued to attend the home school until able to teach; this work she began at the age of sixteen, teaching in Brown and McPherson counties, South Dakota.

She attended school in Aberdeen, S. Dak., and completed a normal course at Mt. Morris, Ill. She graduated from the Brethren College of McPherson, Kans., with the class of 1906, taking here a full course with a special preparation for missionary work.

The early settlers who came west to make new homes on the frontier in this locality were mostly members of the Brethren church and with the first schoolhouse was established a church, in which Emma took an early and active part, always doing her duty in society, school and church.

Her struggle with the environments of a new country to acquire high social and spiritual ideals have been the principal means of producing what we see to-day—the finished lady, for the subject of this sketch is an idealist with the courage and

strength of character to mould her ideals into realities.

Everyone who comes under her influence is made to aspire higher and struggle harder to make life something more than a mere existence.

Emma's present home is in Fruita, Colo., where her parents moved about two years ago. After finishing her college work at McPherson, Kans., she

spent the summer traveling in the interest of the Bethany Bible School of Chicago.

She is spending the winter in Chicago, taking a nurse's course as a further preparation in the missionary work, which is her chosen life-work.

She is assigned to the mission field of China and all her friends join in wishing her good success.

JUDSON--OUR PIONEER MISSIONARY

By ANNIE M. HUTCHINSON.

About a century ago, in the town of Malden, Massachusetts, there entered upon the stage of existence one who was destined to be America's first modern missionary to the foreign field.

For many centuries the Christian world had been indifferent, and inactive to the cause of foreign missions, but with the ushering in of the nineteenth century the star of hope began to dawn for the benighted heathen, as England sent forth Carey and America, Judson, both as pioneer missionaries to "India's coral strand." A movement then began which has become the marvel of the nineteenth century. The fact that Adoniram Judson was one of the originators of the great missionary movement, and that his thrilling experiences and unwavering enthusiasm were unparalleled by any other missionary before or since his time, stirs within us a desire to know more intimately the man who filled a hemisphere, and half a century with deeds of sublime devotion—the missionary whose life and labors are the heritage of the Christian world. Judson was a precocious youth. At the tender age of three his mother taught him to read, while his father was away, who, on returning was surprised to hear him read a chapter out of the Bible. At four years of age he was fond of playing church

with the little children of the neighborhood, always acting as preacher himself, and even then his favorite hymn was: "Go preach My Gospel," saith the Lord."

In school he was always ambitious to excel, and one of his classmates writes of him: "I have no recollection of his ever failing or even hesitating in a recitation." He graduated at the age of nineteen and was appointed valedictorian of his class, of which honor he enthusiastically informed his father in a short letter: "Dear Father, I have got it. Your affectionate son. A. Judson."

Unfortunately, while in Providence College, he was much influenced by a brilliant young man who was a confirmed deist, and from whom he imbibed skeptical views. After leaving college, and having taught one year, he determined to see something of the world and set out on a tour through the northern States. Stopping one night at a country inn, the landlord mentioned that a young man lay dying in a room next his but he hoped it would not seriously disturb the night's rest. Though asserting that the nearness of death made no difference to him, save to excite sympathy, it was a restless night for young Judson. He could not help wondering if the man were ready to die, though such questions

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put to blush his new philosophy. What would his college friend think of him?

As soon as possible in the morning he sought the landlord for inquiry for his fellow lodger. "He is dead," was the announcement. "Dead! Do you know who he was?" "O yes, he was a young man from Providence College, a fine fellow," and mentioning his name Judson recognized him as his former skeptic friend. It was an hour before the shock of this intelligence allowed connected thought. "Dead! dead! Lost, lost." The words rang in his ears. Judson knew now in his inmost soul that the religion of the Bible was true. Giving up all thought of future travel he returned to Plymouth, gave his heart to God, united with the Congregational church and was immediately ordained to the ministry. And now the ardor of his nature emphasized and colored his whole Christian life. "Holiness to the Lord" was henceforth to be written on every power and faculty of body, mind, and spirit. The following year, at the age of twenty-one, came one of the turning points in Mr. Judson's life. He felt the missionary call come to him through the reading of Rev. Buchanan's little book called "The Star in the East." He must obey and he would. His impetuous and enthusiastic spirit was carried into this, as well as into everything else, and his ardor continued until life's end. His passion for missions never cooled or wavered. Being accepted by the American Mission Board, preparations were made to embark for India. Previous to their departure, however, Mr. Judson was married to Miss Ann Haseltine, a beautiful, gifted, and sprightly young girl, who at the age of sixteen had given her heart to her Savior, and, "the beauty of the Lord, our God" gave grace to every gift, rendering her ever thereafter in every way divinely fitted for the life upon which she was now to

enter, as one of the first lady missionaries ever sent from America to a heathen land and of whom Dr. Wayland said in after years, "I do not remember to have met a more remarkable woman." Mr. Judson is described as being, at this time, a man, "small and delicate in figure with a round, rosy face, giving an appearance of extreme youthfulness, his hair and eyes being a dark shade of brown." His voice took people by surprise, Rowland Hill saying of him, "and if his faith is proportioned to his voice, he will drive the devil from all India."

Shortly after his marriage, he with his wife and four associates embarked for Calcutta. It is worthy of note that during the voyage Mr. and Mrs. Judson both were led to reconsider their views on baptism, and upon arriving in Calcutta were immersed at the hands of the Baptist missionaries. Meeting with opposition and persecutions their only escape was in Rangoon, Burmah, a place which they had always regarded with horror and dread. But Mr. Judson felt assured that God had called him to Burmah where there was not, as yet, a single native Christian. They set themselves at once to learn the difficult language, meanwhile preparing tracts which were the original means of exciting the first inquirers. In the darkest hour of the history of his efforts this fearless leader sent back the ringing cry: "If they ask what promise of ultimate success is here, tell them, as much as that, there is an almighty and faithful God who will perform His promise, and no more." During the third year after their arrival in Burmah a shadow fell on this happy home. The fair boy, Roger Williams, who for eight months had brightened the dreary spot, was taken from them. The touching grief which their letters reveal show the tender and loving hearts of those brave missionaries—strong to endure, yet sensitive to suffering. Six

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years passed before they had their first convert. Oh the joy over their first sheaf! Others soon followed, interest grew favorable, when a change of rulers brought persecutions which resulted in Judson being attacked in his own house, arrested and dragged away to prison, where Mrs. Judson found him the following day, fastened to a pole fettered with three pairs of irons, she, after repeated efforts and pleadings and the payment of a large sum of money, having secured an admittance to the prison door where her husband crawled to meet her and was allowed only a few moments' conversation. Thus began the slow torture that lasted for twenty-one months before his final release. The prison was one large room where were confined nearly one hundred prisoners of both sexes and all nationalities. The prison was said to have never been washed or swept since it was built. The teeming filth and intolerable odors were beyond all description. Dr. Judson, naturally, was a gentleman of most fastidious tastes and habits. Order was a passion with him. Neatness and daintiness second nature. His sensitive and refined spirit shrank from everything unseemly and coarse. His sympathies were easily aroused and wrought upon, and his tender heart longed for nearness to his loved ones. Thus constituted, every fiber of his being was wrenched and pained by his present surroundings, and his restless, eager spirit chafed from this long setting aside from life's activities.

"For the waiting time, my brothers,
Is the hardest time of all."

Yet in all these things, suffering wrought perfections and the good soldier came off more than conqueror through Him who loved him. Through all these experiences his wife was a most faithful attendant. The only English-speaking woman in Ava, and the only foreigner out of prison, she faced every danger

with fearless courage, and in her queenly womanhood walked unharmed among the cruel Brahmins, many of whom kissed her very shadow as she passed by.

While Judson was in this prison a lion was placed in a cage in the prison yard where its pitiless and fearful roarings were added to the horror, until it starved to death, after which Mrs. Judson, by much entreaty secured the empty cage for her husband, it being preferable to the prison, as his life was threatened by the fever which racked his frame. Having been kept in this prison for eleven months, Judson was now removed to the death prison some ten miles distant, here to await what he supposed would result in a speedy death, but a change of rulers effected the release of the prisoners and now Judson was free again! Long after he said: "I can never regret my twenty-one months of misery when I recall the delicious thrill I experienced when once more with my wife by my side and my babe in my arms, free, all free! I think I have had a better appreciation of what heaven may be ever since." Shortly after his release, while away on a business trip, he received the sad news of his wife's death, who had been stricken with fever, and was laid tenderly away by the hands of strangers. For the next six months little Maria was the solace of her father's loneliness, then this flower faded and was placed by its mother's side. Thus stripped of all earthly ties, sad and lonely, yet earnest and trusting, Mr. Judson still continued his missionary labors, distributing tracts by the thousands and completing his laborious translation of the Scriptures. His New Testament translation having been completed before his imprisonment, was preserved by being sewed up in the pillow on which he rested his head while in prison. In 1834, eight years after the death of his wife, Dr. Judson was mar-

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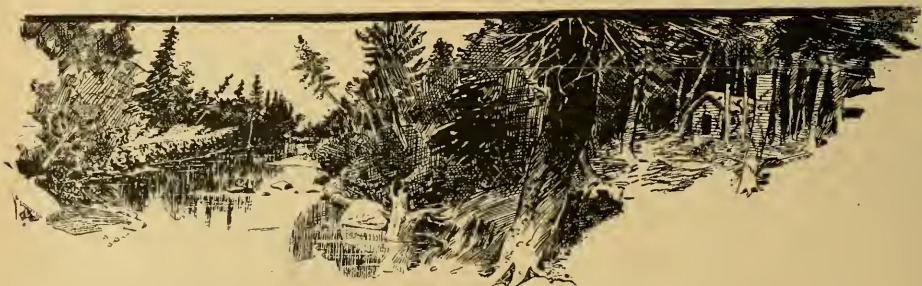
ried to Mrs. Sara Broadman, and pleasant home-life began once more for him, a home-life that was beautiful in every sense. But this was destined to be of short duration. Mrs. Judson's health failing, they set sail for America, but had scarcely reached the island of St. Helena when her spirit left its earthly tabernacle for its "mansions not made with hands," while her body was tenderly laid away in the rocky isle. "The wings of the songstress are folded in St. Helena, but not the soul of the singer, nor the wings of the song."

It was indeed a sad home-coming for Dr. Judson. He did not remain long, but soon returned to his calling in Burmah, where he devoted himself most ardently to his work. The Brahmins were added one by one to the church until they numbered several thousand. But Dr. Judson was soon to close his labors. He took a severe cold which was followed by fever, and while on a voyage for his health, his soul passed from earthly scenes while his body was committed to the sea. "The Lord knoweth the place of his sepulchre, and a day will come when the sea shall give up its dead." Visit Burmah to-day and near the spot where stood the lion's cage outside the dreary prison, you will find a Christian

church, parsonage, and schoolhouse. At the time of his death the number of native Christians publicly baptized reached over seven thousand, while hundreds had died in the faith during the thirty-seven years of his ministry. What he did by the "good hand of God upon him," was marvelous, and he now being dead, yet speaketh with an influence that cannot die and an appeal that cannot be silenced. Of whom Dr. H. H. Jessup said, "When I reach heaven the first person whose hand I wish to grasp, next to the Apostle Paul, is Adoniram Judson's." He, for the joy that was set before him, endured the cross, and having received the crown, is set down at the right hand of God, where he shall be forever with his Lord, and his works do follow him. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Hark! the voice of Jesus calling;
 "Who will go and work to-day?
 Fields are white, the harvest waiting—
 Who will bear the sheaves away?"
 Loud and long the Master calleth
 Rich rewards He offers free:
 Who will answer, gladly saying;
 "Here am I, O Lord, send me"?

Union Bridge, Md.



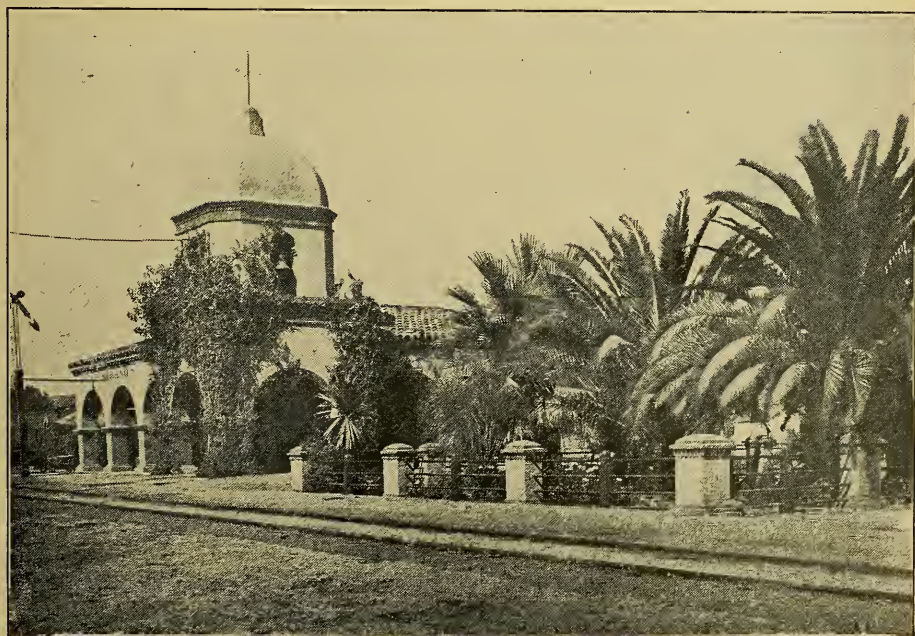
SAN JUAN CAPISTRANO

By HOWARD MILLER

When you are at Los Angeles, California, and about all who visit that State get to the "City of the Angels" first or last, you will want to see one of the old Spanish missions of the coast. There are twenty-one of these, in various conditions of ruins, and perhaps the best one to see is that of San Juan Capistrano,—the Spanish for Saint John the Beheaded. All these early Spanish propagandists always named their surroundings either after a saint or on account of some religious feature or circumstance. The result is that sometimes the naming savors of blasphemy. The writer does not see what good is gained by naming a grist mill, "The Mill of the Blood of Jesus Christ," but the name is a Spanish fact, while the Street of the Holy Ghost, the

Street of Jesus Christ, and the like, are common enough.

One does not, and can not, get a correct idea of these old missions from any written description. There is an atmosphere about them that defies description and to any person interested in missions it is well worth while to see what these old Spanish padres, or fathers, did in the way of a missionary work, the like of which has never been equaled for courage, and it might be added, for present paucity of results. The Pacific coast country, in the old days, was thickly populated by Indians, the black Indians, a docile set of people, as a rule, and to the conversion of these the Spanish bent their religious energies, and succeeded, too, till everything, missions, Indians



Station at Capistrano.

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and all, were wiped out by later events. It was the rule for the missions to be located in an Indian settlement. This probably influenced the immediate location of Capistrano in a pocket in the bare surrounding mountains, in a slough opening down to the sea, three miles away. Moreover, there was a stream there, which means much in a country that has to be irrigated.

Work was begun on the mission in 1775, but owing to trouble with the Indians at San Diego, matters were suspended till 1776. The main building was the finest in all California, and work continued until the consecration of the church in 1806. It was built of stone, cement and mortar, was seventy feet by one hundred and eighty-five feet, fifty-three feet high, and at the south end there was a tower one hundred feet high. In 1812 a severe earthquake threw it down, and forty-nine dead were taken out, as well as others who died later of their injuries. The buildings cover about six acres.

From the outside yard the general appearance is that of a one-story stone building, whitewashed, with a long arched and paved porch under the sloping roof. The roof proper is of tiling, quaint, artistic, and indestructible. From the porch, doors opened into living rooms, and on the other side was another porch running around, the whole shaped into a hollow square, walled about and having all elements of a fort about it. Occasionally the Indians did revolt, and it was a good place to have a refuge in which to hide. The Indians, like all simple people, once they got started, cleared out everything in sight. That is where the five-foot-thick walls came in to advantage. There is a set of bells, cast in Spain, a church with an altar, pictures, and the like, that go with all Catholic places of worship, and the general air of the place was that of a

big, roomy church gone to sleep on the hillside.

The overshadowing feeling at present is that of a ruin in a sunshiny land, a place that has been once upon a time, and which is now only a silent reminder of former activities. In one corner of the great building is a little chapel, fitted with altar, organ loft, and all the necessary arrangements for worship, which is held once a month, by a visiting padre.

The town of Capistrano has about five hundred inhabitants, mostly Mexicans, and it is remarkable how it has escaped the tourist and sightseer, though the railroad runs almost to the door of the mission. That is why seeing Capistrano is recommended.

Taking the mission business all around, it was productive of good. It transformed the Indians into workers, taught them useful knowledge, and helped them in many ways. It is of interest to know how many of these Indians there were, and the table of censuses below, taken in the years named, shows the number of Indians in the sphere of influence of the several missions. It will be seen that Capistrano stands fifth in order.

The Fathers introduced the olive and the vine, and among other gifts to the Indians were the sheep that came with the missions, and which spread far and wide, and were a source of eventual vast profit, the end of which is not yet, for California is a great sheep state. When Santa Ana "sequestered" the mission property the Fathers left, the Indians disappeared, and the tooth of time did the rest. Capistrano was sold for \$800, and afterward won back in the courts by the church, which cares very little, apparently, for the ruins. If you want to see a closed incident in mission work see Capistrano. There is nothing else quite like it in the United States.

	Male.	Female.	Total.
1769—San Diego,	737.....	822.....	1559
1771—San Gabriel,	532.....	515.....	1047
1770—San Carlos (Carmelo),	376.....	312.....	688
1771—San Antonia de Padua,	568.....	484.....	1052
1772—San Luis Obispo,	374.....	325.....	699
1776—San Juan Capistrano,	502.....	511.....	1013
1776—San Francisco,	433.....	381.....	814
1777—Santa Clara,	736.....	555.....	1291
1782—San Buenaventura,	436.....	502.....	938
1787—La Purisima Concepcion,	457.....	571.....	1028
1791—Soledad,	296.....	267.....	563
1794—Santa Cruz,	238.....	199.....	437
1797—San Jose,	327.....	295.....	622
1797—San Miguel,	309.....	305.....	614
1797—San Fernando,	317.....	297.....	614
1797—San Juan Bautista,	530.....	428.....	958
1798—San Luis Rey Francia,	256.....	276.....	532
	7945	7617	15,562

THE NEW WOMEN IN CHINA

By MISS HELEN DAVIES

The hot, breezeless, tropical night had fallen on the Island of Hongkong, and half-past eight had just sounded on the bells of the ships lying at anchor in its broad, moon-lit harbor.

In the "Girls'-Hall-of-Learning," up on the hillside, silence at length reigned in both the dormitories. In the far dormitory the tiny children who shared it with the elder girls, and who had been chattering away more noisily and more persistently than Java sparrows, had at last fallen asleep, one by one.

The elder girls were still busily conning their lessons below; and the head-teacher, whose room opened out of the near dormitory, had gone early to rest with a severe headache. Suddenly, the silence in the near dormitory was broken by the voice of Fung-Hin quietly propounding the startling and momentous question, "What do you think would be the best way to reform China?"

If it had been anything ordinary the teacher would at once have called out,

"You know the rule: no talking after half-past eight!" But this proposition was so exceedingly interesting that she had not the heart to stop the conversation; and in spite of the pain which she was suffering, she raised her head to hear what kind of answers a question so important, so far-reaching, would call forth from the budding womanhood of China.

"I think," said Ts'au-Kam, the oldest in the room, "that the first thing should be to destroy at once all the idols and ancestral-tablets out of the land. Do away with them, every one, and then the people will learn the Doctrine and become more enlightened."

"But," replied Fung-Hin, "I do not see that the destroying of the idols and ancestral tablets in this way would be of any lasting use. You cannot compel people to become Christians—not real Christians at heart. And if you take away their idols by force to-day, they will only put up fresh idols to-morrow.

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If the hearts of the people are not changed, they will be nothing bettered in that way."

"I think," interrupted Sau-K'iu, with the wisdom of twelve years, "I think that the first thing of all is to get rid of the Empress Dowager. It is she who troubles the people: she should not be allowed to trouble them any longer."

"It seems to me," said A-hi, "that the simplest thing would be to give the power into the hands of the Reform Party, and see what they can do for the country."

"The next important thing," continued Sau-K'iu, "would be to get back all the territory that we have lost: some to Russia, a piece to Germany, a piece to England, a piece to France. China is certainly the most foolish of all the kingdoms and to think that we belong to this most foolish of kingdoms!" She sighed tragically.

"I am afraid," said Fung-Hin, "that we cannot hope to get back the territory that we have lost. That would never be allowed by the great kingdoms. But we must see to it that we do not lose any more. There is only one thing, that I can see, that can be of any lasting use to China, and that is the Gospel of Jesus Christ. It is only this that can change the hearts of the people and give them true light. It is only when their hearts are changed that they will love what is good, and seek after righteousness. If we could only **vote** for an emperor, as the Americans vote for a president, what a grand thing it would be for China!"

"What do you mean by 'voting'?" asked several voices.

"Why, my father has told us that in America, every four years, the people write down the name of the man whom

they wish to govern the country; and the man whose name is put down by the greatest number of people is chosen president. Then in four years time they vote again and if the president has been a good ruler, and has governed the country well, they choose him again, and he rules them for four years more, until the time comes to vote afresh. If we could only have such a custom as this in China, then we would choose the best, and the wisest, and most clever Chinese pastor, and make him emperor of China! And with a Christian pastor as emperor, and the Gospel preached all over the land, then, I think our country would at last truly flourish as never before!"

Just then an older child, lame of one leg, came in on her crutches noisily enough. "What do you mean by talking so loud?" she called out, in no gentle tone, "you know it is long past half-past eight! You will be punished to-morrow if Ku-Neung hears of this!"

It is always easier to call others to account than simply to do quietly the thing that one ought; and Ch'un-T'o herself should have been upstairs at half-past eight! But the nine o'clock gun, fired from the flagship, just then proclaiming emphatically the lateness of the hour—which these young reformers had quite forgotten in the eagerness to solve this great question—they could not deny the charge, and silence reigned once more in the near dormitory.

* * * *

Small wonder, perhaps, that the Chinese government has decided that it is inexpedient at present to open schools for girls, fearing that the young girls of China, if too highly educated, might cease to be dutiful and obedient!—The Chronicle.

MORMONISM--WHAT OF THE NIGHT

The following is an unusually well-prepared article on the Mormons and well worthy of most careful reading by every one who cares to know the situation in Utah from a church standpoint

No one should attempt to present the Utah work without the deepest sympathy for the people who are as sincere in their belief and as faithful in the performance of its requirements as Christians. Nor should one be misled by his sympathies to hide or palliate the errors of faith and life which shrewd, designing men have fashioned and riveted upon them.

While the contest of Christianity with Mormonism must be aggressive, uncompromising and persistent, it should not be forgotten that the people who make up its great body are honest, sober, industrious, and many of them Christian at heart. One who lives among them in such a way as to come to know them, can but have great sympathy for them, and, like Paul, can but feel that he is ready to be anathema for their sakes. They are just folks, like the rest of us, and life is as much of a tragedy.

Mormonism is fundamental error. It is not a mere departure from Christian truth—it is antagonism to the truth. It is fundamentally wrong in its doctrines as to God, man, sin, righteousness, atonement, faith works, justification, grace, judgment, heaven and hell.

As a church it unchurches all denominations and claims exclusive and supreme authority in saving men. It teaches that the work of Jesus and his apostles was a complete failure, that the primitive church proved utterly apostate, and left the world in hopeless ruin; that God restored His church by Joseph Smith, reinstituted the kingdom of God through him and gave to this restored church all its former offices, gifts, authority and powers.

It robs Jesus Christ of the prophecies and promises which heralded His advent into the world, and places them upon the brow of their prophet.

Its public worship is dull, insipid formalism, and its witnesses are constantly reiterating a stereotyped testimony. Except in their singing there is no emotion, no spirituality, no aspiration for heart purity—that holiness “without which no man shall see God.”

It has a secret temple service, by which some are sealed for eternal marriage and procreation, others are baptized and receive endowments for the dead to exalt them from the lower heaven into the highest. According to the testimony of credible witnesses, it is a crude, childish play of creation and redemption, a caricature of the Almighty's work in which Jehovah is treated with blasphemous familiarity.

As an institution it is commercial, political, and assumes—theoretically at least—to be above all human government, and to have the sole right to appoint all governors, presidents and kings. As such, it is un-American, autocratic, irresponsible, suppressive of personal liberty, and oppressive in its exactions both of conscience and of property.

In some respects there is no distinguishable change. The ISM is the same. It has abated none of its claims, and those who have authority to speak of it, have retracted no stand or statement the church has taken. They have never retracted those monstrous doctrines promulgated by Brigham Young.

They do not teach polygamy with the voice of a trumpet, but seize upon occasions to confirm “the faithful.” They

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"practice their religion," live openly with their plural wives, and illegitimate children are born in this unlawful relation. Joseph F. Smith, seer, prophet, revelator and president, is reported to have had the twelfth illegitimate child born to him a few months ago.

Tithing and numerous other church taxes are still demanded; but, yielding to public pressure from without and within, the authorities now promise to any tithe-payer sight of the books where his account is kept.

The priesthood still puts forth its claims to work miracles, although the evidences are universally against them. In every village and town there are the demented, the blind, lame, deaf, paralytic; accidents, misfortunes, disease and death happen to them as to all other communities, and "there is not enough power in the priesthood to cure the toothache."

The vast, intricate, cumbersome machinery is still running, but it takes a good deal of the power of the church to make it go. This system will be somewhat effective as long as the power lasts—the income from tithing, but the day that ceases the machinery will stop, never to go again.

The environment of the people is against them. All the forces and influences at work in a Mormon town are centripetal. The social life centers in the church which encourages and supplies the dance and the theater as its allies. Business success or failure is within the power of the church, which can make or mar at its will.

The trend of thought is all in one channel. No discussion of church politics or officials is permitted under the penalty of its displeasure. They are unanimously Mormon in some towns, but it is the unanimity of a dead stagnation.

Perhaps the greatest difficulty in the way of the Christian missionary is found in the moral derelicts that drift in from Christian communities. Many of these have been members of Christian churches, East, or brought up in Christian homes; yet when they come to Utah they play the sycophant, if not the hypocrite. Devoid of moral courage, they bend to the prevailing winds, and as far as personal influence goes, are Mormons.

Christianity has gained immeasurably in the opening of the life and in the disclosures of the attitude of the men high in authority, through the investigation which Mr. Smoot's election to the Senate forced upon the country.

"No such massing of material on the Mormon question has occurred for a generation; no better impeachment of the Mormon system has been written for many long years than that written by the majority of the Smoot committee. Two of the flagrant, new polygamists have been forced out of the apostolate, and probably out of the State. J. M. Tanner has been forced out of the Sunday-school work for the same reason, and Elder Cluff out of the presidency of the Brigham Young Academy. Joseph F. Smith has been compelled to come out into the open with regard to his own polygamous life.

"The first gentile battle for many years has been won at Salt Lake City. For the first time since statehood, we have a newspaper which is not afraid to speak out, and it is the strongest in the State."

The odium under which our missionaries labored for years, charged by the "News" and church speakers with willful, deliberate, malicious lying, has been lifted off. They did not tell all the truth, but they did tell all they were permitted to know.

Now the odium lies deservedly upon those who called them falsifiers, for the

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sworn testimony proves they spoke the truth, and their maligners are the liars.

Over against the difficulties which Christianity must overcome let us place:

1. The spirit and effort of the people for their better education. Stimulated and spurred on by this desire, and realizing the danger their church is encountering in our mission schools, the people have labored to perfect their public school system, and to extend the courses of study.

They are erecting superior school buildings, furnishing them with excellent appliances, and raising the standard of the teachers' qualifications. They have not yet been able to maintain the full high school except in cities and in some towns, but they are earnestly reaching out after them, and will in time succeed.

Already Utah stands third or fourth in rank as to ability to read and write, and every year raises the standard of education.

This improvement in education and educational methods begets a desire on the part of many for still better; and our missions schools and academies, if kept above the average in excellence of work, will reap advantage.

Every better-educated generation thinks with wider range and greater independence.

2. Intolerance has yielded measurably to a tolerant spirit. We do not have to force our school into communities, they are asking for them.

Property is offered for church and school at fair prices, and many speak encouragingly of the mission and its work.

3. The faithful, persistent preaching of the Word. Day in, day out, the sowers go forth to sow. The seed is the Word. Much of it falls by the wayside;

much among thorns; some of it on good soil, but parched because there is no rain, nor dew, nor living stream.

Here and there the seed falls into good soil, and the waters moisten and vivify it, and lo! the husbandman rejoices in a handful of grain.

4. The quiet, persistent influence of mission schools, which have done much in the regeneration of Utah. They reach minds, they unshackle and liberalize, they lift up and roll back the edges of a narrow world, and put things into true perspective. Yet they fail many times to attain the ultimate end of their labor, the making free in Christ Jesus. The preaching of the Word comes in to intensify and complete the work. School and church, teacher and evangel, are complements of each other in Utah.

5. The hushed cry, inarticulate but real, of souls for the Bread of Life. They hunger, and are fed upon husks. They ask for bread and are given a stone. Their religion is machinery, formalism, the magic power of immersion and laying on of hands, forms that begin at the cradle and end only at the grave, and they are all the while reaching out their hands if haply they may find God. The Gospel that answers that deep want of the soul is the Gospel of Jesus.

The writer has recently passed through remote, isolated communities of southern Utah. In passing through this desert country whose highways of commerce are the wagon roads winding through the sage, up and down the steep passes over the mountains, one meets everywhere the pushers of commerce, representatives of all kinds of business, not excepting breweries and distilleries. They drive day and night, through heat and cold, over pleasant road and dangerous pass, to extend the trade of their houses. Not many years ago all this trade was with Zion's Co-operative Mercantile Institute, Brigham Young's com-

mercial wall against the Gentile world. But these men have, by unflagging zeal and persistent effort, broken the church monopoly and wrested trade from Zion.

Shall the church be less energetic and intrepid? Shall it have less faith in the children of this world? The command

still is, "Go ye into all the world"—and that means Utah—Utah stained with many disgraces and crimes in the past, but coming into light and liberty. The Lord lift up the holy light of His countenance upon it, and give it peace.—The Assembly Herald.

WINNING SOULS IN PERSIA

By MARY SCHAUFFLER LABAREE

Herein is found another instance where one must be as Paul said, "all things to all men that I may by all means save some"

I have recently read with the greatest profit and interest Dr. Henry C. Mabie's book, "Method in Soul Winning." His leading idea is that the winner of souls should go to work, not with argument and compulsion, not by discussion or controversy, but discovering by Christian tact and love the great need of the individual soul and its avenue of approach, should give that soul the clue to finding God. This method is, I believe, the only one practicable or possible in dealing with the mingled ignorance, superstition, degradation and fanaticism of Mohammedan womanhood. One of the greatest difficulties we have to face with these women is the confidence inculcated from earliest childhood that theirs is the only religion. What can we say when, having held up to them a vision of Christ as the loving Friend or the tender Shepherd, they answer with a glib, self-satisfied air: "Oh, yes, we believe in Jesus, too. Our books tell all about Him and we always honor Him and the blessed Moses, and Abraham, and Solomon, and all the forty-four thousand holy Imams." Then, perhaps, follows some impossible tale from their holy books concerning one of these "prophets," to show that we are not the only ones who can tell of miracles. I have noticed the great wisdom

of one of our missionaries who has been in the work for over twenty-five years. In reading from the Testament to such women she seldom reads of a miracle, but selects a parable or some of the gospel precepts, to which the usual response is, "Those are good words." They can quote nothing to match such a selection.

There are countless reasons for which, as we come to know these women in their homes, we learn to pity them unspeakably and long to reach out a sister's helping hand to them. Prominent among these reasons are their ignorance, their imprisoned condition, their unsatisfied longings for something better, and the vice and degradation among which they spend their lives.

We saw quite often a stout old woman of very high birth, coarse and rude,—a woman who seemed to enjoy our society and always showed herself most friendly. After her husband died, a nobleman who had gone to another district sent and had her married to him, although for years he did not pay her a visit. He had five or six other wives located at various places. We went once to "bless the journey" of this woman, who had just returned from escorting the bodies of two or three relatives to be buried in the sacred soil of a distant city. She was

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full of interesting tales of her trip and of all the dangers and hardships experienced on the way, and then announced her intention of going to Mecca in a few months. I remarked that I should think she would be weary of traveling, and she replied: "Well, what shall I do with my time? I have no children and nothing to do. I can only sit around like a prisoner in this yard; traveling is my only form of amusement." She was once admiring the number of books in our sitting-room and asked if I had read them all. One of the missionary ladies urged her to read, that she might have something with which to busy herself, but she replied, "Oh, my head is too mixed for that; there is always a mourning to which to go or something else to think of, and I could not concentrate my thoughts on books." She refused the cherry sherbet we offered her, saying that she drank some the evening before and awakened in the morning with her arm numb, and really did not know if this was the effect of the sherbet or whether she had lain on her arm! It seems almost impossible to find lodgement in such a shallow, scatter-brained mind for any serious thought, and how she is to be awakened to a sense of need that we may give her the clue to the Savior? And who needs more the salvation He is ready to give?

The work of soul-winning must often be slow and circuitous. Paul's method of becoming "all things to all men that I may by all means save some" is constantly called for in the life of the missionary. In calling once on a family we soon discovered that the two young ladies were very anxious to learn how to use a hand sewing-machine which had been recently purchased and promptly put out of order. My attempts at speaking the Persian language caused much audible amusement on the part of the young ladies until they found that I

knew how to put a machine in order and use it. Then, respect and eagerness to learn took the place of giggling and mimicry. I finally invited them to come once a week for lessons in sewing and fancy work. How interested and happy they were in coming was proved when they said, "We pray that Wednesday may come quickly." As we sat together over our work, there were innumerable opportunities of teaching the truth.

We were returning the call of a young married woman and tried as usual to get acquainted with the other women present. We soon learned that one of them who occupied an inferior position, who did not sit down or drink tea or smoke the water-pipe until bidden by our hostess, was another wife of the master of the house. This is one of the circumstances in Persian homes that seems most awful to a Christian woman, and whenever a discussion arises as to the comparative merits of the Mohammedan and Christian religions, the women, however bigoted, have nothing to say in defense of the law that gives their husbands the right to bring other wives into their home. They look at us with eyes of envy when they learn that no illness, no failure to bear sons, and no loss of beauty can give our husbands the right to send us adrift.

Do they ever hunger for something else? Yes, indeed. How often they pour into our ears their longings for something better, or sigh as they say: "Our lives are so different! You are free and happy and can read and know things." Thank God, there are some here and there in Persia who are beginning to realize that our message of glad tidings may be even for them, who gladly welcome our calls and eagerly ask, "Did you bring the Book?"

The more one grows into this work of watching to win souls and comes into



The Surrey.

personal contact with these women, the more one realizes the depth of their need and the seemingly impregnable walls of their religion. Looked at from a human standpoint, it would seem impossible to break down these barriers,—what but God's almighty power can do it?—Woman's Work.



A FORWARD MOVE IN NORTH DAKOTA.

By Joel A. Vancil.

(Continued from Page 95.)

(b) By conducting missionary programs.

2. To organize Missionary Reading Circles and Mission Study classes.

3. To distribute tracts, introduce Brethren publications and to aid the missions in organizing Sunday schools and Christian Workers' meetings.

4. To solicit and enlist young people to give themselves to the cause of Christ and missions.

5. To solicit and receive pledges and

bequests from individuals, for the purpose of training (in biblical knowledge), sending and supporting one or more missionaries on the foreign field.

7. To support only and all such interests in missions as are in harmony with the rules of the Brethren church or of the Mission Boards.

We aim to have an active representative in each congregation of our district whose duty it shall be to push the work of this society in his respective congregation as directed by the executive committee. Our aim for the present is to get in shape for active work by July, 1907. Pending the action that our district meeting takes in our behalf, as we intend to submit our society plans of work before that respective meeting for their approval, then we will work accordingly.

Anyone wishing to know further about our society, will be cheerfully informed by writing the secretary-treasurer, and if there be anyone who feels disposed to assist in the work of the society in a



in Worship.

financial way or otherwise without waiting to be solicited, he can do so by notifying the writer and it will be gladly accepted.

York, N. Dak.



CASTE TREMBLING.

J. C. Dass of Shillong, India, in "Epiphany" points out some very plain indications of the caste system steadily crumbling:

The Hindus, in the ancient times, had no caste prejudice in them, in the form as it stands now. The four classes of Brahmins, Khatrias, Baisyas and Sudras, were so divided only in accordance with their functions, but they had intermarriage in them. It is needless to deal on the past affairs, but in the present time, when the Hindus can cross the sea, visit foreign countries, almost openly eat food cooked by lower class of men and marry widows, I rest assured that the caste system will gradually disappear. In the Mofussil villages, a Brahmin with little knowledge

in Sanskrit, and having a long tail on his head, used to play lord over the Sudras on special occasions, but the same Sudras at present keep the best Brahmin Pundits beneath their notice, when they visit for begging. With the downfall of the supreme powers of the Brahmins over the Sudras, and advancement of the Western civilization, the evil prejudice is in the way of its disappearance. It is out of question for an educated man to support the caste system which in itself is dying out in the circle, but I wonder how long it will take for the development of the new scheme of the rising generation, in repudiating the custom altogether. In view of openly taking food with Europeans by respectable Hindus of high positions, and freely mixing with them without loss of their castes, and on the other hand a poor man living excommunicated and made a scapegoat, even for drinking a glass of water touched by a European or Mahomedan, we must make an allowance, in consideration of the social position in favor of the former.

OBSERVATIONS AROUND THE WORLD

W. R. MILLER

My last article closed at Glasgow. Our party then visited Edinburgh the historic, Belfast the home of the great linen mills, Dublin the head of all Irishdom, London the seat of the British Government, on whose "possessions the sun never sets," Paris the "gay," the seat of the world's fashion. The next objective point where these observations were made up was Geneva, Switzerland.

The most of the readers know that we have in Geneva mission work under the care of Brother and Sister Pellet, 2 Rue du Pont Neuf., Carouge, Geneva. Two years ago I had the pleasure of visiting this work, but with this visit I carried with me a new interest for several reasons; first, because I had become acquainted with Brother and Sister Pellet, and through this acquaintance have learned to love them, and was anxious to meet them in their home the second time.

Again, the General Mission Board had selected our party to especially visit this work in Geneva, and also in Montreal, France, and to make a thorough investigation of the work in both places, and to make any immediate changes necessary, and general recommendations for the good of the work. After carefully going over the work at Geneva, we found it to be in a most encouraging condition. Since my last visit here two years ago, nine members have been received by baptism, and there are some ten others in attendance at the services, and under instructions, and from the interest they manifest it is reasonable to expect that the greater number of them, if not all, will in the near future connect themselves with the church.

Then there are the children. See this

group of interesting faces. Every one of them has the making of a splendid Christian character in them if but the right side of their nature is touched, and developed. Sister Pellet is doing an admirable work among these children, handicapped as she is. Many of the homes from whence these children come are very poor, and a little well-directed help, such as a bottle of medicine in case of sickness, a garment in case of nakedness, or food in the case of hunger, would be a great help in the mission work in Geneva. But how can these dear people supply all the wants of these people out of their meager support.

These workers know how to sacrifice for the Master, and have in many instances taken food and money with which they should have fed and clothed themselves and given it to those who were more needy and more hungry than themselves.

Here my dear sisters in America is a field that ought not to be neglected any longer. I know of your zeal and good works, in your aid societies; but can you not in some way reach out over the sea to these needy ones, and send Sister Pellet some of your gratuities? It is much needed, and will be greatly appreciated, both by the helper and the helped. And I can assure that it will be used to the very best possible advantage.

The work in Geneva for some time has been in great need of a more central and commodious place of worship, which we hope in the near future they may enjoy.

After finishing the work in Geneva, we wired Bro. Fercken that we wanted to see and visit him in the work in France.



Brother and Sister Pellett of Geneva, Switzerland, and Some of Their Sunday-school Scholars.

In a little while the answer came, containing one word, which being interpreted meant that the Fercken's had gone. We were not prepared for news of this character, but having the night before us, no little of this time was spent in asking for wisdom and meditating what would be best to do. Early the next morning I asked the committee to wait at Geneva until Bro. Pellet and myself could go to Montreal, a distance of forty-five miles, and take a superficial view of the situation. So on an early train we started, reaching Montreal about noontime, and to our surprise we found nine children in charge of Sister Seibeck. Bro. Fercken with his family had departed to parts unknown to us. But from what we learned we had reasons to believe that he had connected himself with the Swedenborgian people, and has accepted an appointment at some island to preach for them.

This move, of course, left a new proposition for us to face. We believed that there was but one thing to do, and that was to move the orphanage to Geneva.

We at once went back to the station, inquired about teams, and also about a car; all of which we arranged for in case the committee should decide to move the children, and then started on our return to Geneva. At 6 P. M., the matter was laid before the committee, and they unanimously agreed that, if things were as represented, there was but the one thing to do. So again on the second morning at 7 A. M., Brethren Zigler, Pellet, Glick, Guthrie and myself were on our way to Montreal.

After formally taking possession of the orphanage, and having the money, papers, books, etc., turned over to us, we told Sister Seibeck, who was in charge, that we would move the orphanage that day. Her reply was, "How can you do it so soon?" Five pairs of willing hands proceeded to show her how the thing would be done. Before leaving the station in the morning we had arranged to have teams follow us, also had ordered a car to be on the track ready for the goods when they should be brought in.

We at once began taking down the beds, and rolling and packing the goods as best we could, and by the time the children had returned from school at 12:30 their home was almost entirely broken up. Up to this time they had been entirely ignorant of such a move being made, and it made our hearts sad to see them shed tears and cry, as they went about assisting us in the work, not knowing what was going to be done. By and by Bro. Pellet explained to them that they were not to be without a home, but that they were simply to be moved over to Geneva. By five o'clock in the evening the goods were all loaded into the car, the car sealed and billed for Geneva, the nine children standing on the platform, with five tired men about them, waiting for the 5:20 train

that should carry us to Geneva.

This is one time in the history of France that Western ideas and hurry and bustle took possession of things and carried into effect our way of doing things. We all landed safely in Geneva at about nine o'clock. The children all seemed happy, and wore smiling faces when it dawned upon them that they were to have a new home in Geneva, and that Brother and Sister Pellet were to be their father and mother.

Bro. Pellet writes me since that they all seem well and happy with their new surroundings and their new home. We trust that though we were compelled to make this change hurriedly on account of time, that it may be for the material and spiritual good of all concerned.

Athens, Dec. 6, 1906.

"THE SEA OF GALILEE MISSION" AT TIBERIAS

By ERNEST MUIR, KALNA

What! Galilee? Surely no reader will miss the following even if reprinted from "Medical Missions in India"

Of all sites for a medical mission surely none can be more suitable than the shores of the very lake where the Great Physician Himself "went about doing good and healing all that were oppressed of a devil." The mission was founded in 1884 by Dr. Torrance and has gradually grown and flourished under his care till the Tiberias Hospital has come to be well known over the whole of southern Syria and the adjoining tracts of the Arabian Desert.

Though Tiberias is very far north of the tropics, yet, owing to the fact that it lies at a level of 680 feet below the Mediterranean, the heat exceeds that of many places in India which lie within the tropics. A maximum of 117 degrees has been registered in the shade in summer. Owing to this the hospital has to

be closed for the three hottest months in the summer, when the missionaries go to some hill-station or camp among the Arabs on the high plateaus beyond Jordan.

From other points of view besides that of health, the closing of the hospital for a definite time every year has been found a distinct advantage; by itineration many can be reached who would be unable to take the slow, foot-journey of several days to reach such a dispensary; the missionaries feel when they settle down to the work again in October that they are making a fresh start and can carry more energy into the work on that account; the people also appreciate the work of the doctor more when they have to do without his help for some time.

THE HISTORICAL

Most of the people in Tiberias are Jews, and Jews of a class very similar to those whom Christ had to deal with in Jerusalem long ago. As Tiberias is one of the four holy cities of the Jews it is esteemed meritorious by them to spend their last days and die there. Not only so, but those who aid in the support of those ancient Hebrew saints can thereby lay up a certain amount of merit and will have a better place in the all-embracing bosom of Father Abraham. The result is that a large part of the Jewish population is made up of aged and infirm men and women, who are supported by the "Shekel of the Sanctuary," drawn from their co-religionists in Europe and America.

Although these Jews go to the Holy City with the avowed object of dying, that object is not always found either possible or advisable; and many of them in their old age wax fat, and like Abraham beget sons and daughters. These Jews furnish an interesting, though somewhat annoying class of patients.

Quite a different class of people are the Jewish colonists, who live in settlements surrounding Tiberias at a distance of from four hours to two days' journey. Unlike other friends in the Holy City, who are Pharisees of the Pharisees and try to keep every jot and tittle of the law, the colonists are found somewhat open-minded; and, while they may conform to the feasts and other outstanding Jewish observances, yet they have more of a rationalistic tendency, as a result of a more free European education. The work of the missionary among them is much more hopeful.

They are an industrious set of people, and although many of the fresh arrivals in the country are quite ignorant of agriculture, they soon adapt themselves to circumstances and make very good husbandmen. Each colony is superintended

by an experienced man who passed through a special training at the agricultural college in western Palestine.

While the Jews furnish about half the patients at the Tiberias dispensary, the main part of the remainder consists of their Shemite kinsman, the Arabs. Arabs of all stages of civilization are to be met with. First, there is the wandering Arab of the desert who lives in his goat's hair tent and is only to be seen in Syria when the grass is green in spring and when the crops have been cut in June and July. Then they come west from the desert, each tribe led by its Sheikh with large flocks of camels and goats and the more wealthy tribes with horses.

They are many of them great, strong giants, and others again are thin and wiry, but all of them are strong men, as the weak ones quickly perish with the hard life they live.

Among them the diseases are chiefly eye troubles and various kinds of intestinal worms; also wounds, such as those caused by bullets and clubs, for the tribes are constantly at war either among themselves or with the Druses or the Turkish soldiers.

It is interesting to note that the diet of these strong men is chiefly vegetarian.

Milk and "leben" with unground corn and dates form their chief food and it is only occasionally that a goat is slaughtered and a feast for the tribe made. These men are exceedingly hospitable, and, when any service is done them, the grace of gratitude, which generally accompanies that of hospitality, is not often found wanting.

Another class of Arabs, looked down upon by the wandering Bedouin, is composed of those who have settled down in villages. Among them far more ailments are found, as the quiet village life makes it more possible for the weak to survive, and as their food and house

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accommodations are less congenial to health.

As it is bitterly cold at night, even in the summer time, on the high plateaus at the border of the desert, they keep themselves warm in their houses by shutting doors and windows fast. The result is that tubercular diseases and especially bone and joint diseases are very common.

The village Arab is constantly migrating into the larger villages and towns, and those in the towns are now emigrating to Egypt and especially to America in large numbers; and thus the yearly tide of Arabs as it flows in from the desert leaves a few behind and these are gradually passed on into civilization.

The Jews form a great contrast to the Arabs, and nowhere is the contrast so marked as among those who are ill. The Jew takes alarm at the slightest ailment, while the Arab will patiently bear the utmost agonies without wincing. The Jew is often afraid to undergo the most simple operation and will only submit when he has been "provoked to jealousy" by some Arab Gentile undergoing a much more serious one.

With regard to diseases and their prevalence, malaria (or what one must now-a-days call "true malaria") is by far the most common. Every one in the whole length of the Jordan valley takes malaria as a matter of course.

Most of the Arabs who have lived in the valley for some generations have become more or less immune to it, while those who come from the hills or other parts are at once attacked by it. However most of the people know what it is to take quinine freely, never thinking of consulting the doctor, except in the more serious cases.

Besides malaria there is a terrible cachectic disease which almost invariably ends fatally with ascites and great anæmia.

Another fever which is prevalent answers more nearly to Malta Fever than to any other described disease.

Next to malaria in frequency is trachoma with its sad sequelæ of trichiasis, entropion, and often, if not treated in time, more or less complete blindness. Almost 95 per cent of the people in Tiberias have or have had this disease, which seems confined to dry, hot, dusty climates, and to be specially prevalent among the Jews.

Tubercular disease is almost unknown in Tiberias itself, i. e., among the regular inhabitants, as the climate is so dry and warm all the year round that it is seldom necessary to sleep indoors. This is made up for, however, by the numbers of tubercular patients which come from the colder plateaus beyond Jordan. Liver abscesses and dysentery along with almost all the usual European diseases, with the exception of acute rheumatism and appendicitis are common. Surgical work is gone in far more than medical, and a number of major operations is often only limited by the strength and time of the doctor.

All the patients, except the very poorest have to pay according to their means; and the patients are found in consequence to carry out the instructions of the doctor with much more care and are much more grateful for services done. Patients will not come unless something is the matter with them, and in this way the numbers are limited and the missionary has more time to devote to each individual. At the same time an understanding has arisen that no one will be turned away who needs help and yet cannot afford to pay, and such patients wait till the end or are brought in from the others by the dispensary assistant.

As to reaching the people with religious instruction, the method of our Lord is still found to be the best on the shores of "The Lake." "All these things spake

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Jesus unto the multitudes in parables and without a parable spake he not unto them." Some simple illustrations taken from nature is always found to be the best way to impress the truth upon them. Much more time is given to speaking to the individual than to speaking to the crowds, for it is felt that among Arabs and Jews at least the confidence of the patient must be first made sure before the inner recesses of the heart can be touched. A splendid opportunity for this personal work is given not only in the indoor department, but also in the outdoor department, as the patients are brought in one after the other.

In Syria much trouble is given by the Turkish government in a passive rather than in an active way; and the missionary has to learn more than in most countries to "possess his soul in patience." Everywhere injustice and bribery hold sway.

As a consequence there is scarcely a Turkish subject in Syria who would not become a subject of any other European country (with the exception of Russia), if he had a chance. Thus there is no spirit of loyalty among the people, and

this lack is to be traced as the root of many of their national moral defects. The people remain idle because the greatest crime the government can find them guilty of is to grow rich. Everything is taxed, sometimes even the hens and pigeons. Trees are taxed, and so the country is almost bare of trees.

Among the Arabs, who are almost all Moslems, it is impossible for a convert to be baptized without first leaving the country, as the law of Mahomet is rigidly carried out that all converts from "The Faith" must die.

The case of the Jew is almost as hard. Should he be baptized he would be boycotted by his nation and by none more than by his immediate relations. His only alternatives would then be to leave the country or to be supported by the mission.

To make the latter alternative possible, attempts are being made to begin an industrial mission where Jews might be employed and be unmolested if they sought to become Christians. Though but few baptisms have taken place, yet the more gradual leavening process which one sees all around is that which tells best in the long run.

LEARNING TO TALK CHINESE

By DR. FRANK OLDT.

The first thing to do in beginning to study the Chinese language is to get "done" to the extent of about seven dollars for two small books misnamed "Cantonese Made Easy," by Dyer Ball. Before the beginner has finished it, or, rather, it has finished him, he thinks it is bawl or die, or both. The title is very deceptive. It makes Chinese easy the same way one would make an arithmetic easy by leaving out all the problems.

The one valuable feature of this book is the table of tones. This consists of eight

long, dreary columns of words, each column illustrating a tone. My experience began with this table of tones. On the first day the teacher said it could be mastered in one month; in a week he raised it to two months; in another week it was three months. Before a month had passed, he asked how long I expected to be in Canton. When he found that it would be perhaps a year, the look of deep despair on his face told the whole story. At first we disagreed on the pronunciation of every word. He

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would not say them my way and I could not say them his way. It took us about three months to settle this little difference.

It may not be so tedious to repeat these eight long columns after the teacher for two or three hours on a hot day, but it does get a little wearing when it is kept up for a while. We had many ways of breaking the monotony of this proceeding. The favorite was, when the last word of the list was reached, just to go back to the first and do it all over again. Often we would interrupt this practice by talking. This brought out many things of interest. Once he asked me the word for pillow; instead, I told him to chop his head off. At another time, seeing my medicine case, he mistook the bottles for cartridges and asked me if they were made for killing people. I said they were. He gave me the Chinese word for pungent. To see if I had the correct meaning, I gave him a tablet to eat containing red pepper. He chewed it well. At the proper time I asked if it was pungent. "Yau! yau!" he yelled, and commenced to dig into his shawl for a handkerchief. The characteristic of a Chinese gentleman is his slow and deliberate movement. For about thirty seconds my teacher was no gentleman.

After studying this table for awhile, the next thing to find out is that all those tones are subject to one or more variations. New columns of words are duly provided to illustrate these variations. They do very well for a change.

To pronounce some words correctly it is necessary to fix the mouth in a broad grin. This was easy. Others require a wide-open mouth. This was not so hard. Others necessitate a "pucker," as in whistling. This was much harder, due, perhaps, to lack of practice. The other beginners complained of no trouble along this line.

While saying some words it is necessary to hold the breath, with others a forcible inspiration is required. Columns of words are supplied for all these complications. These things are confusing for the beginner. For every word he must decide upon the proper tone, determine whether to open his mouth, grin, or pucker, and whether to hold his breath or not. The art of holding the breath and letting it go at the proper time comes only from long and arduous practice. My method was as follows: First, brace both feet firmly against the table-legs; then take a full, deep inspiration, at the same time grasping the table with both hands. Keep in this rigid state ten seconds; then open the mouth, say the word, and at the same time relax suddenly. For the kind that requires holding the breath, do the same, except close the mouth, say the word, and afterward relax slowly.

These are some of the experiences met with in the first three months of trying to get on speaking terms with the Cantonese language. Dyer Ball's "Cantonese Made Easy" is now a thing of the past, and with it have gone many of the woes of the beginner. The study now is chiefly conversation and the reading of the New Testament.

But this language study is not the real work. It is only removing a great big barrier which keeps us from doing that for which we are sent. What the real object of the work is came in a vision last Monday at Siu Lam. Don't think it was a dream, or things half seen and thought when one is but half awake and not in full possession of his mental powers. It was just a view of the need and the opportunity of just a small part of China, just one village, Siu Lam. That Monday morning was bright and clear when Mr. Ward and I walked to the top of Little Olive. At the base of the hill was Siu Lam. Beyond this were the rice

and mulberry fields, thickly dotted with straw-thatched mud huts, while out along the horizon under the shelter of other hills were towns and villages. It was beautiful, for the smell and the dirt of the city did not come up that far. That mud hut was picturesque, but it was all that twelve or eighteen people, poor and perhaps suffering without hope, could call home. That was the vision, and in it were the need, the opportunity,

and the call. Within plain view of the top of Little Olive are the homes of at least five hundred thousand people. Compare this one place with the other fields of our church in numbers; or compare with a city at home—Cincinnati and all Hamilton county is too small. Is not this a call, then, to prayer, to work? Is it not from the Master? And is it not a truer vision than a dream could be?—Woman's Evangel.

OUR MARATHI NEIGHBORS

By NORA E. BERKEBILE

Vada is the capital of the Vada Taluka and would be called a county seat at home. It is situated thirty-two miles north of the Great Indian Peninsula Ry., and twenty-nine miles from the Bombay, Baroda, and Central India Ry. to the west near the seashore. There are good government roads leading out to both railroads. These are crossed by many rivers which, in monsoon time, become raging torrents. The low Irish bridges prove sufficient for all but the rainy season time. But when that time comes the road leading to Polghar, the station to the west, is impassable; and ferries are used on the south road. Sometimes the water gets too high for these and then travel and the mail too, of course, are stopped for a few days.

The population of the town is twenty-five hundred men, women and children. The streets, as in all Indian towns, are crooked. When one starts somewhere he has no assurance that he is going to get there very soon unless he knows the streets.

This is Vada and our neighbors live in all sorts of houses along these crooked byways. Some houses are brick, but for the most part they are of the usual construction from bamboo, grass, and mud. They are usually kept quite clean,

for the Marathi people are cleanly Indian people. There are Agri, Kunbi, Cooley, Varley and Marathi, besides Brahmin, Perlu, Mahar and Katode castes. The Agri and Kunbi usually call themselves Marathi when asked their caste name. But all these speak the Marathi, hence we call them our Marathi neighbors. The Sepoy people call themselves Marathi also and many of them are near neighbors.

The women wear the lugerda or sari, as the Gujerats call it; but she drapes it in an altogether different fashion. The Gujerat woman wears her dress in a much more graceful way than the Marathi does. The latter seldom wears hers over her head. The Marathi women have splendid physiques and are generally quite healthful in appearance. The Sepoy women have a nice way of wearing the lugerda, but her hairdressing is done in such a way that she is frequently bald on the front and back part of the head from drawing the hair back so firmly.

Those who do not do field work spend most of their time going to the well for water, in bathing themselves and their children, and in cooking and washing clothes. When they are cooking they allow none of us to touch them.

THE IMSSISTORY

Just across the street from us lives an Agri family and a Sepoy family in one house and next to that is a house where two widows and two little children live. They do not eat together for the one widow and her two children are Varleys, while the other is an Agri.

Next door to us lives Babiji. He drinks and makes debts for his son to pay, and his wife works in rice fields and wherever else she can get work to support the family. They were once quite well off, for she tells me she had jewels away up above her elbows when she married Babiji, who was then in government employ. He is an Agri and she Varley, hence they dare not eat with their neighbors.

On the corner in a nice house lives a Purboo family, who hold themselves quite aloof from us all. They claim themselves above the Brahmins and the Brahmins of course claim to be higher than the Purboo. Back of us are the Mahar and Chamar castes which are considered low. These will drag out a dead animal and return with hide, heart, and liver which the Agri would not do; but aside from this we can see but little difference in their habits as far as cleanliness is concerned.

Many of the Agri's practice polygamy. One man only a few yards away had four wives, but one of them is now dead.

The Mussulmans live in the other part of the town and of course associate more among themselves.

When I call on my neighbors they give me a low stool which is almost more difficult to sit on than to sit on the floor, for it is only about three inches high. I take it of course and sit down. Then the women sit down too and draw from the folds of their dress some cigarettes, light them, and puff away between questions.

The Agri woman wears in her nose an ornamental pin not unlike the long

brooch worn at the throat of our women at home some twenty years ago, and perhaps later. If they can afford it they wear an ornament of twisted silver wires, on each arm above the elbows and of course as many bracelets, rings, and chains as they can get.

They look at me and say, "Her father must have been poor, for see, she has no jewels at all." Then they say, "What did your father give Sahib for marrying you?" I say, "Why, nothing at all. He wanted me, and I wanted him, so we just got married." "Did you have a big wedding? And what did it cost?"

I told them we just got married and went to our home. Then they look surprised and say, "Did you not go to your mother-in-law's home to live? Sahib's father must have felt sad that Sahib did not come to live at his house. Our boys all bring their wives home and we all live together, and our girls go to the house of their mother-in-law and she becomes their mother."

Then they say, "What did you come for? Will you go back to see your mother again? She must have felt sad to see you come so far away."

I tell them I hope to go sometime to see my old home, but now this is our home. Some seem pleased, while those who are afraid we will teach people to be Christians seem to feel uneasy about our wanting this to be home.

They ask if Sahib beats me. When I told one woman that he not only does not beat me, but does not scold me either, another woman said to her, "Yes, it is because she has the big iron stove and can get his dinner quickly." It seems that they get whipped because they do not get the meals ready when the husband wants them.

I have rubbed a woman's neck and chest and arms with ointment and the blood seeped through in many places from the bruises made by the kicks and



Some of Our Neighbor Girls.

poundings of her husband. She lives across the street and I have seen him kick and pound her worse than I ever saw a dog or horse beaten by an American heathen. I asked her why he did it and she said, "O his sister told him to. It is our custom. They all do it." She did not seem to think much about it after the bruises were healed. Their hearts do not ache as a highly civilized woman's heart would from such treatment. They are accustomed to it you see.

But sadder than all this is the hopelessness of the death of these people.

Last Saturday a man came for me to come quickly to see his brother's wife who was very sick and seemed insensible since early morning. I found her cold and unable to speak. I said, "Go for the doctor and let us heat water and bricks to warm her up." They heated water and bricks, but would not go for the doctor. I asked why, and the man said, "It will cost a rupee, and perhaps two of them." I said, "What is a rupee compared to her life?" But they would not send for him and we could only apply warm bricks and the hot water bottle, for there was nothing else we could do. After working several hours, I knew

it was a coldness than cannot be driven away. I said I would go home to see after my own sick and return soon. As I came near the house the wailing had begun and I knew another soul was passing into the "Dark Beyond." They motioned me to her side, but the heart had stopped beating. Her husband and mother held her up to a sitting posture and the glassy eyes stared into space. Her little babe of a day old, and whom she had never seen, lay sleeping near her on the floor. It was heart rending to see the mother press her cheeks and try to make her talk. She covered her face with kisses and called her by name, saying, "Come now! come with mother into the fields. It is time to go to work. Come! Come!" Then she would press her lips and hug her to her breast, but never more would her daughter go with her to the fields or never again would she say, "Mother."

Mothers, her child was dead and she never expects to meet her again. She thinks of her in great torment and then as entering some animal and being a rat, a dog, a snake, or perhaps she may fortunately be a cow.

What could I do but weep with them. I tried to give some word of comfort but

none could I say. O the hopelessness of a heathen's death! And these are the neighbors whom I love. Many of them are beaten and kicked through life and when death comes they meet it with dread of the darkness and suffering they have been taught is beyond. There are some who think they just lie down and die and that is the end. They look surprised when they learn they have a soul. They must be taught first of all that they have a soul, that they need a Savior and then be taught of the lovingkindness of Jesus our Lord.

Our neighbors are neighborly ones. They like to share with us what few vegetables they have and often when we want to pay them they will run. They are idolators, but they are hospitable and

will share their last mouthful with their caste fellow if he is in need.

The little girls—some of them married women—come to see me often. When they are engaged they call themselves married, but do not yet go to their husband's home. They love to come in and look around and I will be sad when the final wedding comes and some of them must go to other towns.

With all these people to love us and be loved, and with their great need to know our Savior, need you wonder that life is indeed a happy one in our little jungle home? Still greater will be our happiness if we may see the day when our Marathi neighbors will be our brethren and sisters in Jesus' name and we can together work in the Master's service.

JOTTINGS FROM THE JUNGLE STATION

By E. H. EBY.

These three months of life here in Bro. Lichty's station have brought me many new experiences and some surprises. They have given me an opportunity to become better acquainted with the methods of farming and modes of living among these simple hill people.

After the cotton fields were well cultivated and the weeds all out, the farm boys prepared some ground for winter jwara, or what we call kaffir corn in Kansas. This done, it was time for grass cutting. We do not have a four-foot mower and a good span of horses to hitch to it to mow grass. The men and women go to the field with hand sickles. They cut grass by the handfuls and lay it in little heaps to be bound into bundles. Then two boys go out with a bullock cart to haul in the bundles of hay. They build good-sized loads on their little carts. They don't do more than is necessary and so to begin the stack of hay they loose the oxen from the cart

and tip it backward, dumping the whole load off in a heap. They fix this up and then build the stack up on this pile. I had one of my surprises one day when I went out to the hay field. I had not thought much about it, but supposed the boys would lead the oxen along and load up the cart as they went. But to my surprise the oxen were lying down beside the cart while the boys were carrying the bundles for rods around on each side of the cart and making a heap at the side of the cart. When they had gathered as much as they thought would make a load one boy got into the cart and the other threw the bundles up to him by hand till the load was on. Then they tied it with a rope and hitched up the oxen all ready to come home; and the cart hadn't moved an inch all that time.

We have just finished the grain harvest, the summer grains. It is all done by hand. When it is cut and put on little

THE MISSTORY

piles it is then gathered and carried in on the head or in a cart. A space is cleared of grass, then plastered with the common plaster of this country and on this clean spot the grain is piled. Oxen are driven round and round over it till the grain is tramped out. Then to clean it of the chaff several men make a sort of fan, seizing a sheet round three sides and flapping it in the air. Before the open side of the sheet a man stands and pours out the chaffy grain; the latter drops to the ground while the dirt is blown away a few feet. The air is too still for winnowing purposes here.

Two boys are threshing to-day. At home threshing day absorbs the time and attention of the whole family from the mother and girls in the kitchen to the little boys who carry water for the men or ride on the grain wagons. But here the threshing does not stop the other work. There are ten men and women in the field cutting grass to-day, two boys are in the garden preparing the ground for irrigating, one went to the blacksmith shop to get a cart wheel which was not ready last evening, another has gone to market for grain for the carpenters and masons, while the work on the new bungalow is moving on in several departments. Two boys are hauling brick, six of our Christians are tending the bricklayers, while two masons are cutting stone and the carpenters are working at the window frames. And not the least is the work about our little cottage. Wife churned butter this morning (we have a fresh buffalo). Sadie spent the forenoon in her usual friendly

visits among the women in the village and caring for the sick who come for help. This last is the kindly ministry of Mamie, but she is off duty to-day with fever.

In a village some seven or eight miles from here there lives a man who for some time has wanted to become a Christian. His wife and mother opposed him much, threatening to leave if he did so wicked an act. But he was not daunted and kept his purpose firm, all the time affirming himself to be a Christian. Last Sunday morning he walked over here to service. And he said he would be very happy if we would baptize him. His wife had already left home in anger and his mother was about to do the same. And still he would not turn from his Savior. In the afternoon we went down to the creek and under the shade of a cliff covered with trees, in a stream of beautiful, clear water straight from the hills, this persecuted but persevering soul was born into the kingdom of God. He returned to his village that same evening. And yesterday we were informed that his relatives raised a drunken gang and were about to burn his house. The Lord knew all this when He told His followers that a man who **really** wanted to follow Him would find his enemies to be they of his own household. If it be not this kind of suffering there must be its equivalent in the life of every Christian in self-sacrifice and self-denial if there is to be a strong character, a noble life for Christ. It costs to be a Christian.

Umalla, India.



EDITORIAL COMMENT

THE HEROISM OF DAILY TOIL.

Any one with a reasonable amount of pluck and determination may be able to rise to the needs of a moment when things are done quickly,—when the blood leaps, the thought flashes, and the heart prompts action without meditation. The deed may be heroic and the world applaud. The individual in a sense is only partly responsible for the heroic deed. Circumstances, excitement, great need or peril, these have been leading factors which made the act heroic.

There is another side of life which calls forth greater heroism than what the world calls heroic,—it is the daily struggle in monotonous grind of doing faithfully and unflinchingly the common things of life's duty. For the housewife to do the duties of the home, day in and day out, year in and year out; for the student to prepare the lessons for each recitation with the same thoroughness he prepared them the first week in school; for the minister to strive steadily to acquit himself as a man of God through the week every day, strive to preach the Word for highest ideals every Lord's Day, whether or not the people respond; for the missionary on any field to plod along through heat or cold, through discouragements as well as encouragements, not faltering in prayer or faith daily, doing the little unnoticed things, giving a kind word to the meanest and lowliest as well as to the favored and best; this is a heroism which the world little notes.

In this light, too, the world is full of no small amount of heroism. There are beloved of the Lord who spare in their own lives, live scantily in many ways

their friends know not, in order that they may have an abundance to lay at the Master's feet. Their acts grow the more heroic when all about them are those who not only live the opposite, but scorn their own ways and discourage their loving sacrifices for the Master's sake. Such lives are heroic indeed.

There may be many who look upon the ministry as a high and holy calling and wonder why certain ministers do not excel more than they do. They do not realize the faithful plodding, within limitations all too painful to the minister, which he is now making. Some of these limitations might be greatly removed by the critic, and both be blessed thereby. Instead the criticisms are received with loving heart and kindness returned for them. However humble are the efforts of such ministers, many of them are heroes of faithfulness.

Then there are missionaries in what is known as the home field. They may be in some district station, in some city doing work for a congregation, or on the frontier in this great Union. Save a few appreciated near friends who know something of their labors, they toil year in and year out unnoticed. Their work often is so little thought of that at the district meeting they are asked to make a "brief report and not consume much time." They leave the meeting, face another year of toil, knowing that days must come and go, and with it much toil known to none but themselves and God. The district is little concerned, and pray who else should be concerned? Rarely are they remembered at the altar of prayer in general assemblies. Yet these workers are some of God's greatest heroes in the kingdom of heaven.

Foreign missions! Oh, yes, there is a wonderful novelty around those words! But perhaps there is not as much heroism in going to a foreign field as there is in choosing and working in a home field. Certainly there is much in it to attract, excite, make famous and that like. But be that as it may. Not every one goes to the field under those influences. And one may be assured that the novelty of new country, new customs and new scenes will soon be a commonplace. And the call for heroism will be there as well as elsewhere. And the trial of the missionary will be on when alone, far from friends, among unappreciated pagans he labors and the results are small. To this will be added the thought that the church at home will be expecting "something" and in the eyes of the missionary the "something" does not come. Then, in these days and months the missionary can plod on hopefully, cheerfully, faithfully, kindly, remain sweet, love degraded humanity, and keep close to God, there is indeed heroism in his life, the kind that God will surely reward. Perhaps in no calling of life is there such drudgery of sameness as in the life of a foreign missionary, and blessed is he who can be a hero when such days come in his life.



Brother Editor,—I read with much interest your editorial in the October Visitor, about Intercessory Missionaries. I then intended to consider and to act upon it, but in the press of other work I almost forgot it, until last week I was reminded again by your short editorial in the December issue. I am little disappointed however to learn that but one, a sister, has yet responded to the call. I consider it a worthy effort, and I trust there may be many yet to say, "Here am I."

Of those now in the field I can unite myself in prayer in behalf of Brother

and Sister Long, as I am personally acquainted with them. They have requested it of me past a year ago, and I have been remembering them often, but not systematically, as I believe this article calls for. I believe that about twice a week, on Sunday and on Wednesday at 6:30 P. M., is all I shall try to begin on, and do better later, perhaps.

A Brother

[I am glad for the second intercessory missionary. Who will be the next one? You need not know the missionaries personally to be an intercessory missionary.—Ed.]



AN UNHEEDED CRY FROM WEST TENNESSEE.

I wish I could write something encouraging from West Tennessee, but we have not one minister of the Brethren in this part of the country that I know of. We have not heard the Brethren preach since one year ago last August. There are still ten members in West Tennessee, but no shepherd to feed us, or see to our wants and needs. Two members died, two drifted to other churches, one that still had been waiting for the Brethren to baptize her has now joined another church. It does seem such a pity that we cannot have enough preaching to keep those in the church that have joined, and no opportunity for those that wish to come. I wonder why it is so. We have a pleasant climate, can make pleasant homes. We have good attendance at our services when we do have meeting; all the same language. We have tried all we know how to induce Brethren to come and preach for us, but have not yet succeeded. Nor do we know any more where to look for help. Surely the Lord must have ministers somewhere that could be spared for us. We have not yet ceased to pray for help, though the answer seems long in coming.

Esther Shultz.



MISSIONS IN THE SUNDAY SCHOOL

February 3, Noah Saved in the Ark.

Gen. 8: 1-16.

Verse 13 has a great missionary lesson in it. Noah had been saved from the flood through the ark. In its small confines he dwelt in safety during the flood. But after the saving part was over, true to the instinct of a grateful child, he "uncovered the ark and looked" out upon the world. He found the earth dry and suitable for occupation, in fact, just the very place where God wanted him to be,—out, active and where action would conduce to best well-being. Had he said, "I will stay by the dear old ark; I will keep all the animals in it," pestilence and death from close quarters would have followed.

Now the ark is not the symbol of the church and to leave her is not the normal condition which God wants every child of His to seek. But the ark is the symbol of passage from a condemned world into a saved world. And Noah was no sooner safely over than God wanted him to get out and occupy.

There are too many Christians who are not following Noah's example. They pass through the door into the church, but they never go away from it. "I am saved, let me just rest here and no more." They do not want to occupy the world for Christ and they almost object to any one else making such an effort. The comparison will not bear it out, but really they want to stay in the ark, suited for its purposes of transition, but wholly unsuited for continuous existence. And because they persist they are dead spiritually.

Oh, brother, open up and Noah-like "look," look out upon a world needing your efforts so much to reveal a living Father who so graciously saved you.

February 10, Abram Called to Be a

Blessing.—Gen. 12: 1-8.

Here is a lesson on a call for every Christian that should not go by unheeded. It is to the land which the Lord shows each child of His. Friends are to be left, native land is to vanish from sight, all through the spirit of devotion, which will take each Christian to the "land that the Lord will show them." Perhaps not ten per cent of the Christians in the United States are here because God showed them this land as the one in which He wanted them to live. They are here simply because they have never listened to His words, "Go unto the uttermost parts," and have never weighed whether He wanted them to be the ones who are going or the ones to do the sending. Do not conclude from this that I think ninety per cent should go and ten per cent stay. I mean that so very few are here because God said they should be here. They are here because their own inclinations, not after the spirit, but after the things of the world, have put them here. This, too, in the face of an appreciation of Christianity from the heathen field much like the following, clipped from the Illustrated Missionary News:—

A young Hindoo lady, of a high native family in Calcutta, having read the Scriptures, and acquired a leaning towards Christianity, was persecuted by her friends, and, for her safety, was sent with a female friend to Benares. She there continued studying the Bible, and on her return to Calcutta she made known her intention to embrace the Christian religion, and receive baptism, and proceeded to put herself under the protection of her Christian friends. It was so rare a thing for a Hindoo lady



Sister Martha Barnhart's Sunday-school Class of Pymont, Indiana.

of high caste to take such a step that it produced a great commotion in the family. Threats and promises were freely used. She was offered one thousand pounds to return to her Hindoo friends, and assured that she would be treated with the greatest kindness. At the same time she was told that she should be subjected to every evil, even death itself, if she refused these offers. But she continued unmoved by all. She said to the relative who offered her the tempting bribe, "If you were to give me ten millions of rupees, what good would they do me when what I want is the forgiveness of my sins, and the salvation of my soul? And, as to your threatening to kill me, you may do it, but you cannot kill my soul."



February 17, Lot's Choice.—Gen.13:1-13.

Perhaps it has not been observed by many that this lesson is the first record in the Bible of anyone getting rich. After Abram's mistake in Egypt he returns

to the Lord, in Palestine more devoutly and was rewarded with riches. Lot, too, became a wealthy man, so much so that the land in which the two "brethren" were could not sustain their flocks and herds. Trouble ensued. Quarreling was the result of those first recorded as wealthy in the Bible. Perhaps, too, riches has been the cause of severing friendship and association of brethren and friends as no other factor in life, even down to this day.

Then Lot was given an offer. His eagerness to get ahead was so keen that he lost all sense of deference to his uncle, saw a chance to "get rich quick," and moved into the fertile valley and splendid pastures about Sodom and Gomorrah.

The drama of the "Plain of Jordan" is reproduced to-day. Too large a per cent in the church regard not the promise that their elder brother, Christ, died that the world might believe on Him and that they are to carry the message. Lot-like all these things are of secondary con-



Bangor, California.

sideration and the desire to possess as much of this world's goods and do it as quickly as possible is dominant with their lives. They are allured by that worldly wise counsel, "I must live and support those dependent upon me," and "They all are doing that way." To make a success in business and get ahead in the world drowns out other nobler considerations and the tent is pitched in the very centers of influence which rob them of spiritual life and power. They are there to take advantage of worldly advantages and not to save a lost world. Is it any wonder that before life is over, they always lose spiritually, and sometimes temporally before life is o'er, just like Lot did? God does want men to go out into the world to preach His Gospel; but He does not want them to go out, hiding the Gospel or making it secondary to anything else in the world.

Forget not the high ideal of an Abraham, and take warning at Lot's awful ending.

February 24, God's Covenant with Abram.—Gen. 15: 1, 5-16.

What can be more precious in this life than that close union with God which will make one feel he is carrying out the purposes and plans of the Father in heaven. "Partakers of the divine nature," filled with the commission of the Almighty, "working together with Him," having fellowship with the Father, there is nothing on earth to equal it. Having our desires always answered because abiding in Him and He in us, we ask according to His will and all things are done unto us.

There is nothing visionary about this. God offered this in the covenant relation which every disciple has tendered Him through faith in Christ. There are no promises which fail as far as God is concerned. He stands ready to make good His word on every hand.

Would you win the world to Christ? Put yourself in union with God and then just as much as HE (God) IS ABLE

this will be done. And if every Christian will assume this attitude to God, it will be done and that right quickly.

Calvary is our covenant. Its life-giving fountain is for all the human race.

Its sustaining properties are lasting only as each one receiving passes them on. Be quickened anew and know the sweetness of unity with God in life and purpose.

OUR COLLEGES

CANTON BIBLE INSTITUTE.

Our school work moves on very nicely, with good interest and regular attendance. We notice a steady growth in our Sunday-school work, and the students are actively engaged in this work. Under the teaching of Prof. Young, in the study of Africa as a mission field, we, as members of the missionary society are catching a glimpse of the vast territory, in that continent alone, that is yet unconquered for Christ. With the knowledge of the world's greatest need, "Christ," comes that still small voice, whispering "What are you doing to seek for My lost sheep?"

Since the opening of our special Bible term on New Year's evening we have been enjoying a continuous feast of "good things." The attendance is greater than last year and the interest and work are excellent. Prof. J. G. Royer has been giving us lessons in practical Sunday-school work during the past week, and, in addition has been preaching for us every evening. A number of Sunday-school workers from the district have been in attendance lending their aid and inspiration to the meeting. Our Sunday-school day services, January 5, were very largely attended and an excellent program rendered. On January 7, Bro. Galen B. Royer came and gave us very helpful lessons in missions, both in class and in sermons. Our missionary day

program, January 8, was very inspiring and we are certain will result in greater missionary zeal in the district. Those who are not in attendance are missing a rare treat. One cannot be in Bro. Royer's presence long without catching the missionary spirit, and we are confident that lives are now being consecrated to the Master's work, which will in a few years be our successful mission workers. The ministerial work, which will be given the remaining days of the institute, promises to be very inspiring.

We consider this institute a grand success, and an improvement over last year in every way. The degree of spirituality which characterizes every session, is evidence that God is graciously working with us and blessing our efforts. Our workers over the district are awakening to the great opportunity which an institute of this kind affords, and we look for still greater results next year.

MISSION WORK IN MANCHESTER COLLEGE.

By MARY C. STONER

The present school year has been a very successful one for Manchester College. The students' lives have been elevated by coming in close contact with a faculty whose Christian ideals are of the highest standard.

It should be the ambition of every

THE INSISTORY

young Christian to attend a Brethren college.

November 18 we organized a Mission Study class with Bro. Geo. L. Studebaker as teacher. The work is interesting and enthusing. We are now studying "Heroes of the Mission Field." The class is much larger than in previous years. The value of souls is being brought to each student individually. We are encouraged in the work with the interest taken by the school management. It is their prayer that we may soon have more representatives in the foreign field.

Besides the church services and Study class we receive great blessings from the Bible Society and Young Men's and Young Women's Christian Bands. The Bible Society is prospering. A large per cent of the students are active members. The programs are uplifting. The Holy Spirit is with us and as we receive Him into our lives we realize the world's great need of salvation and the responsibility that rests upon us. May the Lord use us to glorify His name.

The special Bible term begins January 28. During the term we have Studies in the Book of Acts, Studies in Ephesians, and Homeletics by Bro Fitzwater; Lectures on Missions by Bro. Galen B. Royer; Lectures on Church Doctrine by Bro. L. T. Holsinger; Three Lectures on the Life and Experiences of Elders Jas. R. Gish, Geo. Wolfe and D. P. Saylor by Bro. J. H. Moore; Bible Geography by Bro. Geo. L. Studebaker; and Sacred Music by Sister Sadie Stutsman.

Evangelistic services each evening to be conducted by Bro. L. T. Holsinger.

Opportunity will be given for special

music. We expect many earnest workers to be with us and take to their homes and churches the rich blessings received while here.



BRIDGEWATER COLLEGE.


By FRED J. WAMPLER

On Sunday evening, January 6, Prof. Yount, president of the college, preached in chapel. His text was taken from John 4: 34: "My meat is to do the will of him that sent me." The sermon was deeply interesting; full of brotherly exhortation, and full of spirit. This being the first service of its kind in the new year, he brought before the students forcefully the importance of making new resolutions, and then striving hard to keep them. One of the largest crowds of the session listened to him.

On Tuesday morning, January 8, he gave an address before the students in chapel which was much enjoyed by all. We always liked Prof. Yount's chapel talks and as this was the last one we will likely have this school year, everyone was especially interested in it. Long before this reaches the readers of the Visitor he will have crossed the Atlantic and will be nearing his journey's end—Jerusalem. The prayers of all in the college are with him.

Special prayer services are being held among the students preliminary to the coming Bible term and meetings. The Spirit is already strongly felt among us and the outlook for the meeting is excellent. Brother T. S. Moherman, of Canton, Ohio, is to do the preaching. The sermons will continue from January 11 to 27. May the Lord bless His Word to the salvation of souls.





The Little Missionary

THE COMPANY WHO TRY.

What we sow
Will surely grow,
Though the harvest may be slow!
It may be
We shall see
Fruitage in eternity
From some deed
Dropped like seed,
For a soul that was in need.

Let us strive
While we live
Worthy things to do and give,
Striving still
With good will
Empty granaries to fill;
For what we sow
Will surely grow,
Though the harvest may be slow!

—Selected.



THE LIFE ETERNAL.

Is it what men call love, or Love Eternal,
Thine inmost soul desires?
Our God hath given to man the Love Su-
pernal

Which quencheth earthly fires.

Is it for earth-born knowledge that thou
cravest,

Or insight into truth?

Is it for this world's wisdom thou ex-
changest

The dews of heavenly youth?

Is it on nature's power thou art relying?

The transient force of earth—

Or hast thou learned by thine own life de-
nying,

To prove man's second birth?

Look thou to Him, the Christ sent down
from heaven,

To reinstate our race

In health, and love, and knowledge freely
given,

And TAKE God's gift of grace.

Draw near to Him who GIVETH Life
Eternal

To souls who choose to leave

The fading joys of earth for joys supernal,
And to His wisdom cleave.

—Harriette S. Bainbridge.



ALPHABETICAL MISSION EXERCISE.

Leader.—“What was Christ's last com-
mand?”

Children (in concert).—“Go ye into all
the world and preach the gospel to every
creature.”

Leader.—“What was Christ's last prom-
ise?”

Children.—“Lo, I am with you alway.”

A stands for “All the world”

Of which our Savior spake;

B for the blessed Bible

We to the world must take.

C stands for all us Children

Who know of Christ the Lord;

D is for all the Doers

Of His most blessed Word.

E stands for Everybody

And for Every soul as well;

F for Forgetful hearers

Who of God's love ne'er tell.

G stands for God our Father,

Who made and keeps us all;

H for His Holy Spirit

He gives to those who call.

I stands for Idols many,

False gods that cannot hear;

J for God's dear Son, Jesus,

Our Friend, who is always near.

K stands for all the Knowledge

Stored up in God's own book;

L for God's wondrous Light and Love,

Found there by all who look.

M stands for heathen Millions,

Who know nothing of the Lord;

N is for Now, the Savior's time

For teaching them His Word.

O stands for Our own paper,

Which tells of children's need;

P for the Pennies we all give,

If we love Christ indeed.

THE IMITATION

R stands for all those Ready
Our Lord's commands to obey;
S is for those too Selfish
To give and work and pray.

T stands for Toils and Trials
Which our dear Lord did bear;
U is for Up in heaven—
He's waiting for us there.

V's for the loving Voice we hear,
"I'm with you all the days!"
W for the Work He bids us do
That all His name may praise.

Y stands for You and M for Me
To whom these words He says;
Z is the Zeal He bids us show
For us He lives and prays.
—Over Land and Sea.



WHAT CAN THE MATTER BE?

The rooms they first dust to make ready,
for sweeping;

On hard wooden pillows and quilts they
are sleeping;

With funny old clogs what a racket they're
keeping.

Things are oddly mixed up in Japan.

O dear! What can the matter be?

Dear, dear! What can the matter be?

O dear! What can the matter be?

Strange is this land of Japan.

(Look at each other scowling, etc.)

O dear! What can the matter be?

Dear, dear! What can the matter be?

O dear! What can the matter be?

Strange is this land of Japan.

He begins at the end when he reads his
queer paper;

(Make believe hold up paper.)

He draws his plane toward him—another
odd caper;

(Motion toward you.)

He builds his roof first—what a funny
house-maker.

(Hold finger tips together high over head.)
What upside down ways in Japan!

(Whirl hands around.)
—Selected.



TORCHBEARERS.

How fares it, Torchbearer?

Nay, do not stay me!

Swift be my course as the flight of an
arrow,

Eager, exultant, I spring o'er the stubble,
Thread through the brier, and leap o'er
the hollows;

Firm nerve, tense muscle, heart beating:
Onward!

How should I pause e'en to fling thee an
answer?

How fares it, Torchbearer?

Ah, do not stay me!

Parched is my mouth, and my throat may
scarce murmur;

Eyes are half blinded with sunshine's hot
glitter,

Brands, half-consumed, from the torch
drop upon me,

Quenching their fire in my blood heated
boiling,

Scarcely less hot than the fierce falling
embers!

Breath would scarce serve me to answer
thy question.

How fares it, Torchbearer?

Reeling, I falter,

Stumbling o'er hillocks that once I leaped
over,

Flung by a tangle that once I had broken,
Careless, unheeding. The torch half-ex-
tinguished;

Fierce-darting pains through the hot hand
that holds it;

Careless of all, if at last I may yield it
Into the hands of another good runner.

How fares it, Torchbearer?

Well! now I fling me

Flat on the turf by the side of the high-
way.

So in one word be thy questionings an-
swered.

Praise for my striving? Peace—I am
weary;

Thou art unwinded; stand, then, and shad-
ing

Eyes with the hand, peer forward, and
tell me.

How fares the torch in the hand of yon
runner?

Naught do I reek of my strength gladly
yielded,

So it be only the torch goeth onward.
—Arthur Chamberlain.



A PRAYER FOR HEATHEN BOYS AND GIRLS.

Lord Jesus, Thou who lovest

Each little child like me,

I pray Thee for the strangers

Who live beyond the sea.

Oh, show me, Lord, what I can do

That they may know and love Thee too.

—Young Christian Soldier.

A HEART-RENDING SCENE.

I was sitting at my breakfast table one morning, when I was called to the door by the ringing of the doorbell. There stood a boy thirteen years of age, poorly clad, but tidied up as best he could.

He was leaning on crutches, one leg off at the knee. In a voice that trembled with emotion, tears coursing down his cheeks, he said: "Mr. Hoagland, I am Freddie Brown. I have come to see if you will go to the jail and talk and pray with my father. He is to be hung to-morrow for the murder of my mother. My father was a good man, but whiskey did it. I have three little sisters younger than myself. We are very, very poor and have no friends. We live in a dark, dingy room. I do the best I can to support my sisters by selling papers, blacking boots and doing odd jobs, but, Mr. Hoagland, we are awful poor. Will you come and be with us when father's body is brought home? The governor says we may have his body after he is hung."

I was deeply moved to pity. I promised, and made haste to the jail, where I found the father.

He acknowledged that he must have murdered his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed. He said he was crazed with drink, or he would never have committed the crime. He said:

"My wife was a good woman, and a faithful mother to my children. Never did I dream that my hands would be guilty of such a crime."

The man could face the penalty of the law bravely for his deed, but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him and left him to his fate.

The next morning I made my way to the miserable quarters of the poor children. I found three little girls on a bed of straw in one corner of the room. They were clad in rags. They were beautiful girls, had they proper care.

They were expecting the body of their dead father, and between their cries and sobs would say, "Papa was good, but whiskey did it."

In a little while two strong officers came bearing the body of the dead father in a rude pine box. They set it down on two rickety stools. The cries of the children were so heart-rending they could not endure it, and made haste out of the room, leaving me alone with the terrible scene.

In a moment the manly boy nerved himself and said, "Come, sisters, kiss papa's face before it is cold." They gathered about his face and smoothed it down between kisses, and between their sobs, cried out, "Papa was good, but whiskey did it."

I raised my heart to God and said, "O God, did I fight to save a country that could derive a revenue from a traffic that would make a scene like this possible?" In my heart I said, "In the whole history of this accursed traffic there has not been enough revenue derived to pay for one such scene as this. The wife and mother murdered, the father hung, the children outraged, the home destroyed." I there promised my God I would vote to save my country from the ruin of the oligarchy.—Evangelical Friend.



NEARSIGHTED POLLY.

Miss Alice had written a set of resolutions for her Sunday-school class. Each girl had been given a copy before the old year said good-bye, and on New Year's Sunday they brought back the papers. Five were signed and one was

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not. The unsigned one belonged to Polly Saunders.

"Oh! didn't you think you would like to 'resolve' with the rest of us?" asked Miss Alice.

"I didn't see any use in it," Polly answered, shrugging her shoulders.

Then Agnes Brent said, "Mamma thought it was so reasonable. She said there wasn't a thing in the list that we ought not to be glad to do."

"Let me read them, and find out which resolution troubles Polly." And then Miss Alice read:

"Resolved, 1. That I will, beginning with the new year, try to be in my class every Sunday.

"2. That I will study my lesson before coming to Sunday school.

"3. That I will be quiet and attentive, always remembering that I am in God's house on His day.

"4. That I will be careful to bring my contribution to the class collection every Sunday.

"5. That I will be very careful to give all I can to missions—"

"There!" Polly interrupted. "I can't see why I should 'resolve' that. I can't see why I should give money for the heathen, and father says so, too. I can't see why I owe 'em a single cent."

"What ails your eyes, Polly? You keep saying, 'I can't see' and 'I can't see,'" said Lutie Burgess, with a roguish laugh.

"She's nearsighted," said Caddie Brown. "My sister Louise couldn't see the figures on the blackboard at school so's to read 'em and mamma had to buy her some spectacles."

Agnes clapped her hands softly as she exclaimed, "If Polly is so nearsighted

that she can't see why we ought to give to missions, let's take a collection and buy her some glasses."

"I can't see as I need spectacles," Polly began half angrily, and the other girls laughed so heartily to hear her favorite expression again that Miss Alice had to check them.

"I think we all need spectacles when we undertake to work for Jesus," she said, as they became quiet. "Our eyes are not strong enough to see as He sees. Things that look very clear to Him we can't see at all. One of the things we do not understand is how He is going to enlighten all the people who are so ignorant and so far away from Him as the heathen nations are. So we have to go to His Word, and there we read, 'Go ye into all the world, and preach the gospel to every creature.' Now we have a pair of spectacles that shows us 'the figures on the blackboard,' we will say," and Miss Alice smiled at Caddie Brown. "We cannot see how God is to do His part—that isn't our business. But we see what our part is, and that we must either go or help send others. Isn't that clear?"

"Yes'm, yes'm," answered the girls.

"All these duties are plain and simple when we look at them through the glasses God gives us, aren't they? Now, Polly, can you 'resolve' with us when you look through that text?"

"Why, yes, I'm willing to help, but father says it'll take a million years and I can't see—"

The girls began to laugh again, but Miss Alice said softly, as she clasped Polly's hand, "Lord, open thou our eyes, on this first Sabbath of this new year." —Children's Missionary Friend.

FINANCIAL . . .

Concerning Wills and Annuities

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

COMPARATIVE FINANCIAL REPORT.

	December, 1905.	December, 1906	Apr.-Dec., 1905.	Apr.-Dec. 1906.	Decrease.	Increase.
World Wide,	\$3775 43	\$3808 13	\$14929 99	\$16795 67	\$	\$1865 68
India Funds,	449 02	957 23	4529 54	4436 25	93 29	
Brooklyn M. H.,	724 45	176 34	2919 50	3063 26		143 76
Miscellaneous,	80 66	32 00	578 21	392 07	186 14	
	\$5029 56	\$4973 70	\$22957 24	\$24687 25		\$1730 01

ACKNOWLEDGMENTS.

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the month of December, 1906:

WORLD-WIDE MISSION.

Pennsylvania—\$929.64.

Western District, Congregations.
Manor, \$14.75; Summit Mills, \$21.75; Indian Creek, \$4; Shade Creek, \$13; Pleasant Grove, \$14.40; Meyersdale, \$22.21; Greenville, \$5.50,\$ 95 61
Individuals.

Urban L. Cleaver, Curwensville, \$1; David Holsopple, Johnstown, \$500; S. S. Lint, Hooversville, \$3; Lizzie Berkey, Johnstown, \$1; S. J. Miller, Meyersdale, \$6; Mrs. Rachel Fox, New Stanton, \$1; H. Clara Hibbs, McClellandtown, \$1.08; Joel Gnagey, Meyersdale, \$3; J. G. Miller, Kimmel, \$1.20; Mrs. J. J. Seese, Windber, \$1; A. Christner, Connelville, \$1; Mr. and Mrs. J. C. Riegan, Berlin, \$2;

May Peck, Bills, 50 cents; Grace Peck, Bills, 50 cents; Nina Peck, Bills, 50 cents; A. Sister, Bills, 50 cents; Anna Livengood, Bills, \$1; J. L. Vought and Family, Elk Lick, \$5, 529 28

Southern District, Congregations.
Lost Creek, \$10.81; Upper Cumberland, \$11.83; Mechanicsburg, \$15.80, 38 44

Individuals.

H. A. Spanogle, Lewistown, Marriage Notices, \$1; Susanna L. Sell, Woodbury, \$1; Anna H. Sell, Woodbury, \$1; Alice Trimmer, York, \$5; H. C. Price, Waynesboro, \$2.50; Helen Price, Waynesboro, \$1.25; Jacob Beeler, Dallas-town, \$2; Martha E. Hege, Williamson, \$1; Elizabeth Royer, Mercersburg, \$1; Barbara Leiter, Greencastle, \$1; Mrs. S. T. Riegan, Berlin, \$1; D. E. Brown, East Berlin, \$10; Anna E. Miller, Woodbury, \$5; J. J. Oller, Waynesboro, \$30; Rebecca A. Miller, Hampton, \$5; Sarah K. Saylor, Waynesboro, \$18; A. Sister, Carlisle, \$1; Maggie K. Miller, Springforge, \$2; Amanda K. Miller, Springforge, \$2;

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John Lehner, Greencastle, \$1.50; J. A. Long, York, \$4,	96 25	Elizabeth Henricks, Cerrogoro, \$5; David Blickenstaff, Cerrogoro, \$5; Serilla J. Gates, Girard, \$5; Mathias Lingenfelter, Canton, \$7; Reuben J. Faringer, Ash- ton, 20 cents; Sarah E. Faringer, 20 cents; John Arnold, Linthner, \$10; J. W. Stutzman, Girard, \$1,...	249 45
Middle District, Congregations. Spring Run, \$2.90; Uniontown, \$16.09; Lewistown, \$4.97,	23 96	Ohio—\$378.21. Southern District, Congregations. Lower Miami, \$4; Springfield, \$8.35; Oakland, \$20.75; Loramie, \$4.02,	37 12
Roaring Spring Bible Meeting, Individuals. Samuel R. Snyder, Loysburg, \$3; A Sister, Middletown, \$3; John H. Smith, Swales, \$2; Mrs. Reuben Chilcote, Huntingdon, \$1; Samuel C. Johnson, Uniontown, \$15; A. H. Kuhns, Union Deposit, \$3; David Fultz, Rushville, \$7; J. C. Wineland, Martinsburg, \$1; Barbara Shultz, Mummasburg, \$1; John Snowberger, New Enter- prise, \$3; Rhoda A. Brown, Sab- ula, \$3; Louisa Burns, Millers- town, \$1.05; Chas. O. Beery, Ty- rone, \$1; Joseph F. Smith, Mc- Alisterville, \$1,	5 00	Individuals. Jesse K. Brumbaugh, West Milton, \$1.20; Eli Niswonger, Pittsburg, \$2.40; S. Bock, Dayton, \$5; Adam Stephan, Sugar creek, \$1; Elizabeth Harshman, Sugar- creek, \$1; C. M. Smith, New Car- lisle, \$2.50; Emanuel Shank, Day- ton, \$1.50; Eliza Priser, Johns- ville, \$1.25; Philip R. Priser, Johnsville, \$1.25; C. E. Burns, Leipsic, \$1; Mrs. H. R. Swihart, Leipsic, \$1; Mrs. Maranda Leib, Leipsic, \$1; A Brother and Sister, Bradford, \$1; M. W. Printz, White Cottage, \$7; Mrs. M. W. Printz, White Cottage, \$4; Bird- ella A. Printz, White Cottage, \$1; Lizzie Detrick, Springfield, \$1; C. J. Workman, Buckeye City, Mar- riage Notice, 50 cents; Sarah Bradford, Williamson, \$1; Ada A. Harnish, New Carlisle, \$1,	249 45
Eastern District, Congregations. Big Swatara, \$30.25; Indian Creek, \$35.60,	45 05	Congregations. Greenspring, \$10; North Pop- lar Ridge, \$15.46; Sugar Creek, \$60.26; Lick Creek, \$20.19; Logan, \$21.43,	36 60
Individuals. Jacob C. Cassel, Kennett Square, \$2; A Sister, Port Provi- dence, \$8; Isabella F. Price, Oaks, \$10; Samuel W. Taylor, Spring- grove, Marriage Notice, 50 cents; David G. Wells, Spring City, \$1- 20; Jas. Fitzwater, Phoenixville, \$3; Elizabeth Evans, Lancaster, \$1; Samuel Shultz, Lancaster, \$1; Isaac Dettra, Audubon, \$1; Ella Moyer, Lansdale, \$2; T. T. Myers, Philadelphia, Marriage Notice, 50 cents,	65 85	Individuals. David Berkebile, Delta, \$1.20; Joseph S. Robison, Carey, \$1; A Brother, Montpelier, \$4; Lydia Farner, Upper Sandusky, 50 cents; David Berkebile, Delta, \$1; N. W. and Barbara Newcomer, Bryan, \$3; Mary Anne Shroyer, Pierce, \$3; M. H. Shutt, Baltic, \$1; J. H. Shutt, Sugar creek, \$1; Edward Sheffer, Sugar creek, \$5; Geo. Domer, Baltic, \$1; Mrs. E. C. Fisher, Baltic, 25 cents; S. J. Burger, Baltic, \$1; Edwin M. Domer, Baltic, \$2.90; Mrs. Esther Horner, Baltic, \$1; Mrs. Catharine Syler, Baltic, \$1; Mrs. Ella Schrock, Baltic, \$3; Mrs. Wm. Lantz, Baltic, \$1; Wm. Domer, Baltic, \$1; Mrs. Phoebe Harsh- man, Baltic, \$1; V. C. Fisher, Baltic, \$1; E. R. Cramer, Alvada, \$9; Samuel F. Miller, —, \$1- 25; John O. Warner, Centon, \$1.20; J. E. Gnagey, West Milton, \$15; Lydia Wertz Dickey, Fostoria, \$1.50; Henry Lehman, Defiance, \$1.20; John W. Lehman, Defiance, \$1.20; Jacob Leedy, Lima, \$10; Wm. King, Fresno, \$1; S. S. Fel- ler, Suffolk, 2,	30 20
Illinois—\$659.73. Northern District, Congregations. Lanark, \$26.39; West Branch, \$23.86; Rock Run, \$2; Shannon, \$40.57; Elgin, \$8; Chicago, \$14.42; Rock River, \$40;	155 24	North-eastern District, Congregations. Mt. Zion, \$6; Chippewa, \$15.50; Reading, \$5; East Nimishillen, \$3.10; Swan Creek, \$9; Mohican, \$8.27; Danville, \$43,	127 34
Individuals. Wm. Wingerd, Lanark, \$12; Collin Puterbaugh, Lanark, \$5; Galen B. Royer, Elgin, \$5.40; Elizabeth Kingery, Mt. Carroll, \$1; Jac. F. Puterbaugh, Lanark, \$5; A Brother, Lena, \$20; A Brother, Lena, \$1.25; Geo. Hos- sack, Mt. Morris, \$15; Joseph Arnold, Lanark, \$5; Wm. Lam- pin, Polo, \$5; W. R. Thomas, Mt. Morris, \$1; Lanah Hess, Chicago, 50 cents; Harry Bowdens, Mil- ledgeville, \$1; Lizzie A. Rohrer, Mt. Carroll, \$1.56; Addie L. Rohrer, Mt. Carroll, \$1.56; J. M. Lutz, Mt. Morris, \$1; Eph. Tros- tle, Mt. Morris, \$5; E. Weigle, Shannon, \$5; A. H. Stauffer, Polo, 50 cents; D. M. Barkman, Frank- lin Grove, \$2.50; Jennie Harley, Mt. Morris, \$1.20; Mrs. C. C. Wenger, South Bend, \$5.50; Belle Whitmer, Lanark, \$1; Susie E. Smith, Stratford, \$1,	102 97	Individuals. Lydia Blosser, Hartville, 50 cents; G. H. Shidler, Ashland, \$1; John Dupler, Zionsville, \$1.20; Catharine Kesler, West Salem,	78 20
Southern District, Congregations. Pleasant Hill, \$17.40; Astoria and Woodland, \$13.41; Hudson, \$11; Gerrogoro, \$70; Pleasant Hill, \$40.26,	152 07		89 87
Individuals. Frank F. Moyer, Cerrogoro, \$5; John R. Snyder, Paris, \$1.05; J. D. Lahman, Franklin Grove, \$200; John J. Shively, Cerrogoro, \$5; Ira C. Cripe, Cerrogoro, \$5;			

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\$1; Catharine Kesler, West Salem, \$3; Sarah Dupler, Zions town, 38 cents; J. B. Miller, Canton, \$1; Jos. Miller, Canton, \$1,	9 08	50; I. L. Berkey, Goshen, \$1; J. W. Whitehead, Milford, \$1; Jas. K. Cline, Markle, \$6; Laura Cripe, North Liberty, \$1; Christian, Stouder, Nappanee, \$5; Samuel E. Good, North Liberty, \$1; J. H. Fike, Middlebury, Marriage Notice, 50 cents; Daniel Rohrer, Argos, \$1; Frank Rohrer, Argos, \$1; Walter Swihart, Argos, \$1; Melvin D. Neff, Milford, \$10; F. D. Sheneman, North Liberty, \$2,	95 19
Iowa—\$313.69. Northern District, Congregations. Maple Valley, \$3.05; Kingsley, \$3.03; Greene, \$12.22,	23 30	Congregations. Salamonie, \$48.23; Sugar Creek, \$11.45,	59 68
Individuals. John G. Fleckner, Garrison, \$6; C. A. Shook, Greene, \$2; U. S. Blough, Waterloo, \$4; Jacob Lichty, Waterloo, \$6; L. W. Kennedy, Eldora, \$10; Henry S. Sheller, Eldora, \$5; Elizabeth Kile, Grundy Center, \$3; Henry Kile, Grundy Center, \$5; John Weigle, Waterloo, \$6; Abbie Miller, Waterloo, \$5; G. A. Moore, Ivester, \$10; Ferdinand Zaff, Grundy Center, \$10; T. L. Kimmel, Sheldon, \$2; Eph Lichty, Waterloo, \$34; Cornelius Frederick, Grundy Center, \$4; Elizabeth B. Albright, Steamboat, \$5; Jacob S. Albright, Eldora, \$10; Edward Zaff, Grundy Center, \$5; David Brallier, Greenville, \$1; Peter All, Spencer, \$1; Mrs. Geo. Mills, \$1,	135 00	Individuals. Isaac Shultz, Huntington, \$1.20; Barbara Clingenpeel, Flora, \$1.20; Mrs. Louisa Priser, Sidney, \$1.50; Benjamin Bowman, North Manchester, \$2.50; Lizzie Wright, North Manchester, \$1; Daniel Karn, North Manchester, \$2.50; John W. Hoover, North Manchester, \$1; Addie Olinger, Collamer, \$3.43; Wm. B. Young, Clarks Hill, \$1.20,	15 53
Middle District, Congregations. Cedar, \$8; Des Moines, \$20; Garrison, \$11.08,	39 08	Southern District, Congregation. Nettle Creek,	22 25
Individuals. Melissa Chapman, Kennedy, \$5; Mrs. Louisa Lawrence, Iowa City, \$1; D. W. Miller, Robins, \$5; Ezra Fahrney, Deep River, \$2.50; Elizabeth Fahrney, Deep River, \$2.50; J. H. Gable, Denison, \$1; Belle Ruth, Grand Junction, \$2.20; Vinton Artz, Beaman, 50 cents; S. Schlotman and Wife, Missouri Valley, \$5; Amos E. West, Ankeny, \$5; Mrs. Mary Miller, Eldora, \$2; S. Beeghly, Conrad, \$13.33; Lydia Ommen, Glendora, \$2.50; D. M. Dierdorff, Cedar Falls, \$2,	49 53	Individuals. Chas. Ellabarger, Cambridge City, \$2; David L. and Cora Barnhart, Delhi, \$5; Minerva Hart, Richmond, \$1; Anna Lee, Van Buren, \$1; John E. Metzger, Rossville, \$1; Catharine Bowman, Hagerstown, \$1; Levi S. Dilling, Hagerstown, \$1; Amanda Widows, Hagerstown, \$1; Mary Strauser, Elhara, \$2.75; J. W. Rarick, Muncie, Marriage Notice, 50 cents,	16 25
Southern District, Congregations. Libertyville and Pleasant Hill, \$8; English River, \$17.50; Monroe County, \$8.30; English River, \$5; Franklin, \$5.78; English River, \$20,	64 58	Kansas—\$154.25. Southwestern District, Congregations. Slate Creek, \$14.44; Victor, \$9.08; Prairie View, \$3.88,	27 40
Individual. Jacob Keffer, New Virginia, ...	2 20	Larned Christian Workers,	3 50
Indiana—\$296.33. Northern District, Congregations. Yellow Creek, \$5.70; North Liberty, \$4.86; Santa Fe, \$4.65; Turkey Creek, \$1; Baugo, \$11.50; Nappanee, \$17.86; Pleasant Valley, \$15.22; Pine Creek, \$17.37, ...	49 53	Individuals. C. A. Ulrey, McPherson, \$2; S. Miller, McPherson, Marriage Notice, 50 cents; Mary Morelock, Lyons, \$2; Eliza Flack, McPherson, \$50; Elizabeth Vaniman, McPherson, \$5; Andrew G. Miller, Darlow, Marriage Notice, 50 cents,	60 00
Sunday School. Burnetts Creek,	9 27	Northeastern District. Appanoose Christian Workers,	2 25
Individuals. Wesley Miller, Monterey, \$1; J. H. Fike, Middlebury, \$1; A. D. Kaub, Lima, \$3.47; M. Alva Long, Waterloo, \$5; Mrs. Noah Early, South Bend, \$5; N. H. Shutt, Lung, \$1; Jacob S. Klepser, Warren, \$1.20; Susan Schrock, Middlebury, \$15; Hamou Hoover, Milford, \$3; Edith Weybright, Syracuse, \$6; J. O. Weybright and Wife, Syracuse, \$2; Charles A. Neff, New Paris, \$7.02; John S. Kauffman, Nappanee, 50 cents; D. B. Hartman, Lakeville, \$2; Mrs. A. M. Grady, Lagrange, \$5; David Steele, North Liberty, \$1,	78 16	Individuals. T. L. Ninninger, Kansas City, \$5; Ellen Martz, McLouth, \$1; Sarah A. Loutzenhiser, Kansas City, \$1; C. C. Brown, Abilene, \$6.80; Mrs. Emma T. Tatlock, Tescott, 50 cents; Mrs. M. A. Thomas, Tescott, \$1,	15 30
	9 27	Northwestern District, Congregations. Bellevue, 50 cents; Quinter, \$15; Burroak, \$5.92,	21 42
		Individual. W. C. Heisel,	1 00
		Southeastern District, Congregations. Grenola, \$10; Verdigris, \$3; Monmouth, \$9.38,	22 38
		Individual. Fannie Stone, Hepler,	1 00
		Maryland—\$142.85. Eastern District, Congregation. Washington City,	13 55
		Individuals. Alfred Englar, New Windsor, \$12; Daniel Englar, New Windsor, \$1; Daniel Deihl, Union	

THE INSISTORY

Bridge, \$1; Mrs. Martha Englar, New Windsor, \$1; H. G. Englar, Linwood, \$1; Mrs. Rachel Pfoutz, Linwood, \$1; Elias Orb, Union Bridge, \$1; Elizabeth Roop, Union Bridge, \$25; H. J. Hutchison, Cordova, \$10; Annie B. Stoner, Union Bridge, \$16; A Brother and Sister, Washington, \$5, 74 00	
Middle District, Congregations. Mt. Zion, \$10; Welsh Run, \$28.60 Individuals. Eliz. Fisher, Mexico, \$1; Sallie Wingard, Oxford, \$3; A Sister, Mt. Airy, \$3; A. B. Barnhart, Hagerstown, Marriage Notice, 50 cents; E. S. Rowland, Hagerstown, \$1, 38 60	
Western District, Congregation. Bear Creek, Individuals. J. C. Beahm, Accident, 50 cents; Carrie Bankard, Linwood, \$1; Jonas E. Flook, Broad Run, \$1.20, ... Virginia—\$151.49. Second District, Congregations. Sangerville, \$27.28; Cedar Grove, \$12.85; Cook's Creek, \$16.35; Beaver Creek, 75 cents; Valley Bethel, \$3.75; Pleasant Valley Aid Society, \$10, Individuals. A. Flory, Penn Laird, \$2; Arthur S. Wenger, Dayton, \$1; B. W. Neff, Mt. Jacob, \$5; B. M. Quann, Fredericksburg, \$1; Ida F. Reed, Screamersville, \$1; Jas. R. Shipman, Bridgewater, \$1.50; B. E. Crist, Timberville, Marriage Notice, 50 cents; Daniel M. Good, Goods Mills, \$1; Lizzie Showalter, Rockingham, \$1.20; J. S. Gerber, Bridgewater, \$1; J. H. Ralston, Stover, 25 cents; Daniel Flory, Hupp, \$1; J. M. Garber, Knightly, \$1.20; S. E. Lewis, Taylors Valley, \$7; D. B. Kline, \$1; Michael Ziegler, Broadway, \$3; Annetta V. Miller, Mt. Solon, \$1; Leathe A. Liskey, Fort Defiance, \$1.20; David F. Long, Bridgewater, \$6; Daniel F. Long, Bridgewater, \$2; Leland C. Moomaw, Roanoke, \$9.80; Anna E. Bosly, Flemington, \$8.21; H. P. Mowry, Maurertown, \$1; John S. Flory, Bridgewater, \$1.50, 59 36	
First District, Congregations. Peter's Creek, \$20.15; Bote-tourt, \$1, 21 15	
Missouri—\$133.47. Northern District, Congregations. Fairview, \$5; Pleasant View, \$44.85; Rockingham, \$21.37, Individuals. N. C. Folger, Cherrybox, \$1.20; A Brother, Bethany, \$3.05; S. G. Hoover, Plattsburg, \$5; J. C. Van Trump, Hardin, \$5; S. B. Shirky, Norborne, \$5, 19 25	
Southern District, Congregation. Oak Forest, 2 50	
Individuals. Albert May, Bolivar, \$1; Ammon and Dora Fortner, Aurora, \$2.50; C. W. Gitt, Cabool, \$25, Middle District, Individuals. D. L. Mohler, Leeton, \$5; O. Perry Hoover, St. Louis, \$6; J. D. Auther, Leeton, \$1, 12 00	
West Virginia—\$106.21.	
Second District, Congregations. Bethany, \$4.15; Alleghany, \$1.15; Striped School, \$3.10, 8 40	
Individuals. A. A. Rothrock, Newcreek, \$3; R. E. Reed, Morgantown, \$1.55; Fannie Michael, Greenland, \$1; Anna E. Bosly, Flemington, \$3; Moses Fike and Wife, Egion, \$14; J. F. Ross, Flemington, \$2, 24 55	
First District, Congregations. German Settlement, \$57; Sandy Creek, \$6.01; Greenland, \$10.25, .. 73 26	
Idaho—\$74.92. Congregations. Idaho Falls, \$8.45; Boise Valley, \$1.21; Weiser, \$11.06, 20 72	
Individuals. Sarah J. Beckner, Nampa, \$1; T. N. Beckner, Nampa, \$3.20; Liz-zie Johnson, Nezperce, \$25; Stephen Johnson, Nezperce, \$25, 54 20	
Colorado—\$68.63. Congregations. Rockyford, \$8.45; Fruita, \$26.38; Grand Valley, \$26.30; Grand Valley, \$5; 66 13	
Individual. Conrad Fitz, Boulder, 2 50	
North Dakota—\$59.10. Congregations. Pleasant Valley, \$8.10; Pleasant Valley, \$2; Surrey, \$8, 18 10	
Sunday School. Rock Lake, 26 00	
Individuals. Annie Lines, Brumbaugh, \$1; J. W. Shively, Newville, Marriage Notice, 50 cents; J. S. Culp, Bow-bells, Marriage Notice, 50 cents; E. C. Cox, Hansboro, \$1; T. A. Brower, Hansboro, \$1; T. J. Moore, Hansboro, \$1; Sarah Hoff, Rocklake, \$1; S. E. Brower, Rock-lake, \$1; John C. Stone, Cando, \$1; Jacob H. Strycker, Burkey, \$1; Nettie Strycker, Burkey, \$1; Flos-sie Strycker, Burkey, \$1; Sumner Strycker, Burkey, \$1; J. M. Fike, Fessenden, \$3; 15 00	
Michigan—\$54.19. Congregations. Woodland, \$18; Crystal, \$3.65; Chippewa, \$3.50; Lake View, \$7.40; Thornapple, \$12.14; Sagi-naw, \$2.50, 47 19	
Individuals. J. C. Osborn, Burroak, \$1; A Sister, Lake Odessa, \$5; Ret-ta Price, Buchanan, \$1, 6 00	
California—\$48.40. Congregations. Pasadena, 29 20	
Individuals. Mary M. Hepner, Covina, \$5; D. L. Forney, Reedley, \$6; Samuel Henry, Baton, \$1.20; J. Sharp, Selma, \$1; Sister Angeline Reese, Oakland, \$1; D. S. Musselman, Cedarville, \$1; Eliza Gnagey, Pas-adena, \$1; Emma Welty Lefever, Pasadena, \$3; 19 20	
Nebraska—\$66.37. Congregations. Octavia, \$21.50; North Beatrice, \$2.85; Afton, \$29.27, 53 62	
Individuals. Mrs. Susan Essam, Beatrice, \$1; Susan Palmer, Pilley, \$1; H. J. Miller, Avoca, \$2; Con. Whisler, Ashland, \$1.25; B. Ebersole, Ros-	

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land, \$1; Conrad D. Rasp, Rising City, \$5; J. L. Snively, Alvo, Marriage Notice, 50 cents; Junius Hilderbrand, DuBois, Marriage Notices, \$1;	12 75
North Carolina—\$44.93. Congregations. Mill Creek, \$13; Melvin Hill, \$17.30; Flat Rock, \$3.65; Brummetts Creek, \$5.43; Pleasant Grove, \$4.05,	43 43
Individual. F. L. Davis, Elizabeth City, ...	1 50
Oklahoma—\$39.92. Congregations. Big Creek, \$7; Mound Valley, \$15; Paradise Prairie, \$12.50; Paradise Prairie, \$5.42,	39 92
Washington—\$32.75. Congregations. Tekoa, \$12.50; Sunnyside, \$9; Centralia, \$8.25,	29 75
Individuals. Charles S. Wager, Olympia, \$1; Noble and Margaret, Centralia, \$1; Mrs. Fannie V. Huffman, Waverly, \$1,	3 00
Minnesota—\$21.50. Congregations. Morrill, \$3; Root River, \$17.50, Individual.	20 50
Louisa Heath, Wabash,	1 00
Louisiana—\$10.00. Individuals. Mrs. and Mrs. M. S. Bolinger, Bolinger,	10 00
Tennessee—\$8.25. Congregation. Pleasant Hill,	3 25
Individual. A Sister, Jonesboro,	5 00
Alabama—\$6.00. Individuals. Stella Neher, Hollywood, \$5; G. H. Hendricson, Mt. Vienna, \$1;...	6 00
Wisconsin—\$2.30. Congregation. Hannibal,	1 30
Individual. Mrs. John T. Somers, Chetek, ..	1 00
Texas—\$1.00. Individual. Maria Zirkle, San Angelo,	1 00
Unclassified. Murray Party, Atlantic Ocean, ..	4 00
Total for December,	\$ 3808 13
Previously reported,	3739 48
Total for the year so far, ...	\$ 7547 61

INDIA ORPHANAGE.

Pennsylvania—\$101.29. Sunday Schools. Green Tree, \$25; Ephrata, \$17.44,	42 44
Individual. Isabella F. Price, Oaks,	16 00
Western District. Meyersdale Mission Circle,	16 00
Individuals. Mrs. Rachel Fox, New Stanton, 57 cents; Cora E. Hofecker, \$1; Roy Q. Hofecker, 50 cents; Glen Hofecker, 50 cents; Glen Hofecker, 50 cents,	2 57
Southern District, Congregation. Upper Conewago,	1 00

Individual. John F. Sprenkle,	16 00
Middle District, Individuals. A Sister, Martinsburg, \$1; Eld. Michael Claar, McKees Gap, \$1, ..	2 00
Missionary and Temperance Association of New Enterprise,	5 28
West Virginia—\$49.31. First District, Congregation. German Settlement,	33 00
Individual. H. B. Clower, Gatewood,	16 31
Illinois—\$56.00. Southern District, Individuals. Samuel and Elizabeth Henricks, Cerrogoro,	32 00
Northern District, Congregation. Shannon,	8 00
Milledgeville Christian Workers, ..	16 00
Kansas—\$35.60. Northeastern District. Appanose Sister's Aid Society, ..	16 00
Northwestern District. Maple Grove,	16 00
Southwestern District, Sunday school. Slate Creek Children's Mission Band,	3 60
Virginia—\$20.00. Second District, Congregation. Elk Run,	16 00
Individuals. Asher Cupp, Bridgewater, \$1; Maggie Cupp, Bridgewater, \$1; Lena Cupp, Bridgewater, \$1,	3 00
First District, Individual. Sarah J. Hylton,	1 00
Ohio—\$23.50. Southern District, Sunday School. West Dayton,	17 00
Individual. Lizzie Detrick, Springfield,	1 00
Northwestern District, Individuals. Geo. W. Eavey and Family, Lima,	5 50
Nebraska—\$16.34. Sunday School. Afton,	11 34
Individuals. Conrad D. Raps and Family, Rising City,	5 00
California—\$16.00. Individual. J. M. Cox, Lordsburg,	16 00
Wisconsin—\$16.00. Individuals. W. I. and Katie Buckingham, Worden,	16 00
Idaho—\$13.77. Congregation. Boise Valley,	13 77
Indiana—\$9.26. Middle District, Congregation. Eel River,	9 26
Colorado—\$6.00. Congregation. Rockyford,	6 00
Missouri—\$5.00. Northern District, Sunday School. Shelly County,	5 00
Maryland—\$2.25. Eastern District, Individual. W. H. Swam, Beckleysville, ...	2 25
North Dakota—\$1.00. Sunday School. Rock Lake,	1 00
Total for December,	\$ 371 32
Previously reported, ..	2193 74
Total for the year so far, ...	\$ 2565 06

THE INSISTORY

INDIA MISSION.

Illinois—\$107.00.	
Southern District, Individual.	
Estate of Sister C. Miller,	
Mansfield,	100 00
Northern District, Congregation.	
Shannon,	7 00
Pennsylvania—\$43.70.	
Southern District, Congregation.	
Pleasant Hill,	21 25
Individuals.	
Kate Sprenkle, York, \$2.75;	
John F. Sprenkle, York, \$4;	6 75
Eastern District, Sunday School.	
Little Swatara,	10 00
Middle District, Congregation.	
Fairview,	3 60
Western District, Individuals.	
Susannah Rouzer, New Paris,	
\$1.10; Alice A. Roddy, Johnstown,	
\$1;	2 10
Virginia—\$22.75.	
Second District, Congregations.	
Bethlehem, \$10; Mill Creek,	
\$12.75,	22 75
Nebraska—\$22.00.	
Individuals.	
W. H. Myers and Wife, Cadams,	
\$7; Conrad D. Rasp and Family,	
Rising City, \$5,	12 00
Congregation.	
Octavia,	10 00
Ohio—\$18.75.	
Northeastern District, Congregation.	
Jonathan Creek,	16 75
Northwestern District, Individual.	
Lizzie Detrick, Springfield,	1 00
Southern District, Individual.	
Birdella A. Printz, White Cot-	
tage,	1 00
California—\$11.20.	
Congregation.	
Tropico,	11 20
Indiana—\$9.00.	
Northern District, Congregation.	
Bremen,	5 00
Southern District, Individuals.	
Chas. Ellabarger, Cambridge,	
\$3; Jacob Mitchell, Saline City, \$1,	
Kansas—\$15.38.	
Southwestern District, Congregation.	
McPherson,	8 42
Sunday School.	
Children's Mission Band of	
Slate Creek,	6 96
Colorado—\$5.00.	
Individual.	
Lulu Ullom,	5 00
Canada—\$3.00.	
Congregation.	
Fairview,	3 00
Missouri—\$2.50.	
Southern District, Individual.	
Ammon and Dora Fortner, Au-	
rora,	2 50
Oklahoma—\$2.00.	
Individual.	
Julia A. Fisher, Garber,	2 00
Michigan—\$2.00.	
Individuals.	
Retta Price, Buchanan, \$1; Med-	
ford Price, Buchanan, \$1,	2 00
Total for December,	\$ 264 28
Previously reported,	491 63
Total for the year so far,	\$ 755 91

INDIA HOSPITAL.

Illinois—\$223.13.	
Northern District, Congregation.	

Silver Creek,	183 13
Individual.	
Geo. Hossack, Mt. Morris,	15 00
Southern District, Individuals.	
S. J. C. and Ida B. Senger, As-	
toria,	25 00
Nebraska—\$20.00.	
Congregation.	
Bethel,	20 00
Arizona—\$6.50.	
Congregation.	
Glendale,	6 50
New York—\$5.00.	
Individual.	
Eld. M. B. Miller, New York City,	
Tennessee—\$3.50.	
Individuals.	
Mrs. Anna A. Nine, Sevierville,	
\$1.50; Mrs. Maggie Nine, Sevier-	
ville, \$1.50; Mr. Frank Nine, Sevi-	
erville, 50 cents,	3 50
Maryland—\$1.00.	
Middle District, Individual.	
A Sister, Mt. Airy,	1 00
Total for December,	\$ 259 13
Previously reported,	349 86
Total for the year so far, ...	\$ 608 99

BROOKLYN MEETINGHOUSE.

Indiana—\$24.40.	
Middle District, Congregation.	
Salamonie,	11 40
Northern District, Congregation.	
North Liberty,	1 00
Individual.	
D. B. Hartman, Lakeville,	1 00
Southern District, Congregation.	
Pymont,	11 00
Ohio—\$49.74.	
Southern District, Congregations.	
West Milton, \$20.11; Salem	
House, \$15.67,	35 78
Individuals.	
Birdella A. Printz, White Cot-	
tage, \$1; I. G. Blocher, Greenville,	
\$5;	6 00
Northwestern District, Congregation.	
County Church,	4 34
Individual.	
Miss Dacie Culp, West Salem,...	1 00
Northeastern District, Individual.	
Sarah A. Dupler, Thornville, ...	2 62
Illinois—\$20.00	
Northern District, Individuals.	
Mary Ann Gnagey, Franklin	
Grove, \$5; Geo. Hossack, Mt. Mor-	
ris, \$10,	15 00
Southern District, Individual.	
Mathias Lingenfelter, Canton,...	5 00
Pennsylvania—\$20.15.	
Eastern District, Congregation.	
Spring Grove,	14 15
Southern District, Individuals.	
John F. Sprenkle, York, \$5;	
John Hart, McAlisterville, \$1, ...	6 00
Kansas—\$18.50.	
Northwestern District, Congregation.	
Belleville,	18 50
Minnesota—\$17.50.	
Congregation.	
Root River,	17 50
Iowa—\$9.00.	
Northern District, Congregation.	
Members and friends of South	
Keokuk,	6 50
Middle District, Individual.	
Lydia Ommen, Panora,	2 50
California—\$5.55.	
Indi	

THE MISSTORY

E. B. Lefever, Pasadena, \$5; D. S. Musselman, Cedarville, 55 cents,	5 55
Maryland—\$3.00.	
Middle District.	
Brownsville Sister's Sewing Circle,	3 00
West Virginia—\$3.00.	
Second District, Individual.	
H. B. Clower, Gatewood,	3 00
Nebraska—\$3.50.	
Congregation.	
Junata,	2 50
Individual.	
Lizzie Burkholder, Milford,	1 00
Virginia—\$1.00.	
Second District, Individual.	
Katie Coffman, Crimora,	1 00
Kentucky—\$1.00.	
Individuals.	
John T. Moll and Wife, Constance,	1 00
Total for December,	\$ 176 34
Previously reported,	512 43
Total for the year so far,	\$ 688 77

BULSAR MEETINGHOUSE.

Illinois—\$20.00.	
Southern District, Individuals.	
Samuel and Elizabeth Henricks, Cerrogoro, \$10; John Arnold, Lintner, \$5;	15 00
Northern District, Congregation.	
Shannon,	5 00
Nebraska—\$20.00.	
Congregation.	
Bethel,	20 00
Iowa—\$6.00.	
Southern District, Congregation.	
English River,	5 00
Middle District, Individual.	
L. W. Berkey, Blairsburg,	1 00
New York—\$5.00.	
Individual.	
M. B. Miller, New York City, ..	5 00
Alabama—\$5.00.	
Individual.	
E. J. Neher, Hollywood,	5 00
Ohio—\$3.50.	
Southern District, Congregation.	
Sidney,	3 50
Pennsylvania—\$2.00.	
Western District, Individuals.	
Alice A. Roddy, Johnstown, \$1; I. Merl Hofecker, Johnstown, 1, ..	2 00
Maryland—\$1.00.	
Middle District, Individual.	
A Sister, Mt. Airy,	1 00
Total for December,	\$ 62 50
Previously reported,	971 84
Total for the year so far,	\$ 1034 34

CHINA.

Illinois—\$7.00.	
Northern District, Congregation.	
Shannon,	2 00
Individual.	
Geo. Hossack, Mt. Morris,	5 00
Missouri—\$3.00.	
Northern District, Individuals.	
Mrs. J. S. Bashore, Rea, \$1; Mrs. L. N. Taylor, Rea, \$1; Mollie L. Taylor, Rea, \$1,	3 00
California—\$3.00.	
Individuals.	

Wm. Gellett, Bangor, \$1; D. Welty Lefever, Pasadena, \$2; ...	3 00
Iowa—\$2.00.	
Middle District, Individual.	
S. Beechly,	2 00
Ohio—\$2.00.	
Southern District, Individuals.	
Birdella A. Printz, White Cottage, \$1; Lizzie Detrick, Springfield, \$1,	2 00
Pennsylvania—\$1.00.	
Middle District.	
Libbie Holloper, Pentz,	1 00
Colorado—\$1.00.	
Congregation.	
Fruita,	1 00
Kansas—\$1.00.	
Southeastern District, Individual.	
Sarah H. Lauver, Paola,	1 00
North Dakota—50 cents.	
Congregation.	
Pleasant Valley,	50
Total for December,	\$ 20 50
Previously reported,	76 57
Total for the year so far,	\$ 97 07

COLORED MISSION.

Illinois—\$7.00.	
Northern District, Congregation.	
Shannon,	2 00
Individual.	
Geo. Hossack, Mt. Morris,	5 00
Total for December,	\$ 7 00
Previously reported,	157 74
Total for the year so far,	\$ 164 74

CHURCH EXTENSION FUND.

Illinois—\$2.00.	
Northern District, Congregation.	
Shannon,	2 00
Ohio—\$1.00.	
Southern District, Individual.	
Lizzie Detrick, Springfield,	1 00
Indiana—50 cents.	
Northern District, Congregation.	
Turkey Creek,	50
Total for December,	\$ 3 50
Previously reported,	17 00
Total for the year so far,	\$ 20 50

AFRICA.

Illinois—\$1.00.	
Northern District, Congregation.	
Elgin,	1 00
Total for December,	1 00
Previously reported,	25 00
Total for the year so far,	26 00

BROOKLYN MEETINGHOUSE FUND.

For December, 1906.

Arkansas. —Alice Loder, \$1.	
Canada. —W. F. Hollenberg, \$25.	
California. —A. M. and M. E. White, \$5; Della M. Gnagey, \$5; Grace and J. L. Miller, \$20; Inglewood Sister, \$5.	
Iowa. —W. H. Stine, \$5; Iven M. Barto, \$3; Mary A. Yeager, \$1; Sallie Fike, \$25; J. D. Gnagey and Wife, \$12; Franklin county	

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Sunday School, \$5; Rachel C. Christy, \$2; Minnie A. Johnson, \$2; Des Moines Valley Christian Workers, \$6; J. S. and Ida Albright, \$25; C. Frederick, \$10; E. F. Emmert and Wife, \$5; W. D. Grove, \$2; Geo. H. Brallier, \$2; J. S. Carney, \$10; Sam Fitz, \$2; W. R. Chamberlin, \$2; Thomas H. Parke, \$3; Mr. and Mrs. S. Ott, \$2.

Illinois.—Eld. John Arnold and Family, \$35; Florence Johnson, \$2; Florence Seymore, \$2; Florence Montgomery, \$2; Eld. D. E. Price, \$5; Eld. D. L. Miller, \$25.

Indiana.—C. W. Isrig, \$2; White church, \$15; Cedar Creek, \$15.85; F. W. Lammadee and Wife, \$3; Bethel District \$16.12; B. L. Layman, \$3; Lizzie Marsh, \$1; Buck Creek, \$5.25; A. Stroh, \$2; Eld. J. H. Miller, \$5; J. R. and Adam Cripe, \$4; Theodosia and Demas D. Heim, \$2.50; Mrs. E. A. Squires, \$5; Lovina Shanower, \$1; Emma E. Bowman, \$2; Myrtle Turner, \$5; J. H. Hoover, \$5.

Kansas.—Larned church, \$20.25; C. H. Brown, \$10; Mr. and Mrs. Harry Murray, \$5; Susan Cochran, \$1; Mr. and Mrs. A. A. ratterson, \$2.

Maryland.—Luke Ellis, \$10; Kate S. Grosnick, \$2; Annie Highberger, \$3; Arvey D. Miller, \$2; Leota and Orus Miller, \$2. Chas. Bussard, \$2; Mary W. Royer, \$3; Ella Moser, \$2; Union Bridge College Sunday School, \$3.80; B. F. Foltz, \$2; Jennie E. McKinsry, \$5.

Minnesota.—Eva Heagley, \$5.

Michigan.—Lillian Waddell, \$2; Eld. P. B. Messner and Family, \$5; G. C. Everding, \$1; D. E. Hufford, \$1; "A Sister, Calhoun county," \$3.

Nebraska.—"Nebraska Cash," \$1.

New York.—Italian Mission, \$9.14; Maude Canaday, \$5; Brooklyn Mission Christmas offering, \$15.

North Dakota.—M. P. Lichty, \$25; Hiram H. Johnson, \$3; Dorsey Harris, \$3.

Oklahoma.—W. H. and Edna Cooker, \$10; Maggie L. Detrich, \$3.

Oregon.—Newberg church, \$7.50.

Ohio.—Franklin Etter, \$2; Middle District church, \$8.03; Hickory Grove church, \$21; Catharine Heckerd, \$2; New Carlisle, \$26.54; Donnels Creek, \$9.26; Mr. and Mrs. Ezra Reist, \$2; Mrs. Wm. Royer, \$1; Iva Stoner, \$2; Zion Hill Sisters' Missionary Society, \$13; S. A. Erbaugh, \$10; Mrs. E. B. Bagwell, \$1; A. Weimer, \$5; Abraham Kurtz, \$5; Marie Ward, \$2; Anna Shawver, \$1; Katie Flory, \$2; Lydia Gibbs, \$1; Chelsea M. Benkley, \$3; Eld. I. J. Rosenberger and Wife, \$50; Simon Harshman, \$1; Sugar Creek Sunday School, \$5; Sarah Grismer, \$3; C. D. Miller and Wife, \$10; Martin Hess, \$1; Mrs. J. H. Cook, \$1.

Pennsylvania.—Cora Ott, \$1.25; W. K. Ott, 75 cents; Sarah E. Nye, \$1; Meyersdale Sunday School, \$6.75; Mrs. M. D. Martin, \$10; Lizzie B. Becker, \$5; Mrs. G.

W. Boerner, \$2; D. B. Missemer, \$3; Mr. and Mrs. F. B. Keller, \$5; Eld. A. H. Brubaker, \$3; John B. Brubaker, \$5; York Sisters' Aid Society, \$3; Emma A. Geyer and Mother, \$3; Anna M. Brunner, \$30; Catharine Myers, \$2; J. B. Shaffer, \$1; Nellie Glass, \$5; Pearl Beachdale, \$1; Edna Violet and Helen Hoffer, \$3; Jos. H. Rider, \$20; Joel Gnagey, \$1; Fannie L. Gibble, \$2; Fannie G. Witmer, \$5; Caroline Beer, \$3; John E. Peck, \$3; Floyd D. Peck, \$3; A. H. Hunsicker, \$4; Emanuel Merkey, \$3; Harry R. Miller, \$1; Katie W. Merkey, \$1; Amanda Weaver, \$1; Hulda Erb, \$3; Ruth Erb, \$1; D. W. Hess, \$20; H. K. Miller, \$3; Amanda R. Cassel, \$2; Mrs. Henry Shellenberger, \$10; Stella H. Good, \$2; Katie G. Hummer, \$2; Maggie Shelly, \$2; N. C. Fasnacht, \$5; Annie H. Cassel, \$1; D. B. Hostetler, \$3; Brother and Sister B. F. Wampler, \$5; D. G. Hendricks, \$20; Amanda R. Kratz, \$5; B. F. Ranck, \$5; Mrs. Susan Shank, \$5; Galen K. Walker, \$5; Eld. E. M. Howe, \$60; Minnie M. Howe, \$5; Clarence E. Long, \$3; H. L. and Linda Griffith, \$15; David and Louisa Stout, \$3; Emanuel Balsbaugh, \$2; Rebecca Armstrong, \$4; Charlotte Evans, \$2; H. N. M. Gearhart, \$1; S. N. and Sarah E. Shober, \$10; A. R. and H. R. Knepper, \$7; Wm. L. Judy, \$1; D. B. Bosserman, \$1; Mrs. John G. Koontz, \$2; D. E. Schafner, \$2; W. H. Holsinger, \$6; Martha E. Beelman, \$2; N. C. Baughman, \$2; Mrs. S. F. Shearer, \$1; J. D. Sell, 25 cents; D. G. Brubaker, \$1; Mrs. H. M. Sell, \$1; Mrs. Sarah Soyster, \$1; Miss Anna Benton, \$1; Elmer Hoover, \$2; D. Maddocks, \$2; Irvin Zook, \$1; H. H. Rancher, \$1; Minnie Furry, \$1; Wm. E. Hoover, \$2; Julia Clapper, \$1.13; L. S. Rhodes, \$2; D. O. Miller, \$2; Eli Hoover, \$5; N. T. Stucky, \$2; Martinsburg Sunday School, \$2.45; Magdeline Galley, 50 cents; Sarah Galley, \$2; J. Snoberger, \$2; J. J. Brumbaugh, \$1; Minnie Wineland, \$2; Effa G. Dilling, \$1; J. D. Metzker, \$1; Susan Brumbaugh, \$2; C. B. Beach, \$1; Martinsburg church, \$4.50; J. B. Hoover, \$1; Mrs. Geo. Smith, \$5; Mr. and Mrs. C. O. Firestone, \$2; Alice K. Trimmer, \$3; Geo. E. Reitz, \$30; Bertha M. Wisnor, \$3; Stella Bollinger, \$1; Mrs. Elias Young, \$3; Mary A. Townsend, \$2; Ethel I. Townsend, 60 cents; Jerome E. Blough, \$1; Eld. W. G. Schrock and Wife, \$16; Clara E. Gearhart, \$3; Lizzie Booze, \$2; Mrs. Zeller Cassel, \$3.

Virginia.—Germantown church, \$10.20; Anna V. Sanger, \$5; Topeco congregation, \$4.70; Chas. E. Nair, \$1; Maggie E. Goche-nour, \$5; Martha A. Burner, \$1; A. A. Miller, \$2; Mary Kendrick, \$1; Sophie E. Brunk, \$5.

Wisconsin.—J. M. Fruit, \$10.

Tennessee.—Etta Lemons, \$1.

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5901 Third Ave., Brooklyn, N. Y.



THE MISSIONARY VISITOR



LET
THERE BE
LIGHT

A DAILY PRAYER.

May every soul that touches mine,
Be it the slightest contact, get there-
from some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one fit of
courage
For the darkening sky, one gleam of
faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond
the gathering mists,
To make this life worth while,
And heaven be a surer heritage!

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The Brethren Church

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The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

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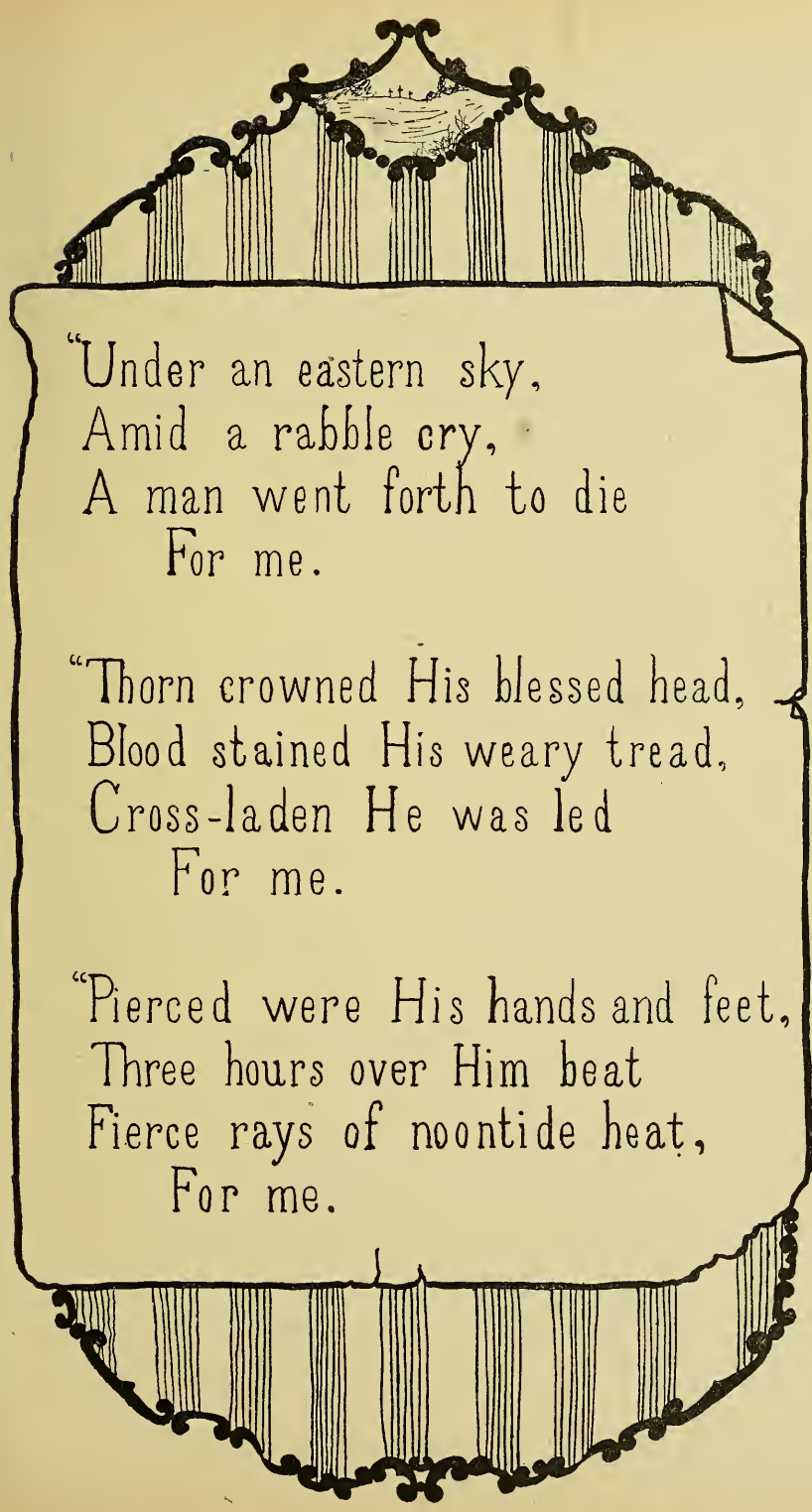
What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?



“Under an eastern sky,
Amid a rabble cry,
A man went forth to die
For me.

“Thorn crowned His blessed head,
Blood stained His weary tread,
Cross-laden He was led
For me.

“Pierced were His hands and feet,
Three hours over Him beat
Fierce rays of noontide heat,
For me.



EASTERTIDE

by S.B. McManus

And comes again the Eastertide,
A time of saddened, chastened mirth;
A benediction on the earth;
A memory of Christ crucified;
A holy season, calm, replete,
With tender recollections sweet.

We fare us from the Calvary.
The heavy cross, the pierced side,
The wounded hands, the crimson tide,
Which flowed, alas, for you and me,
And dwell with memories sweet as myrrh
Upon the empty sepulchre.

The Risen Lord, dear Jesus Christ,
Whose gentle brotherhood to man,
All other love so far outran,
For every need it well sufficed;
A love unstinted and so great,
Complete, and full, and consecrate.

The stone is rolled away, and O!
The empty grave clothes strew the floor;
The sacred garments that He wore;
And who among us all shall know
Where he is gone? O! ask and ask,
And search and never cease the task.

Until we find Him who was laid
So safely in this new made tomb.
Must even death deny Him room
To rest at last, who willing paid
For us this awful life-bought price,
And made this loving sacrifice?

O! mourners cease from task and tears,
Your loving Friend hath strewn the floor,
And cast aside the heavy door,
And in the everlasting years,
No more the grave shall conqueror be,
For Christ hath gained the victory.

O, Eastertide! Bring lilies fair
And flowers dripping with perfume,
Let heaven's high sun dispel the gloom,
And happiness blot out despair,
The Christ hath risen; sing earth-born host,
Praise Father, Son and Holy Ghost.



Vol. IX

MARCH, 1907

No. 3

WHICH WAY SHALL IT BE?

By the Editor.

The Present Way.

Indiana—\$206.86.
 Northern District, Individuals.
 A. C. Kindy, Middlebury, \$3; J. H. Fike, Middlebury, Marriage Notice, 50 cents; Mary and Leah Light, Nappanee, \$2; Miss Clara Green, Urbana, \$1; Elizabeth Ebie, North Liberty, \$5; J. O. Culler, New Paris, \$2; Mrs. D. S. Leedy, Piercetown, \$1.05; M. C. Shotts, Helmer, \$1; Elizabeth Ganger, Wakarusa, \$1; Manly Deeter, Milford, \$1.50; Mrs. Lottie Humel, South Whitley, \$1; Lafayette Steele and Wife, Walkerton, \$1; Isaac Early, North Liberty, \$5; Ira Weybright, South Whitley, \$5; Daniel Whitmer, South Bend, \$2; Thomas Cripe, Goshen, \$20, 62 05
 Congregations.
 Portage, \$13.50; Pigeon River, \$14.65; Bethel, \$29, 57 15

The Proposed Way.

5991	.....\$10 00	6011	.....\$ 1 50
5992	..... 1 00	6012	..... 1 00
5993	..... 13 50	6013	..... 1 12
5994	..... 3 00	6014	..... 10 00
5995	..... 1 00	6015	..... 1 00
5996	..... 50	6016	..... 1 00
5997	..... 2 50	6017	..... 1 50
5998	..... 14 90	6018	..... 21 30
5999	..... 2 00	6019	..... 8 00
6000	..... 8 50	6020	..... 14 60
6001	..... 13 65	6021	..... 54 50
6002	..... 2 00	6022	..... 1 00
6003	..... 45 00	6023	..... 7 25
6004	..... 1 00	6024	..... 50
6005	..... 1 00	6025	..... 2 00
6006	..... 19 75	6026	..... 50
6007	..... 27 65	6027	..... 50
6008	..... 1 50	6028	..... 1 02
6009	..... 2 20	6029	..... 1 00
6010	..... 1 00	6030	..... 3 00

For several years it has been a question in the mind of a few whether the present method of acknowledging our mission receipts was just as good as might be. As the spirit of giving grows there is a tendency on the part of many to withhold their names. This tendency has become so pronounced that it has been thought well to submit the matter to our readers and let each one consider for himself.

The present method is familiar to every reader of the Visitor. In it the ends sought are,—the identity of the in-

dividual, or congregation, and the State in which he resides. The office has been trying very earnestly even to give credit according to districts. But there is really little to be gained. For what do these amounts determine or help of themselves? The fact that a certain State gives more than any other speaks not necessarily commendable, for the membership and the wealth of the same State if taken into consideration might readily show her one of the poorest givers per member. In fact it is largely the case that the scattered members and

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those in frontier States are, all things taken into consideration, generally the largest givers. So the State analysis feature of the old way is of really no great value.

The strongest point in the old way is the acknowledgment of amounts for congregations and Sunday schools. There is a satisfaction in the membership seeing that the collection does appear in print. In many instances it is the only way the amount is made public to some congregations. It also refreshes the mind of the person who heard the announcement of the amount and forgot it.

But now look at the proposed way. The number preceding the amount is the number of the receipt sent the person. The amount follows it. The donor receives the receipt. When the report comes out he compares the number of his receipt and the amount with the one acknowledged in the report. For instance, suppose H. B. Brumbaugh, of Huntingdon, Pa., sent in the \$10 accounted for in the first item. He received receipt No. 5991; comparing it he sees the \$10 is properly accounted for. That is all he desires to know. He is satisfied. Others looking over the report have no idea whether the \$10 came from someone in California or Pennsylvania.

And why should anyone else know? Our givers are not hypocrites and the following words of the Savior are not given to suggest such a thought. But note how Christ does tell us to do our giving:—

“When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have the glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms

may be in secret: and thy Father which seeth in secret shall recompense thee.” Matt. 6: 2-4.

The proposed way conforms fully to the teaching of the Master on this phase of giving. It then has the following advantages:—

First. It is in accord with the Savior's way.

Second. It raises giving to the plane of conviction and service to God, and God alone.

Third. It encourages liberal giving. That may seem strange to some. But it is a fact that our most liberal givers want their names withheld. Further, as treasurer I have been repeatedly told the church will continue to receive large amounts if “our names are strictly withheld.” These persons have good reasons for their quiet giving.

Is there any chance for dishonesty in the new plan? Not any more than in the old one. In the case of the individual donation each person will look after his donation. In the case of congregations or Sunday schools, the person to whom the money was handed to send it in, can upon receiving the receipt have the same read to the body sending it in and thus satisfy all that the money has been properly accounted for. He needs but compare to see that it is reported according to the receipt and all is closed properly.

Will it lessen the receipts for missions? Why should it? Should getting nearer to God's plan decrease the income for His cause? If so, would it not be better to cling to the plan with less funds than to follow another not so fully in accord, with more funds? But why should it lessen the funds? Our givers are prompted by higher and better motives than to see their names in print. But says someone, “Our gifts provoke each other to good works, to a

like liberality." Well that might be so in some instances. In others it might be of very great advantage not to know the gift of some well-to-do members, for the smallness of their gift compared to their resources discourages others to give. If there would be any difference I would expect an increase in giving.

Anyhow, the question is submitted to the givers of the church for serious con-

sideration. Let the Visitor have your thought and suggestion, frank and free. From the discussion may come something that will bring us nearer in faith and devotion to our Master. If you have not time to discuss the question take time to write on a postal card an answer to this question,—“Shall we adopt the proposed plan of acknowledging mission receipts?”

OBSERVATIONS AROUND THE WORLD--No. 3

By W. R. MILLER

Descriptive of Smyrna and Thyatira. The next article will describe Philadelphia, Sardis, Ephesus and Laodicea

It has long been an ambition and desire of my heart to visit the “Seven Churches of Asia,” and through the loving care of our Heavenly Father which has been so abundantly, and continuously bestowed upon us in the nine thousand miles already covered in this journey, our little party were permitted to land in one of these historic places, “Smyrna” on December 7, 1906. And now, this is to be our home for the time allotted for the visiting of the “Seven Churches.”

Brother Demetris Chirighotis kindly met us on the quay, and conducted us to the home of Sister Castritsi, with whom he makes his home. It has never been my privilege to have so much kindness, consideration and devotion bestowed upon me, in the home of an entire stranger, as this dear sister and family were wont to bestow upon their American visitors. There was no tiring in her zeal to serve us, and many times at the sacrifice of their own convenience and comfort. In this home we found the highest type of Christian love and courtesy, and we have many times thanked God for the home and Christian love of Sister Castritsi.

Brother Chirighotis is to be our com-

panion, guide, pilot, and interpreter; being conversant in the Greek, Turkish, French, German, and English languages, and having lived in this country all his lifetime, and with a heart full of love for his American brethren, and having already visited the sites of these churches, he is all and more than we could ask for in a guide.

Much has been written of the “Seven Churches of Asia,” and it is not my purpose to write historically of these places, but of their present conditions and the surrounding country.

Smyrna.

Smyrna, Asia Minor is located on the bay of Smyrna, has a population of between three and four hundred thousand, made up of Turks, Greeks, Armenians, Jews, Europeans, and Americans. This is the principal port of entry on the Asia Minor coast. Many ships enter here from all the ports of the Adriatic, Mediterranean, Ægean, and the Black Seas. And now it is proposed to start a line of steamers direct from Smyrna to New York, via. Athens, the Corinthian Isthmus Canal, Naples, and Gibraltar. This will be a great convenience to both the passenger, and the freight traffic.

Smyrna very easily takes the lead in



Rug making at Sparta (ancient Psidia). These girls get from two to four piasters per day, eight to sixteen cents and furnish their own food.

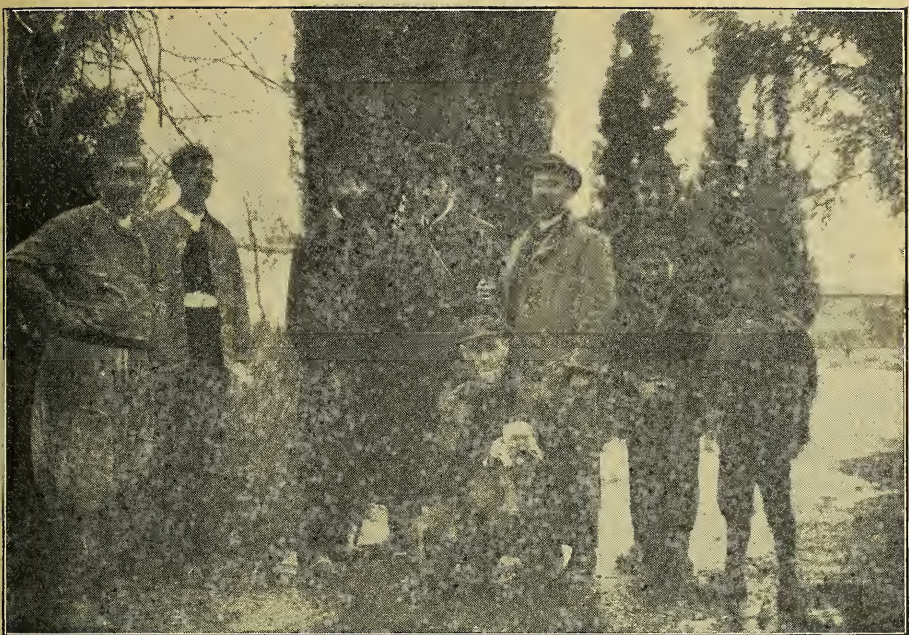
sultanas, figs, and the olive oil trade. From the rich valleys of the interior comes the finest figs, sultanas, and other raisins, that the world knows of. There are several railways running north, east, and south. By these and the various camel caravan routes, these principal products including the oil, licorice, and valonia, are accumulated and brought into Smyrna. This makes Smyrna practically the fig and sultana center of the world, and is largely instrumental in giving it its present importance.

The rug and carpet industry is of no mean importance, as the Smyrna rugs have a wide reputation. However it must not be considered that all this industry is confined at Smyrna, for many of the most valuable rugs are brought in from the interior of Asia Minor.

It was a rare privilege of our little

party to be invited into the warehouse of T. A. Spartali & Co., with Albert Aliotti superintendent, and Mr. N. Keresteglen secretary. This firm is the largest manufacturer of rugs in the world, having in their employ fifty thousand men, women and children, in the different producing districts of Asia Minor. This house was organized in 1843, and to-day have branches in the various large centers. Their work is all hand-made, and colored with pure vegetable dyes.

The picture gives a fair idea of how these rugs are manufactured by the peasant girls of the interior. It is no uncommon thing for, from four to ten of these girls to work on one rug, from one to four years. Each girl carries a pair of scissors registered. By the use of these each knot is cut the same length. Rugs are made with as high as



Garden of Thyatira: Reading from left to right,—C. W. Guthrie, D. H. Ziegler and Demetris Chirighotis are standing. D. H. Glick is before them. Presumably others are natives, and W. R. Miller is at the camera.

two hundred and fifty thousand knots to the square yard, varying in price from a few dollars, up to a thousand dollars each. It was indeed a rare privilege to have these splendid works of art displayed before us, and we have to thank the courtesy of their gentlemanly secretary for this pleasure afforded us. And we may further say that no order is too small or too large for this great firm to handle.

As to churches in Smyrna, all the churches of the various peoples named above are here represented. Of course the Mohammedan Mosque prevails.

Taking Smyrna as the starting point, we visit the Oushak valley, in which are located, Pergamos, Thyatira, Sardis, and Philadelphia. Pergamos is about one hundred and thirty miles, Thyatira eighty-eight miles, Sardis ninety-four miles, and Philadelphia one hundred and twenty-seven miles by rail. In addition to this, Pergamos and Sardis requires a five hours' horseback ride.

I believe I may safely say without fear

of contradiction that the Oushak valley is one of the richest districts, with the largest list of varied products of any location in the world.

Notice this list of products. At the head come sultanas, and figs. Wheat, rye, oats, barley, and corn. Cotton, cattle, sheep, goats, hogs, poultry, silk, and opium. Spontaneously grows licorice, and vallonina, (a material used in tanning). Grapes, olives, oranges, lemons, apples, pears, quinces, plums, cherries, apricots, and peaches. Cabbage, melons, onions, tomatoes, peas, beans, and all the vegetables common to us at home. Indeed I have no idea what cannot be raised in this fertile valley.

To give a further idea of the fertility of this valley, see the great stacks of licorice root, as large as our hay ricks at home, and there are many places along the various railroads that the licorice is accumulated, and put in these great stacks for curing. And to give you some idea of the fruits, see this plate of quinces, the largest of which meas-

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ures thirteen by fifteen inches in circumference.

Coming here at this season of the year, and seeing the results of this rich soil in the abundance and perfection of the various commodities named, and then go into wretched Thyatira, and Philadelphia, each, towns of some six thousand inhabitants to-day, and see the wretched, low-down, poverty-stricken, miserably-poor, half-clad, half-fed peo-

desolation is upon them, and has been these many centuries since the gospel candle went out.

Thyatira.

We reached Thyatira at night in a heavy rain storm, and found our way through the narrow, crooked, dark streets, to what was said to be a hotel, but proved to be a Turkish coffee house, with large smoking, and drinking room below, and a few bedrooms above,



Stacks of Licorice Root.

ple in their miserable houses and huts of habitation, a people that seem utterly God-forsaken, one is made to wonder how all this wretchedness can prevail in a land so rich and fertile as the Oushak valley.

It is beyond our comprehension in rich America, to conceive of anything so desolate and so terrible as the condition of these people. But is not that the condition promised in the Bible to those who forget God? Here the gospel light shone brightly early in the first century. They neglected the opportunity of their lifetime, and behold desolation upon

reached by an outside stairway. This lower room was filled with smoking, drinking, gambling, noisy Turks and Greeks, perhaps fifty or sixty in number; cruel rough-looking men. And it was no pleasant thought for us as American strangers, knowing of the cruelty of the Turks, to be obliged to remain at such a place, but there was but one thing to do and that was to go to bed, trusting in God to take care of us.

The next morning the rain still continued to come down in torrents and the natives said we had brought them good luck for they had been looking for rain

THE INSISTORY

for a long while; but, had they been able to look ahead ten days, and see the seven feet of water that was to fall in that time which inundated their fair valley, washed out railroad bridges, carried away food supplies, resulting in a heavy loss of life to man and beast; they would not have thought that our coming was such good luck after all.

that it was the site of one of the early Christian churches, if not the original of the early church. Some three weeks before our visit there, a very prominent Greek, (Lampakie) a thelogian of Leipsic University, and secretary of her majesty, the Queen of Greece, visited Thyatira, and upon his investigation of the site and the relics recovered, pronounced



Relics Recovered from the Garden.

But we were there to see as much of the old site of the early church as possible, and so we started out in the rain.

Not long since a garden had been purchased by the Greek church for the purpose of a burying ground, and in digging graves, they came upon the foundation of an old building and upon further excavation and investigation the fact was brought to light, that it was the site of a church. And the columns, cornices, carvings, and inscriptions, point clearly

this unmistakably the site of the early Christian church.

Much valuable history lies stored away and covered up here in Thyatira in this old church site, and were it possible to get a Fermen from the Turkish government, enterprising Europeans and Americans would not long let this important site of the early church remain as a burying ground, and all her history covered up with some eight feet of earth. But not only the government itself, but



Plate of Quinces. The top quince measures 13x15 inches in circumference.

the inhabitants themselves are adverse to anything like improvement or enterprise in Turkish domains. In some few instances where a Ferme had been received by money and influence from the government, and an attempt made to excavate, the people of the place rose up in arms, and prevented the progress of the work. To this I shall have occasion later on to refer.

The heavy rains and the brigands, made our going to Pergamos impracticable, so we retraced our steps south

to the main line, and the same evening found ourselves in Philadelphia, in a driving rain storm. We were informed that there was a hotel at this place, and after waiting at the depot for a half hour, a carriage came and took us through the narrow, winding, filthy streets, somewhere in the city of Philadelphia, to what proved to be not a hotel, but a Turkish drinking and gambling house. Four of us were put in a small room with two single beds, but for this night they were made double beds. Bro. Chirighotis found a sleeping place on some benches in one of the large drinking and smoking rooms. The rain continued to come down in torrents all the night, and before we were in bed very long, we were obliged to put our rain coats over us to keep dry. We found the next morning that this place did not serve meals but Brother Chirighotis proved himself equal to the occasion. He built a charcoal fire in a small salamander, procured some eggs, and it was not long until we sat down to a breakfast of coffee and eggs, bread and butter, the latter articles having been brought with us.

Cultivation of the Evangelistic Spirit in the Native Christian Church

A paper prepared and read at the Interdenominational Conference of missions at Almenedabah on Sept. 7, 1906, by S. N. McCann of Anklesvar, India

Cultivating an evangelistic spirit in a Christian church seems to be a contradiction of terms, for can it be Christian and not be evangelistic? However contradictory it may seem, yet we all realize the necessity for some practical method, or methods by which every Christian may become a publisher or proclaimer of the glad tidings to those who are in darkness.

An evangelistic spirit is necessary to

every Christian, for his own good as well as for the good of others.

Without an evangelistic spirit a man's religion is selfish and constantly becomes more narrow and self-centered. All his prayers, his thoughts and his means point to the one object—self, all are used to glorify self, and to secure happiness for self. If he prays for others or gives of his energy, or of his means for the church, it is only because

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in so doing he feels that he has been storing up merit for himself. To him the day of judgment becomes a day in which the victorious exalted self will be crowned with eternal glories. A day in which he reaps the reward of his own works.

With the evangelistic spirit his religion becomes more and more generous and Christlike, he looks out upon humanity with a longing akin to the Spirit that stirred and prompted his Savior when He gave His life as a ransom for the sinful world. He prays, thinks and uses his means, not for self, not with a thought of self, but for others and for God's glory. He becomes but a steward in God's hands to forward Christ's cause. To him the judgment day becomes a day in which Christ will be glorified, and in which all the redeemed will be clothed in the pure righteousness of their glorified redeemer.

If the evangelistic spirit could do no other work than quicken, energize and spiritualize the native church, it would be well worth cultivating.

The evangelistic spirit is necessary, however, for its extensive as well as for its intensive influence. Its extensive power will always be measured by its intensive effect. Like on the day of Pentecost, if the native church becomes fired with this spirit, the people will begin to cry out, "What must we do to be saved?" It will be like the parable of the marriage feast, the native Christian will go out into the highways and byways and compel the halt, the lame, the blind, and the poor to come into the family of God.

It is necessary that its influence go from family to family and from hamlet to hamlet until India's millions join in the sweet and triumphant song of "Crown Him Lord of all."

It is necessary that its influence extend not only over India, but that the Indian

church send missionaries to other lands, and become a factor in the conversion of the world.

It is necessary that it reflect the spirit back into the home churches of Europe and America and quicken them to new life, and new triumphs for Christ.

How to develop and cultivate an active evangelistic spirit is a problem that we may well take time to duly consider. If in to-day's meetings, we can quicken sentiment along this line great good may be accomplished for the Church of Christ in India and in the world.

Responsibility Must Be Given and Accepted.

No irresponsible person, or body of people can accomplish much in the battle of life, neither can a responsible person or church accomplish much but failure unless they realize their responsibility. That the native Christian church of India holds a unique and very responsible position cannot be questioned. That she is not awake to her responsibility is very evident. That missionaries and missionary societies are very anxious to give to the native church responsibility as fast as she will respond is also an evident fact.

The first great duty is to awaken the native churches, the native membership, to a sense of their responsibility, and this can only be done by arousing individual members to a sense of what they are and what they have for the unconverted of India. The Protestant membership in the native church of India is about one million strong. If each individual of that host could realize and exert his true worth of power as a child of God, India would soon be taken for Christ.

The native Christian has advantage over the foreign missionary in his knowledge and contact with native character. It is seldom if ever a foreigner can enter so fully into the idiomatic life of these

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people as one of their own number. The foreign missionary is more apt to be over, or underrated, than a native Christian preacher. Our modes of dress, habits of life, food and everything else place us at a disadvantage, while the native Christian can sympathize, help, rebuke and exhort, without being misunderstood. The power is in the native church if it can only be utilized.

However, before she can be a real evangelistic power she must be entrusted with positions of responsibility. She must cease to be a mere dependent. She must be willing to sacrifice, must organize and support teachers, pastors, and helpers of her own. As long as the native church is willing to be, or of necessity must be supported by foreign help, she will not become the power that God wants her to be. She will and must of necessity remain a mere babe in the work of Christ. When the church can begin to feel that the work is hers, not Europe's or America's, then she will begin to feel responsible and not until then.

The organization of the National Missionary Society of India seems to be a movement in the right direction. It is intended to help to reach the unsaved of India by the native church, through native money, and by native men. We hope this society may accomplish much to bring out the true missionary spirit, and to bring to Christ the unsaved of India. The movement bids fair to be a real power in the church of India in the near future.

A deeper work of grace, a baptism of the Holy Ghost, causing complete renunciation of sin and of self is the foundation upon which any true and lasting work of evangelization must be built. Without this we lay our plans in vain, and organize our forces to no purpose. The revival wave that is now spreading over India is an earnest of the spirit of

evangelization that we hope to see lay hold of the church in every mission throughout the land in the near future. The revival seems to start with the individual Christian, causing confession and restitution for sins, an overwhelming spirit of prayer and intercession for the unsaved after the outpouring has been realized. In this we have more than organization and method, more than human effort, it is the Divine Spirit leading the church into sympathy with her head.

The surest and quickest way to secure a spirit of evangelization in the church is to encourage the revival that is firing with zeal and new life wherever it has gone. This seems to be God's means of bringing India to Christ. If the church becomes truly consecrated it will not be hard to organize and enthuse with power to go out as a conqueror in the name of Christ.

The results of arousing a proper spirit of evangelization in the native church will be many and far reaching.

It will quicken and deepen the spiritual life of the church, giving zeal, consecration and energy where now there is carelessness, indifference and inaction.

It will solve the difficult problem of self-support of native churches.

It will reduce the question concerning financial relationship of native churches to a minimum.

It will solve the question of how to reach the masses of India's unsaved.

It will act with reflex power on the home churches, stimulating them to greater consecration, and a fuller Christian life.

The grand result will be a united movement not only for India's conversion but for the whole world. A movement that will realize the great prophecy that, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."



"A VOICE FROM AFRICA"

By J. R. EYSTER

Dear Editor: You may have heard of us through Elder D. L. Miller, as he with Bro. Stover of India enjoyed the hospitality of our home while here in Johannesburg. In a recent letter from Bro. Stover, he requested me to write an article for the "Missionary Visitor," giving an account of our work here in the compounds for the Master. Now if you have

ba, be, bi, the first Zulu syllables. They are raw heathen, and are dressed only in heathen garb; many of them have from six to one dozen and six brass or wire rings on each wrist; also around the neck is a string upon which are bones tied, in these are native medicines. These are worn according to heathen customs to keep off disease or protect from danger, etc.

Now to watch the progress of these



Native Compound Near Johannesburg, South Africa.

been receiving our magazine, "Africa's Golden Harvest," you no doubt have read an able article on our compound visitation. So I will dwell more particularly on the effect which the Gospel has on these natives after they enter our schools.

After working hard all day in the mines, those whose hearts have been drawn to come, either from a love of the truth which they have heard in the open air meetings which are held every Sunday, or else perhaps from a mere desire to learn out of the white man's book, they will begin to gather. Now go with me into the schoolroom; here are perhaps one or two dozen boys (all natives are called boys regardless of age) seated on a bench beginning to learn a, e, i, and

boys from evening to evening and from month to month as they attend school and religious services is very interesting. Little by little we will notice that their ornaments are missing; and their heathen garb replaced by trousers and shirt. But it generally takes a number of months before conviction deepens sufficient to give them courage and divine strength to part with their pet sins, such as lying, when more convenient than to tell the truth; and stealing small things when a good occasion offers itself. Then there are many secret sins which I will not mention, and last but not least is the awful tobacco habit, to which they are nearly all slaves. They use it mostly in the form of snuff, and when they are taught that it is not right for Christians

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to indulge in it, they all give it up with seemingly very little struggle. This is praiseworthy, and especially so since they are taught as a rule to use it as soon as they begin to walk.

You can imagine the joy it gives the missionary when he sees that those he is teaching and praying for are walking in the light of the Word which they have so recently heard, until he sees in them fruits meet for repentance, and then on some bright day, they gather by the water side where those who have openly confessed Christ, forsaking all known sin, and have given evidence of a new birth, are buried with our blessed Lord in baptism.

Now the question is sometimes asked, "Does missionary work pay?" While we were living at Crown Reef mission near Fordsburg, we had the glorious priv-

ilege of seeing a goodly number accept Christ as their Savior, and through faith and obedience to His blessed word become so established that when tests and trials came they stood firm, showing by practical experience what the power of the Gospel had done for them.

I will give just one instance. A Christian young man, who was baptized, was still working in the mines, but only in the daytime. I was in need of a teacher to teach a native school which was about a mile away. So I said to Glass, "Will you go each evening and teach that school until I find another suitable teacher?" He consented and went. But ere long some stealing and robbing was done along the road by which Glass had to go and return. So policemen were sent out to arrest all who did not carry with them a special pass. This law being put in force rather sud-



Native Christians from the Crown Reef Mission, near Johannesburg, South Africa.

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denly, I did not hear of it, and Glass did not have the necessary pass, and was arrested with a number of others. I appeared in court and gave evidence in his favor, upon which the judge did not fine him, but he was kept in confinement from Saturday till Monday, before his papers were duly signed. Now I thought, "Who will I get to teach that school, as Glass will be afraid to go out any more along that road at night." But to my surprise when I asked him, he replied, "No, I am not afraid to go," and he went until a month was nearly expired when I offered to pay him. He said, "No, I am working for the Lord. I do not want any money." A little later on when I returned to him his money, which I had been keeping for him, he gave back one pound, i. e., \$4.94, saying, "I read in my Bible that the shepherd drinks of the milk of the flock. Now here is your milk." I may say right here that I praised the Lord and took courage. For anyone who knows the natives of South Africa know that this was only by grace.

So now I want to ask you, dear reader, Does missionary work pay?

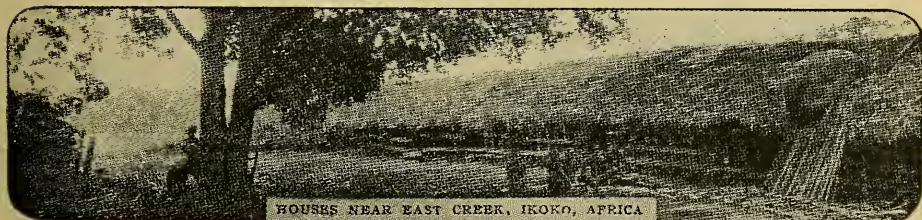
The above is a picture of a native compound. They are gathered on the outside while their tickets are being fixed. This is a mixed lot of natives; you will see that some of them wear clothes, yet I am

correct I think when I tell you that possibly not more than five or six of them are Christians in this entire compound, and you do not see them all, for many are now working in the mines.

From this you can readily see that there is need of more workers, so that more mission stations can be opened, and more money is needed to support the work. But above all we crave an interest in your prayers that God's Spirit may be poured out abundantly. We thank God with all our hearts for blessings in the past, and that He has enabled us to push the work as He has. For He has given us in all seventeen schools along the gold reef for the natives, and three white workers and two Chinese evangelists who are endeavoring to enlighten the thousands of Chinese coolies working the mines. And we are glad to say that the Lord is blessing in this branch of His work. Just recently ten have been baptized. And so by His grace, we can say with the poet:

"Nor is the precious labor hard,
Its glory is its own reward.
We soon shall sing the joyful song,
The souls we've turned to righteousness.

"Then sow the seed, in every field,
And grace will bring the golden yield;
We soon shall sing the joyful song
And shout the happy harvest home."



PRESENT CONDITION IN CHINA

An extract from John W. Foster, in "The National Geographic Magazine."

In view of opening a mission in China at an early date every reader should welcome this splendid survey of conditions in China

The Chinese are an eminently practical people. Despite their pride of race and their conservatism, they have come to realize that the nations which have really enforced intercourse upon them have elements of power and progress that they do not enjoy. A new era has dawned upon China and though they are unwilling to give up their antiquated habits yet they have come to believe that they ought to be so modified as to enable them to compete with western powers in prosperity and independence. Possibly they have not made greater advancement in any line than that of education. True, they have for centuries had schools of the strictest type that gave them attainments sufficient for admission into any and all of their public offices. Their curriculum was however confined to Chinese subjects—to a study of its classics, its history, poetry, system of government and society.

Recently it has become evident to the intelligence of China that she can never hope to attain her true position among nations until a radical change be made in her educational system. This change is now coming. A new course of study is outlined and the common people as well as the literati and aspirants to public office are encouraged to educational culture. This reform is not local only but has gotten hold on everyone of the eighteen provinces. In several of her provinces there are being founded normal and agricultural institutes, manual training schools, schools for mechanical engineering, electricity, use of modern machinery and the like. In many of these schools the western athletic civilization is exemplified with enthusiasm.

Special schools for girls are recognized and established. Even the Empress Dowager has shown her interest by ordering that a large Lama Convent be transformed into a girls' school. With a constantly growing number of educated women, children will have in the near future the teaching of a mother at home, the real school for patriots.

In the past, immense sums of money have been more than wasted in offerings to the dead and recently the Shanghai Magistrate agreed to issue a proclamation exhorting the people to divert those sums of money to a more worthy object, that of endowing schools of modern language.

The Chinese officials exhort their countrymen to give up their idolatrous practices and apply the money thus wasted to educating the coming generation to patriotic service to sovereign and country. Thus the spirit of superstition is being attacked and wisely too, for this spirit will not be easily overcome. As an example of the way in which the superstition clings, an account is given of a company of natives marching in a procession to a temple to pray for rain. Now in this province it is considered very unpropitious if such a procession should meet anyone dressed in white or wearing a hat. On the way to the temple the procession passed a school-house built after the modern type. The students dressed in modern apparel came out to see the crowd go by, and as a result there was soon enough anger in the suppliant party to cause them to violently attack the students and school-house and quiet was only restored when the militia appeared. The head teachers

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threw up their jobs and went to another province.

Another great help that the new education is bringing in is a common language for all China. There are many dialects in the different provinces and oftentimes the natives of one district can hardly converse with those of another and then only through the written language. The new regulations require the Mandarin dialects to be used in instruction in all government schools. Hence we may expect the coming generation to speak a common language and thus consolidate the empire.

Steps are being taken all over the empire to recognize all foreign diplomas—and thus many of China's brightest boys who have been to some foreign school and have now returned are recognized and placed in positions of trust and honor with the right to use either the Chinese language or that of the country in which they were educated.

The horrible methods of capital punishment have been abolished, also examination by torture and indefinite detention in prison. This practice had grown to be so terrible that the same word is used in China for "prison" as for "hell." The imperial edict directs that a rigid and frequent inspection be made of them for the purpose of preventing unjust imprisonments and for the purpose of improving the condition of the prisons. This change has come upon the Chinese people within the last two years. Thus showing in a marked way the inward evolution that is going on there.

Railroads are coming into the empire rapidly at present and in the main the railroads are built by the Chinese themselves. Some think that they are not qualified to do so but one needs only to visit them to see that they are really building and operating their own roads. It may be added that a race which constructed the Great Wall and the Grand

Canal, two of the greatest engineering achievements of all time, should naturally have laudable ambition to build their own railroads and then to operate them. In many places the civil engineers and operators are all Chinamen.

A constitutional government is being planned. We will remember the favorable impression made upon the Chinese Commission who recently visited Washington and other of our large cities. They returned home and championed the cause for a constitution and have won over a support to the same by a large majority. This means for China a crown and a popular representative assembly. Of course this will not come in a day but as soon as education is extended; finances put in order; the military system improved; and the common people made to understand political affairs, then the constitution can come. The one thing that shows greatest promise about all of this regeneration is the way in which the common people are welcoming and even encouraging it.

When this new constitution was heard of for the first time in places a holiday of rejoicing was celebrated. Telegrams were sent in to the officials who have the new constitution in hand congratulating them on their labors and pledging their devotion to support them in every step for achievements and prosperity.

A crusade is being made on opium users. A prominent official at Peking, speaking from intimate knowledge of the matter, has stated that a very small percentage of high officials in Peking smoke opium at all, and that of all the viceroys and governors only one is addicted to the habit. A special edict has been issued that they declare will almost entirely eradicate the habit in ten years time.

Apparently the most tenacious practice to overcome is that of foot binding. It has withstood more than one Empirical edict, and the vast majority of the

society women still cling to it as an evidence of refinement and fashion. Still the Empress Dowager seems determined on its destruction, for she has recently issued a new fulmination against it, and has threatened official ostracism if the subjects do not obey the decree.

In the light of these facts we may confidently express the hope that the day is not far distant when the reforms upon which this great people have entered may be in large measure realized; when education shall be generally diffused throughout the country; when railroads shall bring the various provinces into direct communication with the Capital and with each other and commerce shall

have free development; when a constitution and representative government shall be established; when the evil effects of opium shall be restricted or removed; when the people shall accept the best features of modern civilization then will the Chinese Empire be accorded and take its proper place in the family of nations. That day is not far away. On that day we shall comprehend more fully the great truth proclaimed on "Mars Hill" two thousand years ago, that "God hath made of one blood all nations of men for to dwell on all the face of the earth," and that all races are entitled to equal treatment in law and government.

WOMEN IN THE SUDAN

By DR. KARL W. KUMM.*

It is perhaps well that something should be said about the treatment of women in Central Africa. In our lands of liberty and civilization, where the noble features of our Saxon forefathers' thought have not disappeared, and woman is still more or less the priestess of the family, the honored one, the mother and mistress of the home, it is well to compare the treatment she receives with that of the weaker sex in the dark regions of the earth. Men may forget the evangelization of others, and think that even heathen people are happy enough in darkness and ignorance; but women in Christian lands, if once their eyes are opened to the actual state of womanhood in heathendom, must rise to the realiza-

tion of the high privilege and duty of carrying or sending the Light to their benighted sisters, and sending the Light by the hands of their sons to the men who degrade womanhood in the heathen world.

As long as the men are heathen in Central Africa, woman, though degraded enough, stands more or less on the same level as her husband. In fact, in some cases, the woman is the stronger, and the man the servant. If the woman is the weaker, of course, the man is lord.

At our Pioneer Camp in Northern Nigeria, at the foot of the Murchison range, it was an unwritten law that no woman should be beaten. A number of our station people were married, and one or two of them were sometimes treated pretty badly by their wives. This was especially the case with my horse-boy.

The men were busy making straw mats for the walls of the huts when I first made the acquaintance of the wife of my "doki boy" (or groom). She came to

*Dr. Kumm has been doing his best to interest Christian people in the Sudan of Africa. The country is open for some religious influence. Mohammedanism stands ready to press its claims, and as sure as it runs over the land the condition of its people is made worse, and the problem for Christianity is greater. We cheerfully credit the Missionary Witness of Toronto for this article and illustrations.

Dan the head-man, and he brought her to me, crying in great distress. Her husband had beaten her. Would I please beat her husband? or have him beaten?

The husband was called up, looking very down-in-the-mouth.

"Why did you beat this woman? You know that no woman is to be beaten in this camp."

"Please, white man, this woman is my wife, but she will not cook for me. She will not do anything for me. I had no food yesterday. She takes all my money, and I do not know what to do."

"Have you done this?" I inquired of the woman, whose tears were now quite dry. No answer.

"Have you cooked for your husband?" She looked at me very obstinately, and replied, "Will you beat him?"

Under the circumstances I felt no inclination to do so. There were evidently faults on both sides. Contenting myself with injunctions to them to live in peace, I told the man not to beat the woman again. If she behaved badly he was to come to me. I then sent him away, and gave the woman a lecture on the duties of a wife. If her husband treated her kindly, it was not her business to make it hard for him to live. He was working hard, trying to earn the money so that she could have good clothing and good food; for her to treat him badly when he come home, tired out, was disgraceful. She should be ashamed of herself.

"Go back and behave better," said I; and she went.

A few days afterwards I was sitting in my hut writing. Just in front of my table was a little airhole, through which one could look down the village street.



Handy Tool but a Dangerous



Pounding Food

There, not many rods away from me, sat my doki-boy, cleaning the saddle of my horse, in front of his hut. Presently his wife came out, and began scolding him.

He sat still and paid no attention. Then she went up behind him, and pushed him. He looked around very quietly, and then turned back to his work. I saw her take a clabash, and beat him with it.

"Why can you not leave me alone?" I heard him say. "You see I am busy earning our living. Do not beat me. Why should you beat me? I have not beaten you."



The African Cradle.

The virago's an-

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swer was to get more furious still. She broke the calabash in her hand and behaved like a devil-possessed creature, smashing all the cooking utensils. I thought she had gone about far enough, so I came out of my hut, and, paying no attention to them, walked across to the stable. As soon as she saw me she disappeared, and there was sudden, perfect silence. I said nothing at the time, reserving my judgment for a future date.

A few days later the King of Wase came up to call, and as we were talking the doki-boy's wife rushed in, screaming, and yelling. Turning to my head boy, I told him to ask the woman to be quiet. But she would not be silenced. She came right up to where we were, using her fists, gesticulating in front of our faces. As the white man's prestige, according to government ideas, is something which at all costs has to be maintained, and as I myself thought the woman had gone far enough, and as the King of Wase, sitting by my side, looked most astonished, I told the head man to take her back, to make her fetch her things and go to the next town, where her mother lived, and from whence she had come. She should not stay in our compound any longer.

Half an hour later I walked over to the doki-boy's house and found him whistling and smiling, as happy as a school-boy out of school. He looked as if life was worth living.

"Would you like me to send in a week's time to ask your wife to return?"

"No! Please, white man, I will do anything for you, but don't ask my wife to come back!"

She had evidently gone a little too far.

One day one of my boys came to me. He was going to get married. Would I marry him? He had a girl living in town, and was going to pay her mother a certain sum of money, as is the custom of the country.

"Have you money enough?" said I.

"No; I have borrowed it from my friends."

I advised him not to borrow money to get married with, but he refused to listen. He would get married. So I asked him to bring the lady concerned, and I solemnly joined their hands. He had paid about sixteen shillings to her mother to cloth and silver, and they went away to the newly-built house in our village, very happy.

I had to start on a journey that night. The finale of this wedding was related to me a few weeks afterwards by one of our missionaries. The day after the wedding the young fellow worked with the laborers in the compound, and when he returned to his house was astonished and chagrined to find his newly-married companion gone. She had disappeared and run back to her mother in town. Off he marched to inquire why she had run away, why she had not cooked his food.

"I do not like to stay alone in the house," was the answer. "If you have to go away to work, I am not going to live with you any longer."

Here was distress. He had borrowed a good deal of money to get a wife; the money was spent and the wife gone, refusing to live with him. A great palaver ensued, and the missionary judged that the mother of the girl should give back half the money, as the wife would not stay with her husband.

One might multiply stories like this, showing that as long as the people remain heathen, women enjoy comparative freedom. In fact, sometimes they usurp all the authority.

At Dempar, down on the river, I heard about one of the great gods of the country, named Dodo, and, inquiring about the worship of this god, I was informed that he was a god to frighten women with, as otherwise it would be impossible to keep them in order or make them do

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anything. From time to time the men have great dances in honor of Dodo. They have a large juju house where Dodo lives, and near which no women are allowed to come. If a woman is found trespassing there, the men combine and either drive her out of the village, or beat her or kill her. They feel this question of maintaining a certain amount of authority over the women to be so very important and serious that a boy, who allowed his mother to go near the Dodo juju house and peep in without telling the men of it, was by common consent of the men of his family and the elders of the village recently burned to death.

Women amongst the pagans are more or less free, or only treated badly, if they are weaker; but as soon as the men become Mohammedans, the women become slaves and worse than slaves.

Under Islam, woman is a chattel in her husband's hands, whom he is authorized to punish for wrongdoing by beating, stoning or imprisonment until death. In case a woman is guilty of breaking the marriage tie, the Koran provides (p. 52); "If any of your women be guilty . . . produce four witnesses from among you against them, and if they bear witness against them, imprison them in separate apartments until death releases them." The punishment in the early days of Mohammedanism was incarceration until death, but later on that cruel doom was

mitigated, and married women were allowed to be stoned (Sale, P. 55).

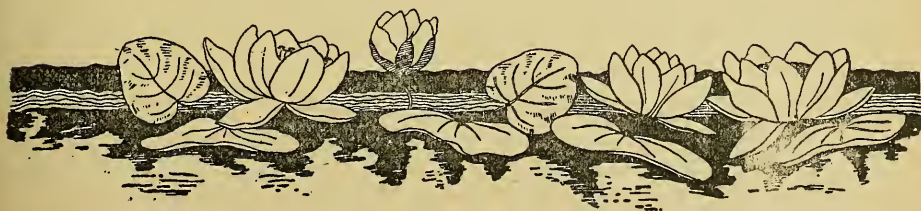
Mohammedans are also allowed, and even commanded, to beat their wives. Honest women are beaten by men whenever the latter choose. "Remove them into separate apartments and chastise them" (p. 58), says the Koran. What a contrast to the law of love and the law of Christ!

A missionary in Egypt, visiting the house of a rich Bey to preach the Gospel to the women, was reading to them out of the Scriptures, with quite a little crowd seated around her. Suddenly the chief wife stood up.

"What is this to us?" she said; "we are only women. Why do you not go to the men with this teaching, this religion and this Book? There is no ganat el faridous (Paradise) for us. Go to the men. We are like cattle! when we die we are gone. We have no souls."

The Pagan women of the Sudan are, in our generation, in the dreadful danger of being handed over, as a whole, to Islam—to worse slavery than that land has ever known since the curse of Ham has rested on the children of Ham.

Christian men and women, shall this happen? Shall it happen while they are asking us for the "white man's teacher," and we have the opportunity of winning them for Jesus Christ?—The Missionary Witness.



TOURING AMONG THE BHIL CHRISTIANS

By E. H. EBY

The first preaching tour made by a new missionary is full of new and interesting experiences. After wife was sufficiently recovered that I could leave home I went back into the State to visit the Christians in several of the stations. Dya Hosji lives at Raj Pardi. He is one of our workers and has a horse to facilitate his getting out to the Christians who live in the villages at considerable distance from his home. I went to Dya's and made my home there while touring among the villages in that district. We had only the one horse between us, so we took turns riding and walking. In order to find the people at home it was necessary to get up and start a good while before daylight. In that way we would come to a village before sunrise and while the people sat around the fire smoking or cleaning their teeth we talked to them of the message of a loving Father and compassionate Savior. It is the invariable rule that a bed is brought out for us to sit on. The young goats are very likely to jump upon the bed and stand at one's back while one is talking. The buffalo cows have been taken out of the house before our arrival and the women may be engaged in cleaning the floor and the front yard while we are talking, or if their work is finished the women will sit inside the door of the house out of our sight and listen while smoking their homemade cigarette. The mornings are cold, we have on heavy clothing, but the children in the village are naked and the smaller ones cuddle up by their fathers before the fire. One by one they get up and leave to go to their fields and soon we have no audience. In the evening they will gather about the fire and listen contentedly and often with interest till late in the night.

One evening we went to a village four miles out, intending to stay all night and to baptize a man who had asked for it some time before. The moon shone brightly and I thought the evening a very good time for the baptism. We gathered together and sat in the moonlight round the fire and talked of Christ and salvation. I asked the man some very simple questions about his faith and his religious experience. We read to him and gave instructions. The man had a cold, as I plainly saw; his head ached some, and moreover he was sitting just where the wind blew the smoke from the fire into his face. All this combined to make the conditions favorable for drowsiness, and in a few minutes my prospective Christian was asleep while I talked to him.

One morning Echa Bhai, another worker, and I climbed up a hill at the top of which is an idol temple consisting of two good-sized rooms cut out of the solid rock. The attendant, a sadhu or pilgrim seeking salvation was there and welcomed us as we scrambled over the last steep ledge of rock up to where he stood before the temple. He asked us in and began at once to make tea for us. While the water boiled we talked to him about idol worship and the true God and our common Savior. Then we sang a song and before drinking the tea we prayed. It was all new to him. There we sat directly before that idol and told the worshiper of the true and living God. The idol offered no remonstrance to our intrusion, but the sadhu prefers to sit there and worship that dead thing. We gave him a Gospel of John, and a song book which he said he would read while sitting there through the long days.

Anklesvar, India, Jan. 4, 1907.



Brethren Church, Huntington, Indiana.

A Brief Sketch of the Work of the German Baptist Brethren Church in Huntington, Indiana

By WALTER J. BARNHART

The work of the organization in this city had its origin in 1891-1892. At that time there were a very few members in the city. Among the few was one Mrs. Nancy Kitch, commonly known by the members now as Grandmother Kitch, who in fact may be looked upon as the mother of the congregation. Mrs. Kitch by living in the city was at a disadvantage in attending the church of her choice, the nearest of which was several miles in the country, and she was much impressed with the possibility of the Brethren having services in the city.

After consultation with some of the leading members in the county, it was arranged that a committee of four brethren, Simon S. Bonebrake, Dorsey Hodgden, John Holler, and Daniel Shidler, of Huntington Rural, Clear Creek, Markle

and Lancaster congregations respectively should make investigations preparatory to holding services in the city. The idea of building was considered but unfavorably at the time, and arrangements were made to hold services in the old court house. These were held about once a month for some time, being conducted by Bro. Dorsey Hodgden and other ministers from the Rural congregation. More active and effective work began in the winter of 1893-4. Eld. Noah Fisher came to the city in the fall of 1893 and held a series of meetings for the Brethren, afterwards continuing in charge of the services. Quite a number of converts were added to the little band of workers as a result of the meeting. This gave the work new impetus, a Sunday school was organized in connection with

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the regular services. The work of Eld. Fisher and the little flock began to bear fruit and with increase of interest and membership there grew up also a desire for a permanent house of worship.

The members of the city were then under the protection of the Clear Creek congregation, a few miles north of the city. This congregation, jointly with the



Mrs. Nancy Kitch.
Mother of the Congregation.

Huntington Rural, Markle and Lancaster churches, took the matter of building under advisement, and finally decided to build. Each of these congregations agreed to bear a part of the expenses and appointed as their representatives the following finance committee: Henry Shock, Jesse Haines and Frank Frantz of Clear Creek; Simon S. Bonebreak and Martin Hoke of Huntington Rural; Geo. Kline, Mr. Hinkle and Geo. Holler of Markle; and Dave Burkett, John Hoover and Samuel Friedly of Lancaster. Jacob Mishler, then as now a resident of the city, and Abram Mishler and Dave

Hoover were selected as a building committee, and the contract for building let to Isaac Brumbaugh, Sr., and Dave Hoover. A lot had formerly been bought near the present site of the Evangelical church on Front street, but this was sold and another bought at the corner of Guilford and Washington March 17, 1894. On this site the building was soon begun and finished in the fall of the same year at a total cost of about \$8,000 for lot and building.

From this time the work of the congregation began to develop and under the enthusiastic leadership of Eld. Fisher and through more effective organization the church flourished for several years. Later, however, through the development of a number of unfortunate circumstances, there came a season of discouragement followed by a loss of interest and membership. Eld. Fisher left the city in April, 1897, and it was decided July 29, 1899, to make two separate congregations out of the Clear Creek District, which included the city church. This left the city church an independent congregation, save from October, 1901, to October, 1906, the District Mission Board of Middle Indiana partially supported the work financially.

Eld. Gorman Heeter succeeded Eld. Fisher as pastor of the church, coming in September, 1897, and remaining until July, 1898. He was followed by Eld. J. H. Wright, who served as pastor one year (July 1898-July 1899). Eld. Aaron Moss was then chosen as pastor and elder, serving as such from April, 1900 to July, 1901. From December, 1901 to September, 1903, Eld. A. G. Crosswhite of Flora, Ind., served as non-resident elder, followed by G. B. Heeter of Burnetts Creek, Ind., in the same capacity until July, 1906. Thus from the departure of Eld. Moss, July, 1901, the church has been without a resident minister for nearly three and a half years, until Dec.

THE HISTORY

20, 1904, when the writer, coming from Shelby, Mich., arrived here and located as pastor of the little flock.

During this period when they had no pastor or shepherd, with courageous determination the Sunday-school work, with occasional preaching service, was kept going. During that stage of the congregation's history up to this time, the Sunday-school leaders were Bro. Jonathan Sprinkle, Bro. Isaac Brumbaugh and Sister Cora Emley. The former, now deceased, is held in sacred memory by the workers in the school. Sister Emley, assisted by Sister Effie Tuttle, are the present enthusiastic directors of the song services. In December, 1905, Bro. Brumbaugh, on account of poor health was compelled to resign as superintendent of the Sunday school, much to the regret of the Sunday school and congregation. He was succeeded by Bro. David Neher, late of Michigan, the present superintendent.

During the past two years two very profitable revival meetings have been held, one in September, 1905, by Eld. Geo. L. Studebaker of Muncie, the other

by Eld. L. H. Eby of Ft. Wayne in April, 1906.

The work of the church has made rapid progress in the last two years. The members were liberal and loyal in standing by the pastor and in advancing the church work. The Sunday school has almost doubled and over forty members have been added to the flock by letter and baptism, there now being a membership of over one hundred and fifteen. The members have recently remodeled their parsonage, adding much to the appearance of the church premises and with their comfortable house of worship, with a seating capacity of over 500 they have reason to be encouraged.

Those who have been familiar with the work for a number of years feel that the work is on a better footing and has better prospects than at any stage of its former existence.

Dec. 16, 1906, the writer withdrew from the work after a two years' pastorate and Eld. John H. Wright succeeded him, assuming full control of the congregation both as elder and pastor.

Huntington, Ind.

A DOLLAR FOR THE LORD

By J. HENRY PETERSON

"She hath done what she could."

A dollar is a small sum when we look at it in one way, but when it is given for a good purpose it counts much in the sight of the Lord.

The Savior commended the poor widow who cast two mites into the treasury and said that she had cast in more than the rich men who of their abundance had cast in much, because she of her penury had cast in all her living.

Yes, God loves a cheerful giver. One who can do it with simplicity, of a willing mind, not grudgingly, but with cheerfulness, as the Lord has prospered

him. So let every man purpose in his heart to give to God's cause. God will accept the gift according to that which we have and not according to that which we have not. God gives us the rich blessings of life. We are not able to count them and if we were always willing to give liberally as we should to his cause, no doubt that many of the aches, pains, and disappointments would be lessened.

In western North Carolina, high up among the mountains, almost overshadowed on the east by the Blue Ridge and

on the west by the Great Smoky Range, almost in sight of some of the loftiest peaks of the Appalachian system, there lives a sister by the name of Alzy Tipton whom I think deserves to be mentioned and commended to the general Brotherhood for her earnestness and intense interest which she has taken to earn a dollar for the general mission cause. This sister, through bodily affliction, has not attained to the strength and growth of the average, physically. She is blind and helpless though she is not old. Her good mother died a few months ago and since her mother's decease she labored with her own hands gathering buds from Balm of Gilead and taking kernels from the product of the walnut tree, refusing the help of her sister and others because

she wanted to earn the dollar herself for the Lord.

O, brethren and sisters, those of us who have two good eyes, two good ears, two able hands to work with, and good health and money besides, should we not blush with shame when we compare our physical condition with that of our beloved sister and by this be made willing to do more and better work for the Lord in giving to his cause than we have ever done before. May the blessings of the Lord be with our good sister even until she is called home, and may his blessing be with the dollar which she has given to the cause she loves so well, to bless some poor soul. Brethren, remember her in all your prayers.

STREET SCENES IN NAPLES

By C. W. GUTHRIE

Among all the peculiar and varied street scenes, the one in Naples climaxes them all. To try to picture to our reader's mind the true condition in its various phases as we see them here is beyond my ability to portray; but I will try in a brief way to give a glimpse of what is to be seen here, in its multiplicity.

Let me say, however, in the beginning, that in Italy are to be found the two extremes in almost every phase of life. Intellectuality in its varied applications, and ignorance in the lowest sense of the term, and that which usually accompanies it.

In Rome we see fine horses, and their drivers moderate and considerate, even tying a bunch of hay to the side of their horses that they may refresh themselves as they preform their duties. But here, instead of that, we see generally very poor horses, and their masters hard and unmerciful. And it is not only the horse

that suffers here, but the ox, the cow, the mule, and the donkey, all in their turn must suffer the lash along with the heavy burdens imposed upon them.

Down the street comes a little donkey as fast as he can run with his little cart, pulling two large men, one of which is cracking his whip as though he thought it could run faster. Then the hackmen with their poor-looking horses many of them going in a gallop, under the cracking and lashing of the whip, seeming each one trying to get to his destination first.

Then we notice the heavier burden-bearers, and here comes a two-wheeled carriage with fourteen grown persons in it, drawn by one horse, and assisted by the lash; while farther down the grade we see a number of heavily-loaded two-wheeled carts, and hear the continual outcry of the drivers at their animals to keep them going, lest they should stop on the grade and not be

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able to start their loads again, as some of them had done.

The two-wheeled carts for heavy loads seem to be the most popular, and their beauty is not greatly enhanced by the team that is often attached to them. For instance, here comes a "three-abreast" team, arranged as follows: the center one an ox, to the left a mule, and to the right a small donkey. They seem to be "no respecter of animals" in any sense of the term.

But the animals are not the only thing that goes to make up this peculiar street scene, but the men, women, and children assist materially along the line. Here the washing and the macaroni, is hung out to dry. Here the women congregate together to perform various duties, such as caring for their children, combing and dressing the hair, hunting and killing vermin, and many other similar duties, seemingly unconscious of the crowds of people round and about them everywhere. Here the merchants have their fruits, and many other products, lying around on little piles on the dusty sidewalk, while the drygoods men have their goods under their arm, or on their shoulders, tramping around on the streets, and crying aloud for customers.

On a little farther we see the street sweeper; a woman, barefooted, with a basket on her arm, and a broom made of twigs, or brush, in her hand, while on the sidewalk are staked the chickens, turkeys, and other fowls, as well as the swine, and the donkey tied in front of the door eating hay. All these and many others are to be seen here, but let this suffice, with one other little incident.

We were sitting in our room one morning before breakfast, when we heard what we supposed to be some great excitement out on the street in

front of the hotel. I had heard so much racket of this kind and I was not sufficiently interested to leave my notes that I was writing up at the time to see what it all meant. But Bro. Miller looked out of the window and informed me that it was a vegetable cart, with thirteen women surrounding it, each woman holding a bunch of vegetables in her hand and screaming at the vender, while he in turn was doing the same thing.

With these conditions and many others that are worse, what a great field for mission work: but who would dare to come here to do mission work under the very eaves of the Vatican, which power has ruled and reigned in Italy for centuries, and which power has left these people in a condition that no tongue can portray and no one can realize fully without seeing it?

Yet no doubt with many of these conditions, along with idolatry, the Apostle Paul was willing to come into this country and preach some of his most marvelous sermons, as recorded in the 17th and 18th chapters of Acts. And it was here that much was done, and much was suffered by him for the Master.

I do not wish to convey the idea that Paul did any special work in Naples, but in the surrounding country. Puteoli, which is but a few miles away, is mentioned as one of the landing places, "where we found brethren, and were entreated to tarry with them seven days." Acts 28: 14.

When we think of the earnestness and zeal the Apostle Paul had in the work, may we take courage and be willing to make more sacrifice for the cause of the blessed Master.

Athens, Greece, Dec. 5, 1906.

THE CURSE OF THE CONGO

Interview with Rev. J. H. Harris, by the editor of the Illustrated Missionary News.

Mr. Harris probably knows more about the condition of things on the Congo than any man in this country. He has seen with his own eyes the diabolical cruelties that are perpetrated under the rule of Leopold II. The wrath of the British people is slow in rising, but when it does rise, it sweeps everything before it. How few there are who know the real facts of the case, and it is true in this case as in multitudes of others, "My people perish for lack of knowledge." If ever a story drove men and women to prayer and work this ought to do so.—Editor.

Editor: "You find it hard, Mr. Harris, I am afraid, to bring home to us the terrible condition of affairs on the Congo?"

Mr. H.: "Yes; it is exceedingly difficult to get men and women to-day to grasp the idea that in the heart of Africa there is a system of slave-trading more destructive to human life and happiness than any other system of slave trading recorded in history. One man, and one man alone is responsible for the state of affairs out there, and the greatest slave trader in modern history is Leopold II, the sovereign of the Congo."

Editor: "How did he come into possession of the territory?"

Mr. H.: "He never came into possession at all, he has stolen it. Twenty-two years ago the Powers committed the territory to King Leopold for administration on the distinct understanding that it was to be administered with absolute freedom for all religious and social enterprises, and above all for the betterment and freedom of the natives. Those pledges were solemnly recorded and signed by the representatives of fourteen Powers of Europe, and they, including our own country, solemnly pledged

themselves in the name of Almighty God to watch over the moral and material welfare of the natives. That briefly is how King Leopold came to have some control over the Congo Valley. The rest he has taken himself."

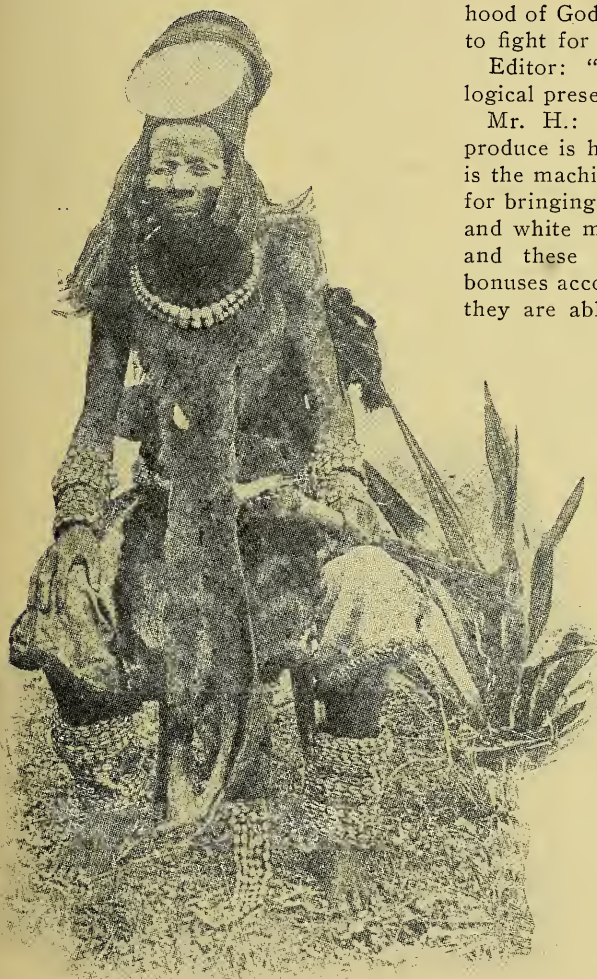
Editor: "What is the system that he has introduced?"

Mr. H.: "I will endeavor to describe it, and you must remember that we are not fighting against atrocities as such, but against the cause of those atrocities. First of all, by a stroke of the pen, King Leopold has written off the whole of the territory in the Congo Free State as his own property. Then not only the territory, but the produce of the land—the rubber from the forests, the ivory, in fact everything that is of any economic value throughout that great territory. Not only so, but he has actually appropriated the very food of the people. Here is a country as large as Europe with the exception of Russia, with an area of about a million square miles, and all the produce of that country, the hills, valleys, forests, rivers, the fish that swim in those rivers, the animals that roam those forests, are all the property of one man, and that man an alien."

Editor: "Of course that act of glaring and criminal injustice must lead to others?"

Mr. H.: "Yes; there is the wealth of that country, but that wealth is of no use to King Leopold in the heart of Africa. He wants it in Europe to dispose of it. Now he can only get this produce, the rubber and the ivory, through native labor. So, arising out of the other order made by King Leopold, he further declared all the labor as his. Now when it is declared that the labor of a given people is no longer their own, but the property of speculators in other

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A Chief in Full Dress. Note carefully the bracelets and anklets.

countries, slave trade pure and simple is immediately introduced, for if there is one invariable right, it is the God-given right to the labor of a man's hands, and no one has a right to take it away. Even if there were no atrocities arising out of this, it would still be incumbent on those of us who believe in the Father-

hood of God and the brotherhood of man to fight for the liberty of these people."

Editor: "I quite follow you in this logical presentation of the position."

Mr. H.: "Having declared that the produce is his and the labor is his, what is the machinery that King Leopold uses for bringing in that wealth? Two thousand white men are put into the country, and these two thousand men receive bonuses according to the amount of labor they are able to force from the people.

King Leopold also gives to every man license to take hostages—that is, to hold the natives of different villages in ransom until they are redeemed by their relatives. Remember, the whole of the Upper Congo is one great forest. Therefore, if a white man goes in to catch these hostages the natives naturally escape, so he is allowed to employ sentries or soldiers, and it is their work to catch the hostages. Now you come to the black man who is going into a village to catch his hostage. He says, 'Look here, I cannot catch those people unless some weapon is put in my hands.' So the next step is taken, and weapons are placed in the hands of the soldiers. There are thirty thousand of these men,

regular and irregular, on the Upper Congo, and they are let loose practically not only to get hostages, but to terrorize the people into bringing in the full quantity of rubber."

Editor: "That is indeed a terrible and hardly realizable state of affairs."

Mr. H.: "Now I want to give you



The mother of the murdered chief threw herself in a torrent of grief upon his body.

some idea of what happens under this system. I want you to think yourself away in the heart of Africa. There it is, all forest, and it is Saturday morning. There is a little clearing in the forest, and the white man sits in front of his house, and the natives come along with their baskets of rubber. The white man orders them to hang these baskets on the scales. The natives do not know what the scales are, but they know if the indicator points to a certain figure they are allowed to go off to their villages to look for the next fortnight's supply of rubber. If the rubber falls short and the indicator does not reach the proper figure on the dial the defaulters stand on one side. When the weighing is finished, those who were unable to bring the required quantity in their baskets are brought forward. They are then thrown to the ground. Two men stand at the feet and two at the head, and a man stands over and whips them. The whip is made of rhinoceros hide, dried and twisted, and every stroke cuts into the flesh. The point that I want you to bear in mind is this, not that it is something

that the missionary sees here and there occasionally, but it is the recognized thing. The Congo law reads, 'No native may be given more than twenty-five strokes of the whip in one day, but if the man begins to bleed or faint, the strokes must cease immediately.' I have stood by and seen a flogging scores and hundreds of times, and on one occasion I saw six fine big fellows brought forward, stripped and thrown to the ground, and the whip fell until I had counted ninety or a hundred blows, and until four were carried away by their relatives in a bleeding condition, and the other two lay on the ground in a dead faint."

Editor: "It is horrible; nay, it is devilish."

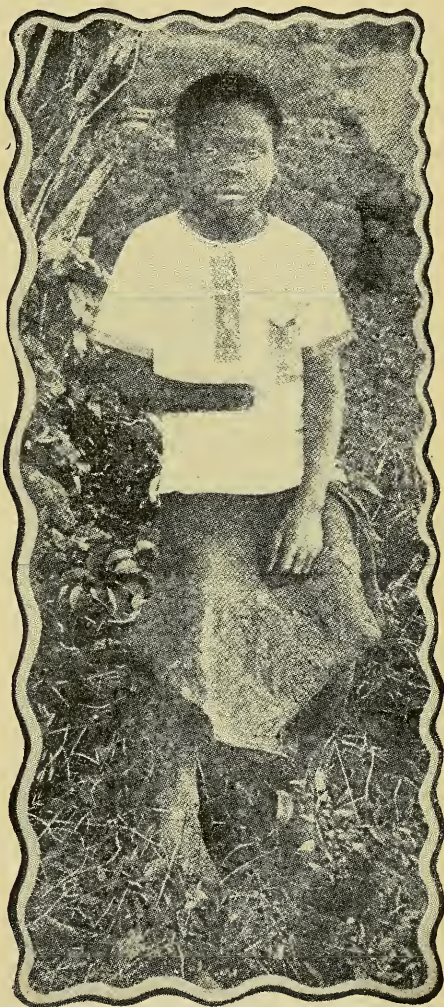
Mr. H.: "You see the white man gets angry with the natives because they are unable to fill their baskets. It is a very difficult thing for some of these poor natives to get the required quantity. It takes a twelve or thirteen days' hard work out of fourteen to get ten pounds of rubber out of a little stick. The white man was angry with this particular vil-

lage of which I am thinking because it was short of rubber, and he sent his soldiers in to punish the people. The old chief was sitting outside his hut, and seeing the soldiers coming, he did not think of himself. There are some noble men even in the heart of Africa. He said, 'Your master has sent you to punish us again. Has he not punished us sufficiently? Look here, you sentries; you are terrors to your own people; you are the scum of the earth. I am a chief, and I will bear this rubber trouble no longer; but before I die I will give you a message to your white man. Tell him I have worked rubber for him for years. I will work rubber no longer, because I cannot fight him. I have worked rubber and he has done nothing but flog me. All my children have been taken from me. Tell your white man that I, the chief, die happy to-day because I am not going to work rubber any more.' The old man folded his arms while the sentries poured bullets into him. A man like that is worth saving, worth saving for Europe and worth saving for Jesus Christ.

"In another village a poor creature, who was unable to escape, was wearing those brass anklets. They tied her to a tree and shot her, but did not kill her, and then they hacked off both her feet in order to get the anklets. These things have happened in my own district. Occasionally a woman will have had one foot cut off in order to get the anklet, and will recover afterwards."

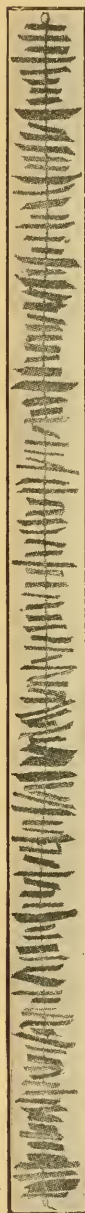
Editor: "These are horrors that are enough to make one's blood boil."

Mr. H.: "They are nothing to the ghastly facts I might tell you of. Let me tell you of another village where they were short of rubber. This village is about five miles inland from the river. The soldiers went up through the forest from the river, and owing to the long walk some natives discovered them and ran on to warn the village. The entire



Who can withhold their indignation at the perpetuation of cruelties like this?

inhabitants of the village escaped with the exception of two people. A man came out of the village just as the soldiers were approaching. They caught him and sent him round the village in company with two soldiers to find meat. There was none to be found, and when they returned the chief sentry said, 'You have brought us no meat; you shall be



our meat.' When his relatives returned two days afterwards, all they found was his head and feet. They had eaten every part of him. As the soldiers went through the village the only other native unable to escape was a woman, at whose feet was laying a new-born infant. They picked up the little thing and dashed its brains out, and then deliberately shot the woman.

"On another occasion a mission steamer was coming down the river, and the missionaries were going to put into the village of D—— to preach to the people. Just as they came in two white men came down and said, 'Here, you missionaries, you must go away again. We are punishing the people.' But the missionaries were not to be turned back. They went into the village, and there they saw lying on the ground the bodies of the men, women and children the soldiers had killed, and they went on with their dastardly work right under the very eyes of the missionaries, and right under the eyes of the white men themselves."

Editor: "But is this sort of thing perpetrated on a large scale?"

Mr. H.: "I wish I could get you to grasp the immensity of this atrocious misrule, and I wish the

leaders in this country would realize that it is ruining the administration in the heart of Africa. King Leopold was forced by Lord Lansdowne to send out a Commission of Enquiry, and that Commission was in my district for seven days. I brought forward atrocity after atrocity, until the very Commissioners paid by King Leopold and sent out by him were horrified. I brought forward husbands whose wives had been murdered, wives whose husbands had been murdered, mothers whose children had been killed before their eyes; men, women and children with their feet or hands hacked off, until the President threw up his hands in horror and said, 'Mr. Harris, how much longer can you go on?' I said, 'I have only given you examples from four villages. I could do so from two hundred such villages.' He replied, 'I cannot go on.' King Leopold has been saying the missionaries are telling untruths, but the missionaries have not exaggerated.' I said, 'I want something in black and white,' and he said, 'Write what you like.' So I wrote out this statement: 'Hundreds of men, women and children have been done to death for rubber, and I can prove it by a multitude of witnesses.' They accepted that statement as true, but you have got to multiply that a hundred thousand times before you begin to understand what it means. One of the most tragic things that happened before that Commission of Enquiry was when the old chiefs came forward with their bundles of bamboo sticks, each piece of bamboo representing a person done to death for rubber in their villages. I thought I should like to get hold of some of these to show the Christians of this country, and I brought home five. The smallest one represents fifty-four men and women in one village done to death, and the largest one hundred and eighty-five men and women and eighty-

Every one of the strips of bamboo in the above illustration represents a murder. The longest are for men, the next in length are for women, and the short ones, children.



Many hundreds have been killed from this station. It was one of the chief rubber factories and more rubber was collected here than from any other station.

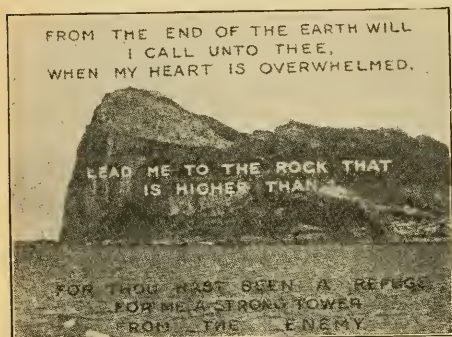
eight little children. If this thing were the result of warfare it might be another matter, but these are all deliberate, cold-blooded murders, and a solemn responsibility rests on every one of us to know no rest until the whole system responsible for it has been swept off the face of the earth.

"It has recently been stated that it

is no exaggeration to declare that during the last twelve years King Leopold's system has done to death directly and indirectly at least three millions of people. Think of it! Three millions of people done to death by uncontrolled despotism and in the interests of private plunder, and yet civilization stands and looks on."—Illustrated Missionary News.



EDITORIAL COMMENT



The above illustration taken from the *Missionary Witness* is suggestive of some of the highest and most precious thoughts of the Bible. Jesus is the Rock, cleft for our thirsty souls and if anyone drink he shall never thirst again. This living water pure and perpetual flowing for guilty man, satisfies forever.

Gibraltar speaks of the eternal in this life and fitly so. Yet it is but a weak suggestion of the Eternal, who is without end, and with whom we all have to do. Many seek the "Gibraltars" of this life. Far better would it be if everyone would seek the eternals of God first, foremost and always. "Seek ye first the kingdom of God" and why? Because it is eternal. What better reason does the sincere soul destined for eternity, want.

Then it is higher, higher than the common path of man. Nearer to God. More like Him. In close touch with Him. David Brainard, unappreciated a century ago as he strived to lead the Indians along the Susquehannah to come to Christ, spent hours in rising higher and higher in God. His task so arduous, so discouraging from human standpoints, was so full of inspiration to him. Why? Because he looked to this "Rock" and climbed higher and higher.

The "Rock" is the secret of all Christian power to-day. The missionary on the field is effectual only as leaving the common paths of life he is led high-

er and higher in the realms of God. This spiritual rising only qualifies him the more for service among men; for Christ the perfection of this Rock, verily the Rock Himself, was ablest among the lowly.

Blessed Rock. Let each one hide in it. Let each one be lead higher by it. Let us make it our refuge and strength every day.



CHANGES IN INDIA.

At a recent meeting of the missionaries in India a number of changes have been put into effect. First as to organization. Brother Stover who for a long time has been treasurer of the mission, has been elected president. J. M. Blough has been made secretary succeeding Brother Adam Ebey, and Brother Isaac Long has been made treasurer.

Brethren J. M. Blough and Isaac Long were installed as bishops.

Brother Stover and family move to Anklesvar to take charge of the work left by Brother McCann and wife who are coming home on a furlough. E. H. Eby and wife go to Jhagadia, a new station. J. M. Pittenger and wife go to the Dangs, the field about which Brother Stover wrote a little over a year ago. The new missionaries have been assigned the Marathi field, the two sisters spending their preparation period with Brother Berkebile's at Vada. Through the withdrawal at this time of Brother and Sister McCann and Dr. Yereman the mission force has been decreased in efficiency, for while the three new members make up in number, they cannot do efficient work for upwards of two years. This shows the importance of having workers on the field to hold what has been gained. While the dispensary in a measure will be restricted in usefulness until another doctor can be sent, yet the missionaries propose to distribute medicines as far as their

knowledge will permit, hoping it will not be long until another medical missionary is ready for the field. Brother Yereman withdrew reluctantly, after long consideration, on the ground of obligation to his widowed mother and sisters, who according to laws peculiar to Asia Minor lay an unusual claim on him. His earnestness and never tiring labors made him a very valuable worker in India.



FIRST WEST VIRGINIA.

At the beginning of the fiscal year, October 1905, the district board had \$138.45 on hands. During the year the district contributed \$191.52. The total amount expended during the year \$334.57. For this expenditure the workers report 194 days in the field, 234 sermons preached, thirty-eight baptized and three reclaimed, five communions and five love feasts attended, two children's meetings held, one Sunday school organized and five Sunday schools visited. Because of the mountains the territory is divided into east and west end and two sets of workers are pushing. Certainly large returns come from the money expended and the Virginia brethren have every reason for pressing forward with greater vigor than before.



McCANN IN AMERICA.

Anticipating that Brother McCann will make a tour of the churches while in America already congregations are writing the office so as to have their request in early and be assured of his visit in their midst. The Committee rejoices in this manifest interest in the missions of the church and assures every one that every effort will be made to serve each congregation to the greatest possible extent within its power. However, Brother McCann is not in America yet. He will not be here until a few days before Annual Meeting. No definite plans

have been arranged for by him, and so the Committee is not ready to make any announcements or engagements yet for a while. At Annual Meeting the whole matter will be gone over and plans formulated. Then announcements will be made. The purpose will be to make the canvass of the churches by sections so as to save in travel, all possible. Of course Brother McCann has not yet indicated his willingness to visit the churches, and this cannot be settled until he reaches America.



ANNUAL MEETING COLLECTION.

Are you planning and praying for the collection at the coming Annual Meeting? Many will not go this year who usually attend. Will the Lord receive the benefit of this self-denial by an increase in the treasury and the possibilities of larger work in the field. Some members have reasoned that the money spent at an Annual Meeting if spent on the mission field would do much more good. Well here is a chance to prove this proposition, and to show if you did not go to Annual Meeting that the Lord and not yourself, would receive the benefit. Some are thinking on these things already. One person sent in his Annual Meeting contribution. Praise the Lord for early thought and prayer on these things. If you were going to Annual Meeting you would commence now to plan and save enough to make the trip. Let there be just the same kind of saving and gathering everywhere throughout the churches and the Lord will open the windows of heaven and pour out a blessing such as the church has never before realized.



THE EVANGELISTIC SPIRIT.

In this issue appears an able article by S. N. McCann of India on the Evangelistic Spirit in the Native Church. While reading it the question arose, What

would be the result in the home church if the evangelistic spirit permeated her organism until every member would be a soul-winner to the extent of just one soul per year for Christ? What a doubling up in membership, what a multiplying of spiritual life, what a going forth everywhere declaring the Word with power, would follow! Think of Protestant America with about 20,000,000 membership in less than three years, having to leave the country to find souls to win, simply because the evangelistic spirit took hold of each member! Think of a world won to Christ, the triumph of the Lord, the strongholds of sin removed, the end at hand, and all earth rejoicing as does heaven now, because the Son died to save all men!

This is no idle dream. Its marvelous results are within the grasp of a believing, evangelistic church. Let there be less unbelief and more giving of life for this great work of evangelization among the membership.



TEXAS.

This is a great field with a small number of active workers. The district board is able to maintain two, J. A. Miller who in the last four months devoted ninety-five days to mission work, delivered sixty-seven sermons, attended three love feasts and three council meetings. In doing this he traveled 2,327 miles, made fifty-five visits and collections amounted to \$18.20. The other worker, A. J. Wine, spent 110 days in the field, twenty-nine of these assisting Brother Miller. He delivered forty-two sermons, made 104 visits, baptized one. He traveled 1,708 miles by rail and 133 by private conveyance. The distances indicated here show clearly what problems our frontier workers must meet in the way of time and expense before they reach the points where good may be done.

REVIVAL IN WISCONSIN.

By John Heckman.

No doubt the readers of the Missionary Visitor would be interested in the Lord's work at Barron, Wis. I glean from a personal letter from Elder W. I. Buckingham, who is located at Worden, and has been doing some good work at Barron under the direction of the District Mission Board.

He writes: "There is a harvest of souls ready for the reapers at this place. Other denominations are waiting to have a chance at them when we close. The brethren say they have not seen such interest here for seven or eight years. . . . Hope I may be as clay in the potter's hand while here. We all feel as if these meetings should not close. The brethren here say 'now or never.' Cannot you send some brother to our assistance immediately? Wish you could send Brother Lampin if he is not busy; if he is busy send whoever you can get, but send somebody.

"Brother Salsbury and wife go to their school this morning, hence the work falls heavy on a few as the laborers are few. I will stay yet this week and assist the brother you send, take him around, make him acquainted, and do whatever personal work I can. There are a great many of the Brethren's children here which ought to be in the church. If we do not get them others will. Fathers and mothers are counting the cost; it is a good time to work here. A mother burned to death just before I came here not forty rods from the churchhouse. She gave her life for her children. Another mother close here will be buried to-morrow. The members here have been very much discouraged but new life has taken hold of them. It has taken two weeks of hard work to revive them. If the meetings should close now the brethren here feel that it would be a loss. I can remain a few

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days yet but we ought to have three weeks meetings right here yet. I think there are a number here almost ready. Send anyone that will be instrumental in bringing souls into the Lord's garner. If you cannot get someone immediately, go or send to Bethany Bible School for one. If they do not wish to leave the school, have the school take the question to the Lord in prayer. And have one set apart and send him to Barron, Wisconsin.

"Now, my dear brother, do not pass this letter lightly, thinking I am excited. I think I have prayerfully viewed the situation here for the last two weeks. I believe Satan is here as a spider, in secret, just fixing his web, although no one is openly trying to discourage. Send help immediately. We have two converts; I think I am safe in saying four, and hope for several more."

In a later communication, Brother Buckingham reported that six united with the church. The meetings were continued that others might be brought to Christ. The good work goes on.

Polo, Ill.



SPIRITUAL AWAKENING IN CHINA

A letter received by Dr. Hunter Corbett from a native pastor in China tells of revivals in several churches in the interior of Shantung province. He speaks of the Holy Spirit coming upon one church resembling the day of Pentecost. Church members were awakened, some openly confessed that they had grown cold, but now resolved by God's help to live new lives. Enemies acknowledged their wrongs and became reconciled. One meeting continued till long after midnight, praying earnestly for a blessing upon the church and then upon the outside people. In one place the children under ten years

old organized a prayer meeting and daily met for prayer.

In one district fifty-four members have been added to the church. At one church men fell upon the floor and called upon God to forgive their sins and give them new life. Their prayers were heard, and joy so filled their hearts that they subscribed money to support their own pastor and sent money to help needy Christians wherever found. In the Union College and Academy at Weihsien word has come that all but four of the two hundred students are now enrolled on the Lord's side. At one center twenty-three women were led to accept Christ, and all at once unbound their feet.



MINISTERS' SONS.

There is an old saying, "Preachers' sons and deacons' daughters are the worst boys and girls in the community." It is true that sometimes the duties of ministers and deacons cause them to neglect their own children, but that as a rule they turn out better than the average anyhow is shown by a study of statistics.

England has a dictionary of National Biography, which contains the names of all her sons who have attained distinction in the various departments of national life.

By exhaustive study of this dictionary, Bishop Weldyn has discovered some interesting facts. He has studied the parentage of every person born since the Reformation, whose name appears in it, and here is the result:

Of those who have risen to distinction in the national life,

1,270 were sons of ministers.

510 were sons of lawyers.

350 were sons of doctors.

How will you explain the the above figures if it is not a good thing to be in the home of a minister?



The Little Missionary

THE SECRET FOR EASTER DAY.

(For six children.)

First Child.

O, I've learned a wonderful secret,
From the heart of the woodland to-day!
I wonder if any can guess it.
'Tis the reason for Easter Day.

Second Child.

I know where you learned the lesson:
From the tiny blue egg hid away,
And it told you that life's sure triumph
Is the secret of Easter Day.

Third Child.

No, no; 'twas the soft grass springing,
And the glimpse of the sky so blue,
Which told you that death had been con-
quered,
That the earth shall again be made new.

Fourth Child.

I think 'twas the glimmer of sunshine,
And the robin's note, clear from the sky,
Which opened our eyes to the wonder
Of the glorious springtime nigh.

Fifth Child.

I think that you read the old story
Of how Jesus rose from the tomb,
Till you saw through its darkness and
shadow,
And light pierced forever its gloom.

Sixth Child.

I think 'twas the glad chime of music,
As the bells pealed their anthems so gay,
Which taught you that heaven's own con-
cord
Is the meaning of each Easter Day.

First Child.

You are each of you right in your answer;
The universe joined in the psalm;
Let us sing it with glad hearts and voices
In the hush of God's infinite calm.

All.

(They clasp hands and sing. Air: "Ring
the Bells of Heaven.")

Ring the bells of Easter,
Ring them glad to-day,

Tell the glorious tidings far and wide.

Day o'er night has triumphed;

Life has conquered death;

Heaven and earth again are reconciled.

Chorus. (Whole school joins.)

Ring the bells for Easter

Ring them out away,

Till our Christ shall reign o'er every soul.

Death can never bind Him,

Christ is Life indeed,

He shall make the earth's redemption
whole.

—Union Signal.

EASTER PRAISE.

(Recitation for four children.)

First Child.

The little birds are singing
Such happy, happy songs,
As from the sunny southlands
They come in countless throngs;
I think they sing for Jesus
Sweet songs of loving praise,
For all the joy and comfort
They find in summer days.

Second Child.

The summer flowers are springing
Along the woodland dells;
Some sweet and loving message
Each tiny blossom tells.
They lift their fair, sweet faces,
And seem to softly say:
"For light, and life, and beauty,
We praise the Lord to-day."

Third Child.

If birds and blossoms praise him,
As they all seem to do,
I'm sure the little children
Should love and praise him too;
For there are countless blessings
That crowd around our way,
And one we love the dearest
Is this glad Easter day.

Fourth Child.

Then let us sing together
With happy hearts and true,
As little birds are singing
Beneath the heaven's blue.
Around the world are ringing
The happy Easter bells;
O let us sing the message
Their chiming music tells.

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EASTER LILIES.

Easter lilies pure and sweet
On His altar stairs we lay,
Emblems holy, emblems meet,
Of the risen Life to-day.

Easter lilies, swing your bells,
"He is risen!" let the notes
In a thousand fragrant swells
Burst from out your waxen throats

Easter lilies, while each cup
Pours its incense on the air,
We will kneel and offer up
All our hearts to Him in prayer.

Easter lilies, teach us this,
Sweet evangels of the dust—
Let our hands reach unto His
With a broader, deeper trust.

Easter lilies, while thy bloom
Fills the aisles and chancel dim,
We will look beyond the tomb
To the risen life with Him.

—Exchange

EASTER STORIES.

First Girl.

I tell an Easter story,
And every word is true,
Of a brown seed, safe hidden
In earth all winter through;
It seemed quite dead, but listen!
This spring it waked indeed,
And leaf and stem and blossom
Come from that little seed.

Second Girl.

I tell an Easter story—
It truly came to pass—
Five eggs for weeks lay hidden
Deep in a nest of grass.
You might have thought they always
Would look and be the same,
But five dear, singing birdlings
From those white egg shells came.

Third Girl.

I tell an Easter story,
As true as true can be,
A brown cocoon was fastened
Upon a leafless tree.
So brown, so rough, so tiny
For months we passed it by,
At last from that poor cradle
Came forth a butterfly.

Fourth Girl.

The best of Easter stories
Until the last we save,

How Christ our King and Savior
Rose from His rocky grave;
The power of death he conquered,
And made for us a way;
This is the sweetest story
To tell on Easter Day.

—Mary A. Thompson.



HE IS RISEN.

Aye, the lilies are pure in their pallor, the
roses are fragrant and sweet,
The music pours out like a sea wave,
breaking in praise at His feet.
Pulsing in passionate praises that Jesus
has risen again:

But we wach for the signs of His living in
the life of the children of men.

Wherever a mantle of pity falls soft on a
wound or a woe,
Wherever a peace or a pardon springs up to
o'ermaster a foe,
Wherever a soft hand of blessing out-
reaches to succor a need,
Wherever springs healing for wounding, the
Master is risen indeed!

Wherever the soul of a people, arising in
courage and might,
Bursts forth from the wrongs which have
shrouded its hope in the gloom of the
night,
Wherever, in sight of God's legions, the
armies of evil recede,
And truth wins a soul or a kingdom, the
Master is risen indeed!

So fling out your banners, brave toilers;
bring lilies to altar and shrine.
Ring out Easter bells, He is risen, for thee
is the token and sign;
There's a world moving sunward and God-
ward, ye are called to the front, ye
must lead!
Behind are the grave and the darkness, the
Master is risen indeed!—Selected.



THE LILY'S SERMON.

The church was filled with flowers
Of every form and hue—
They festooned the altar railing
And covered the pulpit too—
And right in front stood a lily
With bells as white as snow,
And the lily preached a sermon.
I heard it—that's how I know.

"Children," said the Easter lily,
"What you plant is what will grow,

And you cannot gather lilies
If but ugly weeds you sow.
And if you would be fair lilies
In God's garden by and by,
Keep your hearts as pure and spotless
As my petals till you die."

—Mission Dayspring.



MAGGIE AND HER CRUTCHES.

A minister in a small American town received from the home mission board of his church a letter asking for a special offering for a needy field in the west. Sabbath morning came, and he preached the sermon. But somehow it did not just seem to hook in. That banker down there on the left looked listless, and yawned a couple of times behind his hand. And the merchant over there on the right, who could give freely, examined his watch secretly more than once. And so it was with a little tinge of discouragement that he finished and sat down.

Meanwhile, something unseen by human eye was going on in the very last pew. Back there sitting alone, was a little girl of a poor family. She had met with a misfortune, which left her crippled. And her whole life seemed so dark and hopeless. But some kind friends in the church had bought her a pair of crutches, and these had seemed to transform her completely. She went about her rounds always as cheerful and bright as a bit of sunshine.

Her heart had been strangely warmed by the preacher's story, and as he was finishing she was thinking, "How I wish I might give something; but I haven't anything to give, not even a copper." And a very soft voice within seemed to say, very softly, but very distinctly, "There are your crutches." "Oh," she gasped to herself, as though it took away her very breath, "My crutches! I couldn't give my crutches; they're my life." And that strangely clear voice went on, so quietly, "Yes, you could,

and then someone would know of Jesus, and that would mean so much to them. He's meant so much to you. Give your crutches." And her breath seemed to fail her at the thought. And so the little woman had her fight all unseen and unknown by those in the church. And by-and-by the victory came, and she sat with a beautiful light in her tearful eyes, waiting for the plate.

And the man with the plate came down the aisle. It seemed hardly worth while reaching into the last pew—just little Maggie sitting there alone, with her one foot dangling above the floor. But with fine courtesy he stopped, and passed the plate in; and Maggie, in her childlike simplicity, lifted her crutches and tried rather awkwardly to put them on the collecting plate. Quick as a flash the man caught her thought, and, with a queer lump in his throat, reached out and steadied her strange gift on the plate.

And then he turned back, and walked slowly up the aisle, carrying the plate in one hand and steadying the crutches on it with the other. People commenced to look, and eyes quickly dimmed. Everybody knew the crutches. Maggie—giving her crutches! And the banker over there blew his nose suddenly, and and reached for his pencil; and the merchant reached out to stop the man returning up the aisle.

As the pastor stood, with his eyesight not very clear, to receive the morning's offering, he said: "Surely our little crippled friend is giving us a wonderful example!" Then the plates were called back towards the pews. Somebody paid fifty dollars for the crutches, and sent them back to that end pew. When the offering was counted up, it contained several hundred dollars. And the girl crippled in body, but not in any other way, hobbled out of the church the happiest little woman in the world.

She had recognized and obeyed the inner voice. Her gift, small in itself, touched with sacrifice, became worth several hundred dollars in its earning power, and the original investment was returned for its usual service. Her gift has been increasing in its earning power, as its recital has reached other hearts; and the end is not yet. I do not know just where Maggie is now, but I do know that she will be a greatly surprised woman some day when she finds out what God has done with her sacrifice-hallowed gift. She recognized and obeyed the inner voice. That is the one law of giving, as of all living.—From S. D. Gordon's "Quiet Talks on Service."



ANNIE'S WAY OF WORKING.

Very tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into the study of Rev. Dr. A. J. Gordon, of Boston, where he was holding counsel with two of his deacons, and now upon inquiry into the nature of her errand, she, a little shyly, made the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons; "you had better run home, and let us talk to your mother about it."

She showed no sign of running, however, as her wistful blue eyes traveled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose, and, with the gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child," said the Doctor, "tell me your name and where you live."

"Miss Graham, sir, and I live on K—street. I go to your Sunday school."

"You do; and who is your teacher?"

"Miss B—. She is very good to me."

"And you want to join the church?"

The child's face glowed as she leaned eagerly toward him, clasping her hands; but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly.

Dr. Graham said nothing, but quietly regarded the small, earnest face, now a little downcast.

"I am ten years old—older than I look," she said.

"It is not usual for us to admit anyone so young to membership," he said, thoughtfully. "We have never done so; still——"

"It may make an undesirable precedent," remarked the other deacon.

The Doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes, sir;" and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and stood close to Dr. Gordon's knee.

"You said last Sabbath, sir, that the lambs should be in the fold——"

"I did," he answered, with one of his own lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will see your friends and arrange to take you into membership very soon."

The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath-school teacher proving satisfactory, she was baptized the following week, and except for occasional information from Miss B— that she was doing well, Dr. Gordon heard no more of her for about a year.

Then he was summoned to her funeral. It was one of June's hottest days, and as

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the Doctor made his way along the narrow street on which Annie had lived, he wished, for a moment, that he had asked his assistant to come instead of himself; but as he neared the house the crowd filled him with wonder; progress was hindered, and, as he paused for a moment, his eye fell on a crippled lad crying bitterly as he sat on a low doorstep.

"Did you know Annie Graham, lad?" he asked.

"Know her, is it, sir? Niver a week passed but what she came twice or thrice with a picture or a book, mayhap an apple, for me, an' it's owin' to her an' no clargy at all that I'll iver follow her blessed footsteps to heaven. She'd read me from her own Bible wheniver she came, an' now she's gone there'll be none at all to help me, for mother's dead, dad's drunk, and the sunshine's gone from Mike's sky with Annie, sir."

A burst of sobs choked the boy: Dr. Gordon passed on, after promising him a visit very soon. Making his way through the crowd of tear-stained, sorrowful faces, the Doctor came to a stop again in the narrow passageway of the little house. A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Annie a relative of yours?" the Doctor asked.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbors. What she's been to us no one but the Lord will ever know, and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago.

An old, bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read an' sing to me every evening, an' it was her talk an' prayers that made a Christian of me; you could a'most go to heaven on one of her prayers."

"Mother, mother, come home," said a young man, putting his arm round her to lead her away. "You'll see her again."

"I know, I know; she said she'd wait for me at the gate," she sobbed, as she followed him; "but I miss her so much now."

A silence fell on those assembled, and, marveling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie has placed a dandelion in the small waxen fingers and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by someone longing for one more look, and they seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house and was admitted into his study.

"I am Annie's uncle, sir," he said, simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight, resting, after his visitor had left. The summer breeze blew in through the windows, and his thoughts turned backward and dwelt on what his little parishioner had done.

Truly, a marvelous record for one year. It is well said "their angels do ever behold His face."



Maude Kline and Her Primary Sunday-school Class, Tippecanoe City, Ohio.

MISSIONS IN THE SUNDAY SCHOOL

March 3. Abraham Pleading for Sodom.—Gen. 18: 16-33.

Missionaries should read this lesson over and over for here is a most beautiful and forcible illustration of their relation to God and the heathen about them. "God save them," "God use me to save them," "God save them, even if but so few as ten are worthy of thy salvation, save them," should be the constant cry and spirit of the prayer of the missionary.

Nor should this be the end of the lessons. Here is a strong illustration of the fact that the right kind of praying will change the mind of the Omnipotent. Oh, think of one poor, feeble Abraham changing the mind of the Lord so often concerning the wicked about him! How God does come down to His children and encourage them to ask for spiritual needs of the kingdom of heaven!

Sometimes people get too busy to pray. Strange anomaly. It is the enemy's device to upset the strongholds of God. Not to have time for prayer is much like the heathen do who pray by lottery or chance, or through the twist of some mechanical device.

The worshipers of Buddha have very strange ideas about prayer. They even think that prayers printed upon a flag are being presented to Buddha every time the wind makes the flag move in the breeze.

One poor old Chinese lady with white hair, knelt down before the idol and held up a bamboo cup with slips of bamboo in it. Each slip had something written on it.

She shook the cup until one of the slips fell out. Hastily picking it up she read what was on it as the answer to some prayer she had made.

These poor Buddhists kneel before their idol saying the same words over and over again, "Hear, Buddha—Hear, Buddha."

While they cry these words to "a god that cannot save," they clutch in their hands a piece of yellow paper. No words written thereon, but they believe that Buddha writes invisible messages on it. These papers are valued very much, for the people believe that they are able to stop children crying at night. So the parents burn the papers and give the children the ashes to eat.

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March 10, Isaac a Lover of Peace.—
Gen. 26: 12-25.

Perhaps nothing tries faith greater than to have to give up possessions for the sake of living peaceably with men. Pastor Hsi, a converted Confucian scholar of China came to the point in his Christian experience when he believed one should not resist evil in any other way than doing good. That in no case should the law of the land be resorted to to recover any loss whatever. His body of believers joined him in the compact to live to this rule. Strange to say the pastor himself was the first to be tried. One night his ungodly neighbor taking advantage of this new feature in Christian belief, moved the landmarks between the farms over in the fields of Pastor Hsi so as to include some very desirable ground. Pastor Hsi went kindly and talked with his neighbor about the injustice, but his neighbor scorned him and he went away not being able to do anything in kindness. The heathen about began to make sport of the Christian and said, "Is this how your Lord deals with you when you trust Him?" In reply he said, "The Lord did not promise that I would keep all my lands if I trusted Him. It is mine to obey Him even if I lose it all." The neighbor sickened unto death and the pastor called upon him and prayed for him. The neighbor promised if he got well he would be a believer in Jesus. Pastor Hsi now felt that the sincerity of this resolution would be proven by the return of that which was unjustly taken. But when the man was well, he neither came to Christ nor offered to return the land. Again he sickened and died. Others of the family were in great distress. The heathen neighbors said it was because of their injustice to Pastor Hsi and the lesson was powerful among the heathen. As far as records show the land was never returned to its rightful owner, but



Fruitdale, Ala., Congregation, Jan. 12, 1907.

the Word of the Lord became powerful in that part of the land.



March 17, Jacob and Esau.—Gen. 27:
15-23, 41-45.

In these two brothers is the world's history told over and over again. In Esau is the favored one by birthright; in Jacob is the favored one by heart inclination. Esau lost all because his heart was not set on God and Jacob gained all because it was. The method of the mother is not to be commended; falsifying is not to be justified; for God could have brought about the same results some other and rightful way. But the incident teaches forcibly how completely one who cares not for God can lose all when he thinks he has all.

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I wonder how closely this may apply to present day conditions. One comes to Christ, has his sins washed away, starts out in full birthright to heaven. But he cares not for heavenly things; he sets his heart on this world and its attainments. He is nominally a Christian because he pays his portion of church tax and goes to church rather regularly; but his heart is not in the service neither is he concerned for the welfare of the kingdom. Will he retain his birthright? Nay, rather such an one is tempting God by asking Him to save him when he does little to prove his desire of salvation. This too is the lesson of the pinnacle temptation. Step into God's care in baptism, then plunging from this vantage ground into the spirit of worldliness and gain, and ask God not to let your feet dash on the stones of destruc-

tion when death meets him. As sure as Esau lost his birthright, so sure is such a course tempting God and such a one will be dashed to pieces in the judgments of God.

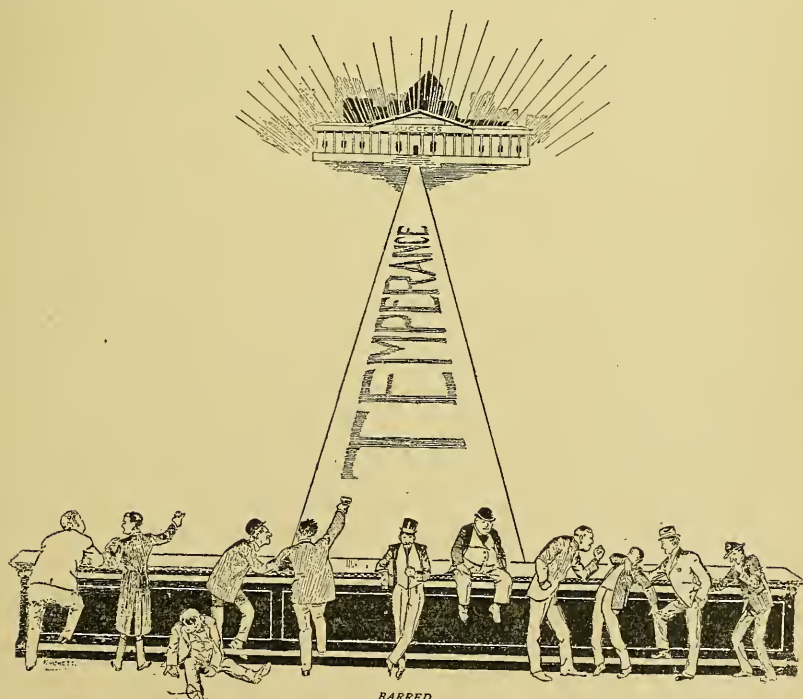
On the other hand, how richly is the lesson for those in every land and clime. If they seek the Lord diligently, they shall find Him.



March 24, The Woes of Drunkenness.

Isa. 28: 7-13.

The illustration below, taken from the Ram's Horn, sets forth very strongly how completely intemperance bars one from success in this life. And what greater woe can befall any man or woman here below! And the following touching incident reveals what a blessed transformation might be made in every drunk-



The saloon bar is a barrier an ambitious man must avoid.—Ram's Horn.

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ard's home if the life of Christ was patiently carried to him.

"A little girl said to her Sunday-school teacher: 'Oh, teacher, it is so nice at our house now, it's like heaven!' 'Indeed,' said the teacher, 'What do you mean?' 'Oh, it is so quiet and so nice now I wish the tent had come before.' 'I am glad,' said the teacher, 'that you are so happy about it, just tell me what you mean.' 'Well, teacher, you know father used to get intoxicated, specially on Saturdays. He nearly always came home late, and was angry and quarrelsome. Many a time mother used to say, 'father is late in coming home, you had better go quickly and quietly to bed, for I am afraid he will be very angry when he comes in, and if he does not see you perhaps he won't think of you and so you will get no harm.' So we used to go to bed and lie and listen till father came, and then we used to hear him using bad words, and often he would beat mother until she would beg him to have mercy on her, and we used to lie in bed and tremble and sob with our heads under the clothes. Yesterday father came home as soon as he had finished his work and laid such a lot of money on the table, and he said to mother, 'There, you've got it all this week,' and they both cried together. After dinner father took me and my little brother on his knees, and was singing all the afternoon,

'That whosoever will believe,
Shall everlasting life receive.'

He has been different, oh! so different, since that last Sunday at the tent. I do wish it had come before.'"



WHOSE BOY IS IN DANGER?

Dr. Cortland Myers, of Brooklyn, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times and worked his hands and his feet. When they had done all that they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away, as I said to them, 'I think you've done all you could,' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face, and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked, until, just at sunset, I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy."—Epworth Herald.



THE DEVIL'S "WANT AD."

Jenkins, the drunkard, is dying to-day,
With traces of sin on his face.
He'll be missed at the club, at the bar, at
the place.

Wanted—a boy for the place.

Boys from the fireside, boys from the farm,
Boys from the home and the school,
Come, leave your misgivings, there can be
no harm

When "Drink and be merry" is the rule.

Wanted—for every lost servant of man,
Someone to live without grace,
Someone to die without pardon divine;
Have you a boy for the place?



THE DENVER MISSION

By S. Z. SHARP

The Editor welcomes this account and trusts more assistance will be centered in this mission church

Comparatively little has ever appeared in our church periodicals about the Denver mission, yet for successful aggressive evangelistic work it is one of the best and most strategic points furnished by any of the large cities in America, as the following facts and statistics will show:

Denver is the gateway to that immense territory extending from the eastern slope of the Rocky Mountains to the Pacific and from Canada to Old Mexico, embracing ten States and one territory and covering an area nearly twice that of all the Southern States. To this vast territory the tide of emigration flows westward through its gateway, Denver, which makes it as favorable a point for mission work as was Bethabara on the Jordan in the days of John the Baptist when the stream of caravans passed through that place from Egypt across the desert to Babylon. Brethren's children are moving westward with the tide and many stop in this large and rapidly growing city and should be cared for. Few passing through this city have any conception of the size and importance it has already attained. Its estimated length from north to south is twelve miles and greatest width ten miles with an area of 89 square miles and containing 250,000 inhabitants. Its assessed property value is \$102,292,405 which is only a minimum per cent of its real value. Sixteen railroads enter the city from all points, and two hundred and twenty-five miles of street railway distribute its inhabitants to all points within its borders.

Its two thousand acres of well-kept parks, well-paved streets, fine buildings

of modern type all entitle it to the name "Queen City." Its educational facilities are first class. Besides its public schools it has twenty-one colleges and academies. Its elevation above the sea (5170 feet), pure air, mild climate, and mountain water, annually attract thousands of invalids to this health resort. To accommodate them there have been established thirty-two hospitals and sanitariums. If our church ever wishes to establish a hospital as other churches and societies have done, Denver certainly should receive due consideration.

Besides the largest smelter in the world, Denver contains many and a great variety of manufactories, paying good wages to its many thousand employés.

All the above named facts have an influence to attract members' children to this place. A large number are here now making the missionary field ready for the harvest, but owing to the want of means, very little has yet been accomplished in this direction. There are about forty members here now who will do all they can toward supporting a missionary. The District Mission Board also has set on foot a plan to get means to locate a missionary here, but most of the churches here in the west are yet small and financially weak hence must look to the wealthier churches in the east for aid. Some already have children or relatives here whom they would like to see have a church home here, and others may count on some friends coming here in the future. In fact no one should hesitate to sow bountifully of his means into this promising and fertile missionary field.

OUR COLLEGES

BIBLE INSTITUTE, CANTON, OHIO.

*Several new students entered our school at the beginning of this term.

We have been made sad by the death of our much loved and respected elder, Tobias Hoover. He was one of the strong pillars of this institution. We feel our loss keenly, and will miss his loving counsel and words of encouragement.

The interest in our Missionary Society continues good throughout the year. At our last meeting the society was re-organized. New officers are elected twice in each year. Prof. Young will continue as our instructor. The topic under consideration at our last meeting was "The Religion of Light." We learned that in the early history of the church, Africa was a very fruitful mission field; that many strong churches were established, and there were many instances of heroism and fidelity to the cause of Christ, in the midst of the severest persecution. The time was ripe for the taking of the entire continent for Christ, but instead, the church began contending on doctrinal points and missionary zeal was allowed to die out. As a result, Africa has been without Christianity for over a thousand years. We have need to guard against a similar evil in the church to-day.

Cora May Horst.

ELIZABETHTOWN COLLEGE, PA.

The Missionary Reading Circle meets every Saturday evening. The attendance is usually good. A number of new members have been added to the circle. The number enrolled at present is forty-nine. We are now studying the book entitled "Sunrise in the Sunrise Kingdom," by John H. DeForrest. Sister L. Margaret Haas is the teacher this term. Joint meetings are held every four

weeks with the circle in town. The following topics have been discussed at a recent meeting: "Motives for Missionary Activities;" "Evolution in Missions;" "What May Each of Us do as an Intercessory Missionary?" "What Do I Owe to my Brother?" and "Best Methods for Getting our Members Interested in Missions."

The circle in town has recently appointed a committee to consider some reform movements along the line of temperance. This committee has been instrumental in securing signers to a petition in favor of the passage of the Local Option Law to be decided by the Pennsylvania Legislature in the near future.

The circle has sent out donations to the missions at Chicago and Baltimore, and the Bowery Mission, New York.

We are glad to notice the progress of missionary activity, and we believe that the circle is a great help along this line. As we study the condition of the people in other countries, one cannot help but feel moved to do more for those so far down in sin.

At Christmas the writer was the recipient of Bro. D. L. Miller's latest book, "The Other Half of the Globe," and one year's subscription to the Gospel Messenger. These gifts are much appreciated, and thanks are again extended to all members of the circle who contributed.

Kathryn C. Ziegler, Ass't Sec.

BRIDGEWATER COLLEGE, VA.

The Bible institute this year was a decided success. Our chapel was filled to overflowing much of the time; the interest manifested in the lectures proved their worth. On each evening during the term Eld. T. S. Moherman preached for us. His sermons were always strong and logical, edifying and spiritual. The

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Christians here were much encouraged and strengthened and those who began the new life are especially happy. Others have about decided to come.

Space forbids mentioning the lectures in detail, so we will pass them by, excepting those on missions. Bro. Galen B. Royer was with us three days and in that time gave us ten lectures of forty minutes each. His first lecture took up the intellectual side of missionary endeavor, some excuses by which people like to justify themselves for not doing the work and later the reasons that would appeal to every Christian; for Christ's sake and because they are our brothers in need. Every person in the audience was deeply moved by the touching appeals made from statements that are only too true. A collection was taken which amounted to over one hundred dollars for world-wide missions, and we know that much more will result from the lectures when those who were here have gone to their home churches. But do you think that this was the only result? Ah! no. But when young souls are made willing to stand up and say: Here am I, Lord, send me, the rejoicing among the angels must be much greater than at the dull music of a few dollars. How beautiful the spirit that will forget self and prospects for an influential life to be lost completely for Christ. Surely when the message is told through such consecrated lives God's Word shall not return unto Him void.

Fred J. Wampler.

MARYLAND COLLEGIATE INSTITUTE.

This school year, thus far, has been one rich with blessings to us in many ways. During the summer a number of improvements were made in and around the buildings. School opened with a fair attendance until now it equals, if not exceeds that of any former

year, the majority of whom are members of the Brethren church. Ten having been added during the Bible term, there remains less than a dozen of the eighty boarding students, who are not members.

From time to time the school has enjoyed spiritual feasts from such visiting brethren as C. D. Bonsack, of Wash., D. C.; P. H. Beery, of Ohio; E. Bixler, of Elizabethtown; J. Ellis, of Baltimore; and Albert Hollinger, P. D. Fahrney, A. B. Snader and Tobias Fike, of Maryland.

Our special Bible term beginning Jan. 13 closed Jan. 26. The attendance was good, many of us being made happy by the presence of friends and relatives. It was a season of rich spiritual blessing for all who were privileged to attend. Bro. I. D. Parker, of Indiana, conducted the services, giving us the plain gospel truth, yet so graciously as to appeal to all and offend none. Bro. Bonsack's presence was welcomed, as always, among us. Besides the daily work we were favored by hearing from Brethren Galen B. Royer and I. N. H. Beahm, each of whom were with us a couple of days. Bro. Royer's stirring missionary talks inspired us to greater zeal in the Master's service and made us feel like saying with Isaiah "Here am I, send me." Bro. Beahm took us with him, in our imagination, from New York, by way of Gibraltar, to Rome, to Athens, to Constantinople, to Damascus, to Jerusalem, and on to Egypt, where we could almost see him ascend those wonderful monuments and hear him shout "Hurrah for the Pyramids of Egypt."

This Bible term as a whole, was one of the best the school has ever experienced. May it result in much good that His name may be glorified.

The Mission Study class was encouraged by an address from Brother Royer, and also by the receipt of another

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letter from Bro. I. S. Long. Brother Long was a former teacher in this Institute and so does not forget us nor we him. We appreciate learning of his labors, trials, encouragements and especially do we rejoice to know that he and Sister Effie are happy in their work, resting in that peace that cometh from above, which outward circumstances cannot destroy nor take away.

Anna Hutchison.

MOUNT MORRIS COLLEGE, ILL.

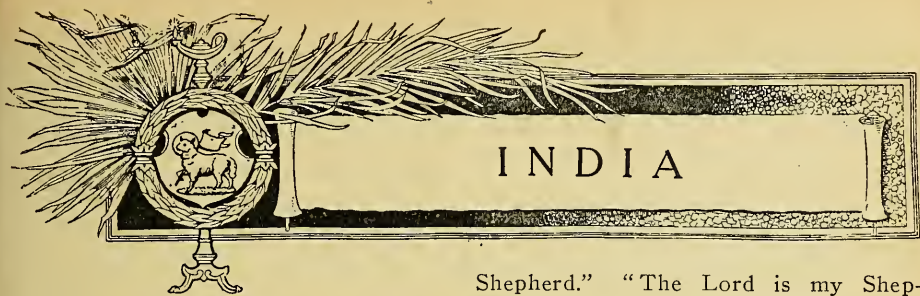
We have been having some very interesting meetings here for two weeks past. There have been no accessions as yet, but a number are under conviction and we expect good results soon. Bro. Zimmerman of Waterloo, Iowa, is our ministering brother and he has been giving us good spiritual food; something good for all and especially for those already saved. Our young brethren and sisters have something to do now, especially those who expect to make such their life work. We have so many young people in the church who say they want to do some great work for Christ and yet they never can do anything when workers are needed in their home church. How can they expect to be sent away when they do not do anything at home? If they have the true missionary spirit they will be good workers here, and if they are not, it would be useless to send them away where they will have such hardships and trials to bear.

Bro. D. L. Miller spoke to us last evening at the missionary meeting and as always he gave us something good along missionary work in China and in general. He introduced the subject, telling

the real attitude of the heathen nations toward Christianity. We have, somehow or other, gotten the idea that these people are waiting to have the Gospel preached to them so that they may have a chance to become Christians. It may have been that way many years ago, but such is not the case now. The heathen are not anxious to accept the religion of Jesus Christ, because of what follows the missionary. It seems that just as soon as a province is opened to mission work, the American or English trader comes with his whiskey. The religion of Jesus Christ and whiskey cannot go together in those countries any more than they can here, and those people know it. If we had been permitted to follow such men as David Livingstone through Africa before other men with their wickedness and had gone after him, we would have seen some results of unadulterated Christian teaching on the heathen. Bro. Miller made a very good statement when he said "If I believed the phases of war and bloodshed that have followed the missionary in Africa and China were samples of Christianity, then I do not want to be a Christian; I would take my chances with the heathen."

He thinks, however, China will be a good field but he wants us to take true Christianity there. The Jesuits might just as well have a firm foothold in China now, if they would have kept from quarreling among themselves. They, once, had three members of the royal family converted when they began to quarrel with each other and spoiled it all. So if we start missionary work in China we must send our best young men and women, taking the true Gospel with them.

C. W. Slifer.



BULSAR, INDIA.

By Jesse B. Emmert.

About fifty yards from our house may be seen a flock of sheep and goats. During the day the shepherd takes them out to the open fields to graze. When night comes on, they are brought back and collected in the big road near our house. Then comes an interesting scene. The lambs and kids of the flock are brought out from the rude enclosure where they spend the day. The larger ones run about through the flock until they find their mothers and then show their relish with an energy that is striking indeed. The shepherd helps the little ones to find their places, and then with one hand holds the mother and with the other the suckling. When all have had their supper, and the shepherd has had his part of the milk, the little ones are taken back to their fold, and the others settle down for the night's rest. There is no fold for the big ones. They lie down in the middle of the public road. Several shepherds stay together. One remains awake. The others lie down on the ground in the midst of the flock, cover head and body with a sheet or blanket, and go off to sleep. One evening we saw a goat step right over the head of his sleeping lord, while several others were lying close up against his head and body. The shepherd is a part of his flock. He gives his life for his sheep. He would risk his life for them. He lives for them. They live for him. When one daily sees this close attachment of the shepherd and his sheep, the words of Jesus, the good Shepherd, have a new and fresh meaning. "I am the Good

Shepherd." "The Lord is my Shepherd." Surely we shall not want.

Our head carpenter is not a Christian. He has been with us some five years and knows pretty well our beliefs in God and His Son Jesus. He freely confesses a belief in our God, and even claims that he worships only God through Jesus. He has never had, however, the courage to come out from among his people and take his stand on the side of those, who he believes are worshiping God according to the divinely appointed way. One evening he was going to his home in another town. He asked me to come to the train and help to arrange for taking with him, on the train, a new cupboard he had lately made. I went. Imagine my surprise, when I found the cupboard to be a beautiful cabinet made for the reception of an idol. I told my friend my surprise and disappointment that he should be a partner in any such business as that. I also took occasion to tell him very plainly, that unless he came out entirely from among that kind of people, and broke his connection with their God-dishonoring religion, he would certainly perish with them. His answer was: "What was wrong in my having this cabinet made? If I had not done it, someone else would have and would have the money that is now in my hand. I know the idol is nothing. I shall not worship it. I did it as a matter of business. What is wrong in that?" What is our individual answer to this question involving our relations to an unbelieving world?

We have had a number of accessions to our church by baptism lately. Just last Sunday we all went out to the river side and saw a sister buried with Christ, to rise in newness of life.

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FROM VYARA, INDIA.

By Flora M. Ross.

We don't know and don't pretend to know very much about medicines, but still we are doing some medical work these last few months. When we first came here (some eighteen months ago) we sometimes doctored boils and sores of different sorts for the people. The simple poultices and other remedies did the work. So, slowly, slowly, the work grew. But it was not until a few months ago that many came to know that we would do what we could for their aches and pains. At the time the cholera broke out very near here in our town. We gave some medicine, the people recovered and the disease stopped. Thus we feel the Lord blessed our efforts in that. From that, more people began to come till now we have about fifty a day.

There was a beggar in town who had a very sore leg. It had been a running sore for several years. He came to us some time ago. Every day he came for about two weeks. Then suddenly he stopped coming. Several days later I saw him passing and called to him why he did not come any more. He said, no, he would not come in. But finally he did come, and we asked him why he did not come for treatment any more. He said, "Don't want any more medicine." "But why?" we asked, "did it not get better?" He said, "Yes, When I first came to you I could not walk on it, but now I can." "Well, then why don't you still come?" "But, Sahib, I don't want to get well. When it's sore like this I can go around begging and when I show this leg, why, people give to me. If it gets well they won't." He then said he was going to his relatives quite a distance from here. I think most of this man's relatives like to have him with them, for you see he can support them all.

The other day a woman brought a

child that has itch badly. She said, "This medicine doesn't do any good; I want you to give me good medicine." I said, "Did you apply it every day?" "Yes, every day." "But let me see, how often have you come for medicine?" "Just twice," she said. I said, "But I know you did not apply it every day, for you came for medicine only twice in about three weeks and I know I gave you only a little each time." Then she said, "Well, some days I had so much work to do that I did not get time to apply it." "But the itch will never get well at that rate. Now then, if you will come every day and apply the medicine as I say, then I will give you some more." She promised, I gave the medicine.

Another woman came for itch treatment. She was getting along nicely with our ointment, but one day a native man came along with something he assured her would cure it in three days. She paid ten cents for his medicine, applied it, but the itch only got worse. And in a few days she was back for ours and promised to use it faithfully.

Some have running ears. The first thing to do is to thoroughly cleanse them with warm water. And most of them need the cleansing to say the least. But some of the patients do not like it, for fear they will get a bit of "Christian Water" in their mouths and thus defile themselves. They don't care how wet their clothes get. Therefore the women may be seen holding their sardie over the mouth to keep the water out. Most of the people will take our water if it is in medicine. But one day a woman brought water from home in her bottle for me to put the medicine into. But as it happened I had no occasion to give her any medicine in the bottle. So she had to take it home disappointed, because she had not gotten ahead of us.

As a whole the people seem quite

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grateful for the help we give them. We form many friends and acquaintances that we would not otherwise. Most of them seem jolly and contented, when they are not sick. A few days ago a poor woman who had had very ugly running sores brought us a chicken as an expression of her gratitude for healing the sores.



JOTTINGS FROM ANKLESVAR.

By E. H. Eby.

The bungalow being built at Umalla in the Raj Pipla State has a history. It isn't very old, is not yet finished, but the story of its construction can never all be told. The life and energy that have been put into that lifeless pile of bricks can never be measured. But it is our hope that it will serve its purpose well when once its occupants may enter and live. The life and health of the missionaries must be preserved if they are to do effective work. That is what a bungalow is for. We went to Umalla to try to push the work along in Bro. Lichty and wife's absence. We did what we could, but were forced to leave before the bungalow was finished. Wife took the fever. Doctor said we must get her home where she could have his close attention. We filled an ox cart with hay and spread a thick bed comfort over it, then we laid her on that. On this bed she rode two miles to the station. Babe and I were beside her and I held the umbrella to keep off the sun. Doctor walked and rode at intervals. Then we got on the little narrow-gauge train and started for Anklesvar. At the station we rested in the ladies' waiting room and then got in a horse cart to come to the house. Then Bro. McCann and I carried her upstairs to her bed, and there she staid for more than a week till she could sit in a chair. We are often glad for the presence of a doctor on the field.

Bro. McCann and family are away visiting at the other stations. It is not pleasant to think of its being their farewell visit. As much as we need workers we regret to see anyone leave the field.

Bro. Lichty was here to-day. He and wife have returned to their home and have taken charge of the work again. They are in good health and hope to stay in the work for many years. He was here to-day getting more material for the bungalow.

We are buying some hay for the stock we have here. The country people bring some on carts, but the most comes in on the heads of men and women. In this country the grass is tied in little bundles. It is then easily handled without forks. They tie thirty, fifty, a hundred of these small bundles into one large one and carry it for miles on their heads. This morning there was a crowd of twenty-five men and women came in together each with a bundle of hay. After it was piled up we called them up to the bungalow and they sat on the ground in the yard while our native brethren preached to them. Then I distributed some Sunday-school picture lesson cards, gave them their money and let them go. This afternoon a similar but smaller group came and we did the same with them. They come from many villages round about and thus they carry away some impression of our religion.

Our worker, Daniel Hosji, bought a buffalo cow recently. Yesterday I went out and noticed him and his wife washing the cow with soapsuds while a barber from the bazaar was shaving the cow, head and body. It impressed me as being rather a big job of shaving. Judging by our usual American hair cut in a shop it might have cost some dollars. But here it cost six cents. This is done once a year to help keep the body of the animal clean.

The dear Lord is with us and is keep-

ing us. We praise His name and we want to serve Him with all our strength. We have received one kind and loving response to the plea for covenanted intercessors. Would there were dozens of them.

Anklesvar, India.



DAHANU NOTES.

By Adam Ebey.

There was a Brahman who once was as great a stickler for castes as any man could be. Missionaries came into his neighborhood and he found employ in the mission school. Every evening he would wash off the pollution of the day before he would eat his meal. But in the course of a few months' time he began to notice that the Christian people seemed to be so much more robust and strong than his people, in spite of their continually "sinning by eating cow meat." He began to think and made up his mind that he would eat a little of the forbidden stuff. He went to a native preacher and told him he had a secret to tell him. All right! "Well, I want to try a little beef if I can do so secretly. Promise me that you will not tell a soul what I am about to do." The Christian said, "I promise." So he went to the butcher shop and got as nice meat as he could find and had his wife prepare it as well as a native woman can. He did not tell for whom it was. She thought he had a queer spell but he urged her to do her best and said he would tell her later all about it. This was Saturday and the school had a half-holiday. He had sent the Brahman word to come at a certain hour in the evening and at the appointed time he saw him coming. He ordered the other people away and had a feast ready for a king. He stood guard while the Brahman ate in peace lest someone should find the man there eating and report him to his fellows. He finished

to his satisfaction and said it tasted all right. Result: The man gave the Christian money every week so he could have a royal feast!

Katooji is one of our erring boys. He is a continual breaker of the Seventh Commandment. Five years ago he ran away from Bulsar and was gone two years. Then he came to Dahanu and we took him in and tried to make a man of him. Over a year ago we let Bro. Pittenger's have him and he has not reformed but being in a place of continual temptation he got so bad they turned him out. He was 'here and there and was fast going to the bad when he came and wanted work. Now he is doing hard work for three annas per day where he used to have a good place and good pay. We cannot help but pity the poor fellows who get down and have no manhood back of them and cannot resist the Devil. Our hearts go out and we sometimes give them a little work when we are almost afraid of contamination. But India is full of such and for them the Master died.

Our new missionaries are here and we are all getting ready to go to Bulsar this evening to attend the meetings of which you will hear in a few weeks.

Dahanu, India, Jan. 10, 1907.



A TRIP TO VALORE.

By A. W. Ross.

Some time ago I made up my mind that I ought to have a horse. Upon inquiry I learned that at Valore, ten miles from here, there are many horses and at reasonable prices. I hired a cart from the out-villages, bound bamboo bows over it, and over these placed a bamboo mat for protection from the sun. In three hours' time we reached the village. As we expected, they first asked us big prices for poor horses. We finally

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came to one for which the man first asked thirty rupees, but upon the second inquiry he thought I had not understood him, and so he increased it five rupees, giving him more room to come down if need be. I requested him to saddle it, but he insisted that I should say whether I would give the price if satisfactory. I said, "No." Without trial I could not say how much money I would give, and that if he would not saddle it, there was no use talking. I further asked him what was the matter with its leg, saying at the same time that the fact that he wanted to make a bargain before trial led me to believe that there might be something wrong with it. He finally saddled it and mounted. Three steps of the horse settled it. Lamé leg, and not worth more than half the price asked. We were going on when one man took us to one side, telling us to come with him. We went. He had two horses brought in from the field. The one, a colt, pleased me from the start. But his price was too high. After trying both I told him what I would give. He said, "No," and so we went to dinner. After dinner, upon further inquiry we found we could do no better, so went back. Still the man would not come down. We were starting away when someone of the concern stopped us and besought us to come back. We understood that he was going to try and get us together. After some dickering back and forth we split the difference and the horse was mine.

While we were at dinner upon the veranda of a Varnia, some people gathered around us and began to ask us some questions. This is a common trait of the Indian and sometimes quite annoying, especially to the newcomer. Try our best to throw them off, they will keep prying and prying till you are forced sometimes either to tell them what they want to know or to tell them it is none

of their business. As it happened this time we had no secrets to keep, and could freely answer their questions. It was not long till we got off on religious questions. I grasped the opportunity to talk to them about the Christian religion, keeping in mind to avoid controversy, a thing which is many times hard to do. They listened with satisfaction for a while, but I soon saw they were becoming rather impatient, and anxious to ask some questions. I kept on but after they saw they would not get an opportunity otherwise, they broke in. After answering some of them myself I turned the conversation over to my worker who could understand their questions in detail better than I. He answered them to our satisfaction and to their hurt. It is hard to get an up-to-date Hindu to admit a point which is against him, and rather than admit it he will dodge the question if he can, or turn and walk away. These men are Arya Somajists, a reform society, whose battle-cry is, "Back to the Vedas." They have incorporated a great deal of Christianity but, as is natural, many, many of their followers do not know that it has been borrowed, but instead attribute it all to the Vedas, and you know that it is awful hard to convince a man who thinks he knows but does not. That is just where these men were. They are Arya Somajists unread as to the true origin of their religious beliefs. They think that this and that is from the ancient Vedas and no words on our part could persuade them differently.

One of the many perplexing problems among the many is to present the atonement in a way that will appeal to the Hindu. You may press him to admission that he is a sinner, and needs salvation and forgiveness, but he cannot see that he needs a Mediator. His question is, "Cannot a merciful God forgive? If so, why need we believe on Christ? We

can put away our idols and our sins, come to God repenting and he will hear and answer our prayers." And for you to get them to see differently is a difficult task, yea, it is only by the convincing power of the Holy Spirit that we can hope for a channel of help and a way to lead them to the truth.

Vyara, Surat, India.



VADA, THANA DISTRICT.

By Steven Berkebile.

Since the rains there has been a great deal of malaria among the people. Although there is a Government Dispensary here, yet many come to us for medicine, saying that it is much better and that they get well quickly. We believe the Lord has and is daily blessing the few simple remedies for the glory of His name. We try to get the people to see that it is due to God's blessing the means in answer to prayer.

The rice crop will soon all be gathered; on account of the latter rains being light much of the late rice did not fill properly, but in all, the crop was good. Rice is the principal crop here around Vada.

Our two years' course of study is now about completed. At present we are reading Acts of the Apostles with our Brahmin teacher. He seems to enjoy it. Some of these educated Brahmins would like to know of Christ and the Word but are too proud to be willing to be taught.

We pray that the simple reading of the Word may touch his heart and lead him to search deeper.

We are having very interesting times around here now. Our native preacher is an earnest worker.

On Sunday we have two Sunday schools among the people and street preaching besides; on Sunday evening we have the International Lesson study in Marathi. At 7:30 A. M. to about 8:30

we have a service among the Mahar (low caste) and Chamar (shoemakers) children; about an average of thirty or thirty-five gather there, then we go up town preaching until 9:50 or 10, when we have another school in our house. Here from twenty to forty assemble. At each of these we show the large Sunday-school chart and at the close give each a small card; these many of the children tack or paste up on the walls of their homes, then when we go around among them they often ask what the story is of a certain picture. In this way we hope to do all we can from a human standpoint to mould the minds of the young, knowing that the Spirit will do His part. Sunday eve we again go where we think we can gather the people together by singing and preach to them.

The people in the small villages listen very attentively to the story. I have not gone much to the villages on account of study of the language; but hope to go more from now on.

Last week a "guru" (teacher) came to a village six or seven miles south of here and as we had been disputing with Vada's people, they wanted our native man to meet their guru. He went, the guru began by showing how learned he was and how useless it was to argue with him, etc.

Finally he gave our native preacher, Limbagi, an opportunity to ask some questions and talk a little. People from eight or ten villages had gathered. He boldly showed the guru his mistakes and that he was a man like the rest of us and that Jesus Christ is the world's teacher or "guru." The Holy Spirit did His work, for before hundreds of his people, the teacher (whose feet the people washed and drank the water to show their respect) said, "It is all of no use, God is our only guru."

Then the guru said, "Talk, master, talk." He had two large charts on the

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Life of Christ and he showed these and told the story of the Christ. How long did the meeting last? All night, and no one went to sleep either. Some people in America can't stay awake during a thirty-minute sermon, but these people who want to know will stay awake all night and listen.

But not all are so anxious to hear. In some of the villages, the higher class people are very much opposed to the story of Christ.

To-day a man came seven miles pleading for us to come and tell the story. He had been in the above meeting and is anxious to hear more; so next Friday we expect to go and tell the story.

In another village the Patel (head man of the village) said, "Tell us the story," and he scarcely would leave one picture be turned over to show the next.

Perhaps the thing that surprised us all the most was what happened last Sunday. I was having some fever and could not go out with the native preacher and another native brother and as they went along the street a Musselman called to them. They sat and talked a few minutes, then he said, "Follow me," and he took them around the house to a vacant room and then he called in his wife, sons' wives and his mother, all but the mother being in Purda (living behind screened windows and doors), and told them to show the pictures and tell the story of Christ. There were seven women.

It was a great concession for a Mohammedan to make. He told the women that these are our friends, and you need not fear to come in and see and listen. They now want Mrs. Berkebile to come and show the pictures and tell the story from the beginning. They, too, need "The Christ."

Is all sunshine and no clouds? No, but I am a little optimistic, and like to look on the bright side of things.

One man says, "I am going to become a Christian." The man for whom he is making a lot of copper vessels forbids us to come and talk to him or even to come on his land.

A friend of this man wants to learn of Christ. His father said, shutting the door of the house, "If you go to Sahib's house any more or talk with him or Master Limbaji, I will take you by the neck and burst your head on this door jamb."

We told him to go to his friend's, that we had put a New Testament and some small pictures in his hands and there he could read the story. They forbid him going there. What will he do? Don't know. Needs to be prayed for.

I enjoyed the last Missionary Visitor so much. Hope many may become intercessory missionaries.

Pray for us.



UMTHA UKA BHAI.

A Letter From Isaac S. Long to Geo. S. Myers, of New Enterprise, Pa.

Dear Bro. Myers:

Doubtless you feel that I should keep you more in touch with the man and family you are so kindly supporting. I am sorry that he is not able to write you himself. But not knowing English that is of course impossible. With this I am sending a rather poor picture of him and family. However, since this picture was taken another bright little boy has come to their home. You will remember his name, Umtha Uka Bhai. The father is fifty years of age. I am sure it would do you good to meet him and know him. I can honestly say that his simple faith is a rebuke to some of us. Afraid of death? Not a bit of it. He is a real Paul on that score. He often says, "To live is Christ, and to die is gain." Last spring the little boy which he holds in his arms was at the point of death. We

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gave the child up to die. And though at frequent sinking spells the family was overwhelmed with grief, yet again and again they would submit in prayer to God. It was "thy will be done" over and over, yet at the same time Umtha Bhai (Bhai is brother) believed confidently that God would raise the child in answer to his prayers.

The father is near sighted. I am sorry for this, for it interferes with his reading not a little. But what does he do, as to that? At night he sits and hears his little girl read. She reads and reads and the old brother drinks in the old, old story and next day goes forth to tell it. The little girl is very bright and cheery. The picture is not at all good of her. She reads the third reader in school and has read many a story of the Bible. She has even asked to be a Christian, but being young we hold her off a little. The little boy also goes to school. And it is no exaggeration to say that the children are good. When they hear another child say bad words they are heard to say, "This boy is bad. Come away."

The family were in the village until recently. I called them into the bungalow on account of the plague when everyone else left the village. Last year when everyone else left, our brother refused to leave. He told the people that the Lord would take care of him, that if death came it would be all right, he had no fear. The family is held in good repute in the village. He is a faithful worker, and all told we like them very much. Our constant prayer is for more who know to live Christ just like these.

To show you their feelings, when the last little child was born they told me to take him, saying, "God has not given you any. We have enough already for our support." And now the child is

about six months old, they insist that we must take him and raise him up. They say, "If you take him he will be just like you in disposition, for he is a good child, never cries or frets. So you will take him after he gets through nursing."

But I leave off with this. Believe, dear brother, that your money given in his support is not in vain. If you would make it even more profitable just increase your prayer in behalf of this, your India brother.

Sincerely and fraternally,

I. S. Long.

Jalalpor, Surat, India.



ORIGIN.

The first Sunday school in India, probably in Asia, was established in Serampore, Bengal, in 1803. In 1876 an effort was made, chiefly through Dr. T. J. Scott, to organize the fast-growing movement. Missionaries and laymen, representing eight Societies, then met in Allahabad, and founded the India Sunday-school Union. It is therefore a separate entity—a kind of Indian National Missionary Society for the Children.



S. S. STATISTICS FOR INDIA.

Statistics are collected each year. The latest report shows a membership of 344,271. It is believed by the General Secretary, that if all the figures were reported, the membership would be half a million, the majority of whom are non-Christians. The increase has been 240 per cent in ten years. About 50,000 new members are added annually. The teaching is done in 60 Indian vernaculars by 20,000 voluntary workers. In the British Isles one in every five is in the Sunday school; in India it is one in every 885.

FINANCIAL

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven Districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the field labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Ill.

	January, 1906.	January, 1907.	Apr.-Jan., 1906.	Apr.-Jan., 1907.	Decrease.	Increase.
World Wide,	\$1880 90	\$1324 91	\$16810 89	\$18120 58	\$	\$1,309 69
India Missions,	640 60	584 72	5170 14	5020 97	149 17	
Brooklyn M. H.,	252 96	50 64	3172 46	3113 90	58 56	
Miscellaneous,	45 09	73 41	623 30	465 48	465 48	
	\$2819 55	\$2033 68	\$25776 79	\$26720 93		\$ 944 14

The General Missionary and Tract Committee acknowledges receipt of the following donations for the month of January, 1907:

WORLD-WIDE FUND.

Indiana—\$205.86.

Northern District, Individuals.

David Whitmer, South Bend, \$10; A. C. Kindy, Middlebury, \$3; J. H. Fike, Middlebury, Marriage Notice, 50 cents; Mary and Leah Light, Nappanee, \$2; Miss Clara Green, Urbana, \$1; Elizabeth Ebie, North Liberty, \$5; J. O. Culler, New Paris, \$2; Mrs. D. S. Leedy, Pierceton, \$1.05; M. C. Shotts, Helmer, \$1; Manly Deeter, Milford, \$1.50; Mrs. Lottie Hummel, South Whitley, \$1; Lafayette Steele and Wife, Walkerton, \$1; Isaac Early, North Liberty, \$5; A. Brother, South Whitley, \$5; Daniel Whitmer, South Bend, \$2; Thomas Cripe, Goshen, \$20, 62 05

Portage, \$13.50; Pigeon River, \$14.65; Bethel, \$29, 57 15

Middle District, Congregation and Sunday school, 10 53

Monticello, 10 53

Individuals.

E. C. Butterbaugh, North Manchester, \$1.50; L. H. Eby, Ft. Wayne, \$1; Catharine Stoner, Union City, \$1; Eld. I. B. Wike, Huntington, Marriage Notice, 50 cents; Emma Paul, \$1; Lucinda Figert, Roann, \$3; B. F. Frame, Huntington, \$5.50; Hattie Messmere, Marshfield, \$1, 14 50

Southern District, Congregation. Middle Fork, 27 60

Individuals.

Wm. Stout, Hagerstown, \$5; Chas. Ellaberger, Cambridge, 33 cents; Sallie Hatfield, Hagerstown, \$1; H. Lorenz, Greentown, Marriage Notice, 50 cents; S. D. Stoner, Ladoga, \$25; Henry C. Shultz, Hagerstown, \$1.20; Stella White, Connersville, \$1; John W. Bowman, Hagerstown, \$1; 35 03

Pennsylvania—\$200.13.

Western District, Congregation.

Dunnings Creek, 8 00

Individuals.

H. L. Griffith, Meyersdale, \$8; Linda Griffith, Meyersdale, \$5; Agnes Heiple, Johnstown, \$1.50; J. F. Deitz, Johnstown, \$1; Jemima E. Dietz, Johnstown, \$1; Lottie A. Dietz, Johnstown, \$1; Vernon J. Dietz, Johnstown, \$1; Olive P. Dietz, Johnstown, \$1; Galen R. Dietz, Johnstown, \$1; Virgil C. Finnell, Washington, Marriage Notice, 50 cents; Wm. Trevorow, Holsopple, \$1; Levi Stoner, Alice, \$5; Sarah Stoner, Alice, \$2.50; Lydia Hogentogler, Millerstown, \$1; H. H. Kimmel, Somerset, \$1; Lawrence Christner, Scottsdale, \$1; D. H. Walker, Somerset, Marriage Notice, 50 cents; S. and S. Home, Erie, \$1, 34 00

Southern District, Congregations.

Upper Conawago, \$39.25; Woodbury, \$2, 41 25

Individuals.

J. H. Keller, Tolna, Marriage Notice, 50 cents; Marietta Brown, Woodbury, \$3; M. L. Hower, New Berlin, \$1; Mary Eby, New Berlin, \$1; C. R. Oellig, Hagerstown, Marriage Notice, 50 cents; J. Y. Krepps, Troxelville, \$1; Mrs. Sarah A. Gsell, Mercersburg, \$2; D. M. Myers, Idaville, \$8.40; Amos P. Keeny, Lineboro, \$5; Mrs. Geo. Ditmore, Williams Mill, \$1; J. D. Wilson, Greencastle, \$1; J. D. Ellinger, Maitland, \$2.09, 26 49

Eastern District, Congregations.

Schuylkill, \$4; Elizabethtown, \$59.28, 63 28

Individuals.

Ella G. Famous, Jeffersonville, \$1; T. T. Myers, Philadelphia, \$3; Arb Rosenberger, Telford, \$5.05; J. R. Erb, Newmanstown, \$1; Sallie Geib, Elizabethtown, \$1; Henry Bollinger, Littitz, Marriage Notice, 50 cents; Bessie Rider, Elizabethtown, \$1, 12 55

Middle District, Individuals.

Emma M. Hornberger, Aline, Marriage Notice, 50 cents; Eliza L. Reese, Belsano, \$1.50; Phoebe

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Zook, Mattawana, \$3; Esther Lin-
genfelter, Klahr, \$1; Geo. S. My-
ers, New Enterprise, \$1; D. G. Sny-
der, Altoona, \$2; Washington
Strawser, Oriental, \$1; A. L. Claar,
Queen, \$2.36; Isaac Replogle, New
Enterprise, \$1.20; A. W. Stahl, Mt.
Pleasant, \$1,

Ohio—\$170.93.

Northeastern District, Congregations.
Bethel, \$3; Canton, \$15.65; Black
River, \$14,

Individuals.
Jacob Leckrone, Chalfants,
\$1.50; T. S. Moherman, Ashland,
\$1.80; Mrs. Geo. M. Weidler, Ash-
land, \$6; Mrs. E. M. McFadden,
Mansfield, \$1; Art and Flora Mo-
herman, Ashland, \$25; Isaac
Brumbaugh, Hartville, \$10; Cath.
Hoffman, Middlebranch, \$1,

Northwestern District, Congregation.
Lick Creek,

Sunday school.
Sugar Grove,

Individuals.
L. E. Kauffman, Bellefontaine,
\$1.20; F. A. Sellers, Watson, \$3;
Geo. H. Shidler, Ashland, \$1; Hat-
tie S. Vinson, Lima, \$2; Amanda
Thayer, Herring, \$1; G. L. Snyder,
Herring, \$1; Samuel Jacobs, West-
minster, \$1; W. P. Lentz, Herring,
\$1; Michael Domer, Baltic, \$3; Jno.
R. Spacht, New Stark, \$5; B. F.
Snyder, Bellefontaine, \$1.20,

Southern District, Congregation.

Salem,

Individuals.
David Grenner, Arcanum, \$1.20;
W. H. Folkert, Union, \$1.20;
Mary Ockerman, Hillsboro, \$6; W.
C. Teeter, Dayton, \$1.20; D. W.
Kneisly, Dayton, \$7; J. B. Coffman,
Dayton, \$1; Sidney Coffman, Trot-
wood, \$3; Daniel W. Kneisly, Day-
ton, \$3; Wm. Klepinger, Dayton,
\$3; Jno. H. Rinehart, Union, \$1.20;
W. K. Simmons, Union City, \$3.60;
Jessie Frey, Covington, 5 cents;
D. W. Vaniman, Dayton, \$1; A. R.
Holl, East Akron, \$1; Henry Bak-
er, Greenville, Marriage Notice,
50 cents; Elias Stauffer, Arcanum,
\$1.20,

Iowa—\$114.30.

Northern District, Individuals.

D. Fry, Garrison, \$3; Mrs. Re-
becca Hess, Eldora, \$1; W. H.
Lichty, Waterloo, Marriage No-
tice, 50 cents; Elizabeth Gable,
Ollie, \$1; Frank Gillam, Ollie, \$1;
Mable Wonderlick, Richland, 25
cents; A. D. Nicodemus, Kingsley,
\$2; Samuel Hershey, Sheldon, \$5.-
85; J. S. Hershberger, Waterloo,
\$14; W. A. Blough, Waterloo, \$3;
J. S. Hershberger, Waterloo, \$1.50;
J. H. Grady, Waterloo, \$3; S. F.
Niswander, Caldwell, \$3; N. W.
Miller, Waterloo, \$9; D. A. Miller,
Waterloo, \$5; J. J. Berkley, Water-
loo, \$6,

Middle District, Individuals.

Frank Rhodes, Dallas Center, \$4;
W. E. West, Ankeny, \$5; John
Rudy, Liscomb, \$5; D. W. Hen-
dricks, Coon Rapids, \$10.05; C. S.
McNutt, Adel, \$1.20; C. Z. Reitz,
Maxwell, \$1.20; C. F. Walker,

Rhodes, \$10; E. L. West, Elkhart,
\$1; Maria Jasper, Ankeny, \$1; J. L.
Hildreth, Ankeny, \$1; S. J. West,
Ankeny, \$1; Mrs. A. M. Austin,
Bagley, \$1; Mrs. A. E. Burkholder,
Bagley, \$1; E. C. Whitmer, Cur-
lew, \$2; J. B. Miller, Toddville,
\$1.25,

Congregation.
Fairview,

Individuals.
Mrs. H. Kurtz, Hebron, \$1; A. E.
Trowell, Ottumwa, \$1; Simon S.
Arnold, Mt. Etna, \$1; Ben Erb,
Arkworth, \$1,

Illinois—\$124.76.

Northern District, Congregation.

Cherry Grove,

Sunday schools.
Sterling, \$2.20; Silver Creek,
\$12.11,

Individuals.

L. J. Gerdes, Sterling, \$5; D.
Barrick, Byron, \$1; Willoughby
Puterbaugh, Lanark, \$1; S. I. New-
comer, Mt. Carroll, Marriage No-
tice, 50 cents; D. C. McGonigle,
Kasbeer, \$2.50; J. C. Lampin, Polo,
\$5; Julia Zellers,, \$1;
Mrs. W. L. Stine, Mt. Morris, \$2;
Wm. H. Gaffin, Leaf River, \$10;
Phil H. Graybill, Polo, \$1.20; Jen-
nie Harley, Mt. Morris, \$1.20; H.
E. Cabtree, Shannon, \$1; A Sister,
Lena, \$1; W. R. Bratton, Mt. Car-
roll, \$10; Daniel Barrack, Byron,
\$3.05; Alice Rohrer, Canton, \$2;
Mary C. Fisher, Pearl City, \$5, ...

Southern District, Congregation.

Oakley,

Sunday school.

Cerrogoro,

Individuals.

Geo. W. Trone, Canton, \$1; Isaac
Eikenberry, Cerrogoro, \$2.50; At-
ta C. Eikenberry, Cerrogoro,
\$2.50; Elma R. Brubaker, Virden,
\$1.25; E. H. Brubaker, Virden,
\$1.25; A. L. Bingham, Cerrogoro,
Marriage Notice, 50 cents; Jacob
Swinger, Hutsonville, \$2.50,

Virginia—\$103.16.

Congregations.

Elk Run, \$17.16; Needmore, \$1,

Sunday schools.

Pleasant Valley, \$21.30; Ger-
mantown, \$10,

Individuals.

Samuel Glick, Weyers Cave, \$6;
Susan Wine, Basic City, \$1.20;
Saylor D. Neff, Quickburg, \$1.50;
John H. Kline, Broadway, \$6; J.
G. Kline, Broadway, \$1; J. H.
Bowman, Lebanon, \$1; W. T. Bow-
man, Lebanon, \$1; E. Bowman,
Lebanon, \$1; N. D. Cool, Winches-
ter, \$1; C. E. Nair, Broadway, \$1;
J. Carson Miller, Moores Store, 50
cents; Bettie Good, Petrys ville,
\$1.50; Mary M. Rexroad, Bridge-
water, \$1; Wm. K. Connor, New-
port News, \$2; John A. Showalter,
Cherry Grove, \$3; Benj. Wine,
Broadway, \$1.50; A Sister, Basic
City, \$3; Wm. A. Calnn, Bridge-
water, \$5; G. W. Shaffer, Nokes-
ville, \$1; Mad. Kline, Broadway,
50 cents; T. N. Welmer, Home-
dale, \$1; Samuel Garber, New
Market, \$3; I. Earnest Miller, Mt.
Solon, 50 cents; Siram May, Doves-

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ville, \$2; J. C. Cline, Newport News, \$1; One of His little ones, Churchville, \$1.50; Sallie V. Funkhouse, \$5,	53 70	Notice, 50 cents,	8 30
Kansas—\$32.70.		Western District, Individuals.	
Southeastern District, Congregation.		Geo. A. Lininger, Cove, \$3; Perry Bowser, Grantsville, \$3.05; Sisters' Aid Society, Frederick, \$3...	9 05
Scott Valley,	3 35	Denmark—\$15.88.	
Individuals.		Churches of Denmark,	15 88
Sarah E. Gearhart, Wichita, \$1; Julia Frame, Grenola, \$1.20; Julia E. Kester, Neal, \$1; Agnes Milner, Fredonia, 50 cents,	3 70	Missouri—\$14.00.	
Southwestern District, Congregation.		Southern District, Individuals.	
Salem,	30 00	Walter Weimer, Bower Mills, \$1; Mary Weimer, Bower Mills, \$1; Ida Tressner, Sydemham, \$1; Olive Holmes, Reeds, \$1,	4 00
Individuals.		Middle District, Individuals.	
M. Keller, Larned, \$2; T. Clathart, Hutchinson, 50 cents; L. E. Fahrney, Sterling, Marriage Notice, 50 cents; S. M. Brown, Wichita, \$2.50; Silvanus Delp, Cheney, \$1.25,	6 75	Nannie C. Wagner, Adrian, \$2.-50; Wm. H. Wagner, Adrian, \$2.50; Susan Moomaw, Ladonia, \$1; L. P. Donaldson, Archie, \$1,	7 00
Northeastern District, Sunday school.		Northern District, Individuals.	
Ozawkie,	6 40	D. W. Falls, Norborne,	3 00
Summerfield Christian Workers, Individuals.	11 50	Washington—\$6.00.	
E. F. Sherfy, Overbrook, Marriage Notice, 50 cents; John W. Fishburn, Overbrook, \$1; Mrs. A. L. Cashman, Hlawatha, \$5; T. A. Eisenbise, Morrill, \$1.50; Jas. S. Kinzie, Overbrook, \$2; A. C. Root, Ottawa, \$5; W. B. Price, Wamego, \$1.50; J. F. Hantz, Abilene, Marriage Notice, 50 cents,	17 00	Individuals.	
Congregation.		Mrs. J. C. Snyder, Sulphur Springs, \$1; A. B. Long, Cashmere, \$2; A Sister, North Yakima, \$3, ..	6 00
Abilene,	4 00	Oklahoma—\$4.70.	
North Dakota—\$69.40.		Individuals.	
Congregations.		S. G. Burnett, Cushing, \$1; A. S. Schrader, Enid, \$1.05; Sister Horn, Cloud Chief, 40 cents; Wm. P. Bosserman, Ames, \$1.20; Mrs. H. F. Shirk, Elgin, \$1.05,	4 70
Cando, \$54.50; Williston, \$14.90,	69 40	West Virginia—\$6.30.	
California—\$55.75.		Second District, Individuals.	
Congregations.		Mrs. Catharine Boys, Russellville, \$4.30; Allen Calhoun, Boyer, \$2,	6 30
Redley, \$3; Covina, \$13.65,	16 65	Nebraska—\$3.20.	
Sunday school.		Individuals.	
Pomona,	10 60	Levi Hoffer, Carleton, \$1.20; J. Hilebrand, Dubois, \$1; Leonora Yates, Dorchester, \$1,	3 20
Individuals.		Colorado—\$3.00.	
Josephine Knee, Lordsburg, \$3; M. Loitz, Lakeview, \$1; J. L. Minnich, Lordsburg, \$3; Ed. Forney, Lordsburg, \$3; Eliz. Forney, Lordsburg, \$3; Andrew Shively, Lordsburg, \$5; John Renner, Long Beach, \$5; I. E. Bosserman, Glendora, \$5; J. K. Shively, Princeton, 50 cents,	28 50	Congregation.	
Idaho—\$53.68.		First Grand Valley,	1 50
Congregation.		Individuals.	
Nezperce,	45 00	D. M. Click, Grand Junction, Marriage Notice, 50 cents; G. E. Studebaker, Rockyford, \$1.....	1 50
Sunday school.		Michigan—\$3.00.	
Nampa,	1 48	Individuals.	
Individuals.		G. W. Teeter, Scottville, \$1; Viola Meadow, Sunfield, \$1; Wm. P. Workman, Grand Rapids, \$1,	3 00
W. C. Lehman, Nezperce, \$6; R. A. Orr, Nampa, \$1.20,	7 20	Tennessee—\$3.50.	
Maryland—\$53.58.		Congregation.	
Eastern District, Individuals.		Cedar Grove,	2 50
Mollie Royer, New Windsor, \$2; W. E. Roop, Westminster, 50 cents; Caleb Long, Boonsboro, \$10; W. H. Swam, Beckleysville, \$1; M. T. Umbel, Fearer, \$1; I. M. Pugel, Gittings, \$3.53; J. H. Grady, Waterloo, \$1; W. M. Howe, Brooklyn, Marriage Notice, 50 cents....	19 53	Individual.	
Congregation.		James L. Clark, Johnson,	1 00
Sams Creek,	5 00	Montana—\$1.08.	
Middle District, Congregation.		Individual.	
Manor,	11 70	Geo. A. Fickel, Eureka,	1 08
Individuals.		Minnesota—\$1.00.	
Barbara Merrill, Merrill, \$3.80; C. W. Richard, Smithsburg, \$3; H. J. Hutchinson, Cordova, \$1; F. J. Neihart, Hagerstown, Marriage		Individual.	
		Mrs. Hannah Frankson, Spring Valley,	1 00
		Wisconsin—\$1.00.	
		Sunday school.	
		Worden,	1 00
		Oregon—\$1.00.	
		Individual.	
		P. J. Quesenberg Gresham.....	1 00
		New Mexico—\$1.00.	
		Individual.	
		Clarence H. Yoder, Alamogordo,	1 00
		Unclassified,	25 00
		Total for January.....	\$ 1323 91

THE MISSTORY

Previously reported, ..	\$7547 61
Annual Meeting Col- lection,	8589 21
	<hr/> \$16136 82
Error in bringing for- ward total from No- vember to December report,	01 \$16136 81
Total for year so far.....	\$17460 72

INDIA ORPHANAGE.

Kansas—\$88.60.	
Southwestern District, Sunday schools.	
Slate Creek, \$7; McPherson,	
\$13.90; Monitor, \$16,	36 90
Individuals.	
J. D. Yoder and Wife, Conway,	16 00
Southeastern District.	
Grenola Christian Workers,	16 00
Northeastern District, Individuals.	
Mr. and Mrs. A. C. Root, Ottawa,	
\$3.70; Mr. and Mrs. R. J. Shirk,	
Ramona, \$8; Navarre Sisters' Aid	
Society, \$8,	19 70
Indiana—\$63.09.	
Northern District, Individuals.	
Cyrus Wallick, Wolcott, \$1; John	
Oberholser, Goshen, \$5; Delilah	
Miller, Goshen, \$1; Hiram Roose,	
Wakarusa, \$1; I. S. Burns and	
Wife, Wakarusa, \$16; Elizabeth	
Ganger, Wakarusa, \$1; Adam	26 00
Kiefer, Wakarusa, \$1,	
Middle District, Sunday school.	
Manchester Primary Class,	13 09
Individuals.	
Frances F. Long, Ft. Wayne,	
\$16; Sisters' Aid Society, \$8,	24 00
Ohio—\$54.25.	
Southern District, Individual.	
S. D. Royer, Bradford,	16 00
Sunday school.	
Bethel,	19 75
Northeastern District, Individuals.	
A Sister, Hartville, \$16; Child- ren at Work, of Mohican, \$2.50,	18 50
Texas—\$41.60.	
Individual.	
Jesse V. Stump, Wawaka,	41 60
Nebraska—\$36.00.	
Individuals.	
A Sister, \$9; Mrs. J. Hildebrand,	
Dubois, \$1; M. S. Hildebrand, Du- bois, \$1; J. E. Young, Beatrice, \$5;	
M. Grace Miller, Firth, \$20,	36 00
Illinois—\$31.50.	
Northern District, Sunday schools.	
Mt. Carroll, \$16; Honey Creek, \$2,	18 00
Individual.	
Wesley Deitworth, Lanark,	50
Southern District, Sunday school.	
Woodland Primary Class, \$5;	
Cerrogoro Missionary Reading	
Circle, \$8,	13 00
Iowa—\$29.05.	
Middle District, Congregation.	
Coon River,	10 00
Individuals.	
H. B. Bunch and Wife, Jesup, ..	16 00
Southern District, Individual.	
John Knupp, Westchester,	3 05
Oklahoma—\$16.00.	
Individual.	
Ida S. McAvoy, Thomas,	16 00
Colorado—\$16.00.	
Sunday school.	
St. Vrain,	16 00
California—\$13.30.	
Sunday school.	

Pomona,	5 30
Individual.	
F. C. Myers, Covina,	1 00
Children's Mission Band, Lords- burg,	7 00
Michigan—\$6.50.	
Sunday school.	
Sunfield Brethren,	4 00
Individual.	
Martin Hardman, Bronson,	2 50
Pennsylvania—\$4.00	
Eastern District, Individual.	
Ella G. Famous, Jeffersonville,	2 00
Middle District, Individual.	
Lillie B. Cassel, Hoernerstown,	1 00
Southern District, Individual.	
Mrs. John Wrover, Dillsburg, ..	1 00
Virginia—\$2.00.	
Second District, Individual.	
A Sister, Waynesboro, \$1; Re- becca J. Miller, Weyers Cave, \$1,	2 00
Total for January,	\$ 401 89
Previously reported,	\$2565 06
Annual Meeting Col- lection,	7 50 \$ 2572 56
Total for year so far.....	\$ 2874 45

INDIA MISSION.

California—\$38.00.	
Sunday school.	
Brethren, Los Angeles,	\$ 38 00
Virginia—\$36.00.	
Second District, Congregation.	
Elk Run,	25 00
Individual.	
J. W. Garber, Ft. Defiance,	1 00
First District, Sunday school.	
Oak Grove,	10 00
Canada—\$20.00.	
Individual.	
G. A. Shamberger, Nanton,	20 00
Kansas—\$10.00.	
Northeastern District, Individual.	
Lee Bucklew, Paola,	5 00
Small Band of Christian Workers,	5 00
Nebraska—\$10.00.	
Individuals.	
Mr. and Mrs. Wesley Ward, Dor- chester,	10 00
Maryland—\$6.26.	
Eastern District, Individual.	
Annie M. Shirey, Washington,	
D. C.,	5 00
Sunday school.	
Birthday money of Infant De- partment,	1 26
Iowa—\$2.26.	
Northern District.	
South Waterloo Christian Work- ers,	2 26
Ohio—\$1.05.	
Northeastern District, Individual.	
Mrs. E. M. McFadden, Mansfield,	1 05
Michigan—\$1.00.	
Individual.	
Lemon A. Ebey, Copemish,	1 00
Pennsylvania—\$1.00.	
Middle District, Congregation.	
Aughwick,	1 00
Total for January,	\$ 125 57
Previously reported, ..	\$ 755 91
Error in carrying total from November to December report,	55 756 46
Total for the year so far.....	\$ 882 03

THE MISSTONARY

CHINA.

Canada—\$20.00.	
Individual.	
G. A. Shamberger, Nanton,	20 00
Kansas—\$14.32.	
Southwestern District, Individuals.	
J. D. Yoder and Wife, Conway..	10 00
Southeastern District, Sunday school.	
Independence,	1 02
Independence Christian Workers,	1 30
Northeastern District, Individual.	
John W. Fishburn, Overbrook, ..	2 00
Illinois—\$13.65.	
Southern District.	
Christian Workers of Mansfield,	10 00
Shannon Christian Workers, ...	3 65
Louisiana—\$13.25.	
Roanoke Christian Workers, ...	13 25
Virginia—\$6.00.	
Second District, Sunday school.	
Linville Creek,	6 00
Pennsylvania—\$3.00.	
Middle District, Congregation.	
Aughwick,	3 00
Washington—\$1.00.	
Individuals.	
Noble and Margaret, Centralia,	1 00
Total for January,	\$ 71 22
Previously reported,	97 07
Total for the year so far,	\$ 168 29

BROOKLYN MEETINGHOUSE.

Oregon—\$10.00.	
Individuals.	
Anna Royer, Shedd, \$5; Mary	
E. Brooks, Independence, \$5,	10 00
Indiana—\$4.50.	
Middle District, Individuals.	
Mrs. Katie Richard, Roann, 50	
cents; Harry H. Fashnaugh, Ro-	
ann, \$2,	2 50
Northern District, Individual.	
Mrs. Lewis Kleitz, Granger, ...	1 00
Southern District, Individual.	
Lida Fiant, Falmouth,	1 00
North Dakota—\$5.50.	
Individual.	
A Sister, New Rockford,	5 50
Maryland—\$5.00.	
Western District, Individual.	
Perry Bowser, Grantsville,	5 00
Missouri—\$7.00.	
Northern District, Individual.	
D. W. Crist, Skidmore,	6 00
Southern District, Individual.	
John R. Graft, Carthage,	1 00
Virginia—\$5.64.	
Second District, Individuals.	
A Sister, Waynesboro, \$1.12; K.	
P. Cool, Spring Creek, \$4; A Sister,	
Dulany, 52 cents,	5 64
Pennsylvania—\$4.00.	
Eastern District, Individuals.	
Lizzie Zug, Prescott, \$1; Sannie	
F. Shelly, Shellytown, \$1,	2 00
Southern District, Individuals.	
Nelson Guyer and Wife,	2 00
Kansas—\$3.50.	
Northeastern District, Individual.	
Lee Bucklew, Paola,	3 50
California—\$2.00.	
Individual.	
J. L. Minnich, Lordsburg,	2 00
Nevada—\$1.50.	
Individual.	
Frances May Fisher, Stewart, ..	1 50

Ohio—\$1.00.

Southern District, Individual.	
Maude Kline, Tippecanoe City, .	1 00
Colorado—\$1.00.	
Individual.	
Susie Knoll, Berthoud,	1 00
Total for January,	\$ 50 64
Previously reported,	688 77
Total for the year so far,	\$ 739 41

BULSAR MEETINGHOUSE.

Pennsylvania—\$12.00.	
Southern District, Individuals.	
H. B. Miller and Wife, Shippens-	
burg, \$5; A Sister, Greencastle, \$2,	7 00
Western District, Individuals.	
Two Sisters, Friedens,	5 00
Kansas—\$12.00.	
Southwestern District, Individual.	
J. D. Yoder, Conway,	10 00
Northeastern District, Individual.	
John W. Fishburn, Overbrook, ..	2 00
Virginia—\$9.40.	
Second District, Individual.	
Nina Hylton, Willis,	9 40
Nebraska—\$9.36.	
Congregation.	
Juniata,	9 36
Illinois—\$5.00.	
Northern District, Individual.	
Otho Watson, Mt. Carroll,	5 00
Oregon—\$1.00.	
Individual.	
Anna Royer, Shedd,	1 00
Total for January,	\$ 48 76
Previously reported,	1034 34
Total for the year so far,	\$ 1083 10

INDIA HOSPITAL.

Indiana—\$3.00.	
Middle District, Individual.	
Cyrus Wallick, Wolcott,	3 00
Illinois—\$2.50.	
Southern District, Individual.	
Jacob Swinger, Palestine,	2 50
Ohio—\$1.00.	
Northeastern District, Individual.	
A Sister, Hartville,	1 00
Virginia—\$1.00.	
Second District, Individual.	
One of His little ones, Church-	
ville,	1 00
Oregon—\$1.00.	
Individual.	
Anna Royer, Shedd,	1 00
Canada—\$1.00.	
Individual.	
Louisa Shaw, Cheering, Sask., ..	1 00
Total for January,	\$ 6 50
Previously reported,	\$608 99
Transferred from W.	
W. F.,	45 41
Annual Meeting Col-	
lection,	3 50 657 90
Total for the year so far,	\$ 664 40

CHURCH EXTENSION FUND.

Iowa—\$1.00.	
Middle District, Individual.	
L. W. Kennedy, Steamboat Rock	1 00
Total for January,	\$ 1 00
Previously reported,	20 50
Total for the year so far,	\$ 21 50

THE MISSTONARY

AFRICA.

Pennsylvania—\$1.00.

Middle District, Congregation.	
Aughwick,	1 00
Total for January,	\$ 1 00
Previously reported,	26 00
Total for year so far,	\$ 27 00

COLORED MISSION.

Iowa.—\$0.19.

Middle District, Individual.	
John Rudy, Liscomb,	19
Total for January,	\$ 19
Previously reported,	7 00
Total for the year so far,	\$ 7 19

BROOKLYN MEETINGHOUSE FUND.

For January, 1907.

Alabama.—E. J. Neher and Wife, \$3.

Colorado.—J. H. Kinzie, \$2.

Florida.—Mary R. Malphus, \$1.

Iowa.—Amon Royer, \$10; Sadie K. Myers, \$5; Jacob Snell, \$5; Addie Steltzer, \$10; S. W. and Ida Book, \$7; J. P. Nally, \$10; Ollie Sunday-school Birthday offering, \$10; Rocho Royer, \$5; Lloyd Connell, \$1; J. Edwin Jones, \$2; J. B. Spurgeon, \$4.

Indiana.—North Manchester, Sisters' Aid, \$3.25; J. E. Akers and Wife, \$3; F. C. Shoemaker, \$2; West Goshen Christian Workers, \$9.26; Minerva Hart, \$1.

Illinois.—Belle Whitmore, \$1; J. D. Lahman and Wife, \$75; Jacob L. Myers, \$50; Mr. and Mrs. Wesley, Ditsworth, \$1.

Idaho.—Alice Hunt, \$5.

Kansas.—Mary McCutchen, \$2; Frank Kline, \$2; D. A. Sheaks, \$1.

Maryland.—Ida Parrott, \$2; Ella Corderman, \$1.50; Barbara Cearfoss, \$1; Lizzie Howard, 50 cents; Bertie Lefever, 50 cents; Salena Anthony, \$1; Broadfording Sister, \$1.25; Nannie Martin, \$1; Lizzie, Portie and Ruth Rowland, \$3; Bettie Martin, \$2; H. S. Coleman, \$1; C. E. Coleman, \$1; Mrs. E. L. Shriner, \$3; Lulu B. Long, \$1; Emma S. Kraatz, \$1; Myrtle Kershner, \$2; E. R. Miller, \$5; C. N. Frushour, \$5; Michael Valley, \$2; S. C. Powell, \$2; Eld. G. W. Hicks, \$1.

Michigan.—D. and R. Chambers, \$2.

Missouri.—J. W. Lovegrove, \$5; Lizzie Shollenberger, \$1; Hattie Yect, \$3.

Minnesota.—A. J. Miller, \$1; David Whetstone, \$1.

New York.—E. Hemmendinger, \$5; Agnes and Jacob Texiere, \$2.

Ohio.—Carrie B. Zeigler, \$1; Mrs. A. H. Miller, \$1; Lydia Miller, \$1; Mary E. Hall, \$3; Mrs. Conrad C. Bender, \$3; E. S. Sprague, \$1; Cyrus Young, \$3; Elma Schrantz, \$1; John Klöpfenstein, \$3; Anna Stutsman, \$2; Cora Kutz, \$2; Sarah Kauffman, \$2; Grace Bagwell, \$1; Lexington church, \$2.75.

Oklahoma.—Julia A. Fisher, \$2; Eloise Fretz, \$1; Ora Fretz, 60 cents.

Pennsylvania.—Annie S. Stehman, \$2; J. J. Reiman and Wife, \$12; Mrs. J. R. Ebaugh, \$3; Dora M. Renner, \$1; A. J. Warner, \$3; Katie Moyer, \$1; Catharine Gingrich, \$1; Mary P. Stayer, \$3; Florence Martin, \$3; Wm. Brindle, \$3; Hiram Hollinger, \$2; D. S. Gnagey, \$4; G. M. Risser, \$1; D. Long, \$1; Mattie J. Cockley, \$1; Annie Cockley, \$1; M. L. Miller, \$3; Ralf and Mable Arbogast, \$2; Sallie Laughlen, \$3; Joel J. Freed, \$5; Lizzie G. Hoover, \$2; M. S. Rieman and Family, \$5; Frank M. Miller, \$1; E. P. Tritt, \$2; Sadie M. Royer, \$1; Martha E. Snyder, \$2; Eld. C. L. Baker, \$1; D. E. and Katie Fox, \$2; G. F. Beam and Wife, \$5; B. M. Booze, \$2; Martha and Mary Mohler, \$3; Florence Wineland, \$5; Cyrus Bechtel, \$3; F. L. Reber, \$5; W. A. Allen, \$1; N. S. and Virgie Kagarice, \$3; Emma Shertzer, \$3; J. A. Seldomridge, \$3; I. F. Halter, \$1; D. S. Baker, \$6; Lotta A. Sheaffer, \$3; S. N. Root, \$50; Mattie and Anna Roller, \$2; Olive E. Replogle, \$5; Mr. and Mrs. D. F. and Paul Lepley, \$15; J. L. Bowman, \$5; Jennie Seiber, \$1; Etta Kough, \$1; Anna M. Wenger, \$1; L. F. Hildebrand, \$1; Amanda Shimp, \$1; J. F. Ream, \$1; Eld. H. A. Spanogle, \$15; Effie Slihammer, \$3; Harry R. Leathery, \$1; S. S. Rhodes, \$9; J. O. and Mary Kimmel, \$4; N. H. and Grace Blough, \$2; D. C. Burkholder, \$1; Luther and Frances Leiter, \$1; Verna A. Bashore, \$5; Mrs. M. E. Miller and Class, \$1; Emma Markley, \$1; Prescott Friends, \$10; Mollie Brandt, \$4; John Erb and Wife, \$5; A. M. Shelly, \$3; Dan Neikerk, \$5; Mary Rohrer, \$5; Elizabeth Saylor, \$10; Annie and Nellie Heefner, \$4; Sarah E. Saylor, \$2; Albert Kahl, \$1; Eld. D. M. Baker, \$5; Fannie Rowe, \$2; S. G. Graybill, \$5; Benjamin Groff, \$5; Elizabethtown Bible Term Students, \$20; W. E. Glasmire, \$2; A. G. Longanecker, \$15; Lizzie K. Ruth, \$2; Rebecca D. Landis, \$5; Anna D. Martin, \$3; Eva Martin, \$3; S. S. Fasnacht, \$5; Amos Heinaman, \$1; Mrs. Isaac Hertzler, \$1; Amos Gruber, \$1; Mabel Blough, \$3; John M. Gibble, \$5; Katie Zeigler, \$5; Richland church, \$25.

Virginia.—Sallie Hershberger, \$1; Mrs. W. T. Brusley, \$1; Bettie and Mattie Caricofo, \$3; Effie J. Bowman, \$2.

Washington.—M. F. Woods, \$1; Hannah Sutphin, \$2.

West Virginia.—Clara M. Judy, \$1.
Total, \$572.61.
J. Kurtz Miller.
5901 Third Ave., Brooklyn, N. Y.

THE MISSIONARY VISITOR



LET

THERE BE

LIGHT

THE TENTH.

"The old standard of one-tenth for the Lord's treasury would flood the world with salvation."—C. C. McCabe.

"If the principle here advocated were adopted, even by the truly converted and spiritual of the members, it were well within the reach of the churches to evangelize the world in twenty years, and actually to preach the Gospel to every creature under heaven."—Alexander Grant.

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Brethren's General Missionary and Tract Committee,
ELGIN, ILLINOIS, U. S. A.



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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

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What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?

THE LOS ANGELES MISSIONARY MEETING

MAY 20, 1907

This meeting promises to be the best yet!

Many of those in attendance will have proved their zeal by a long journey to the meeting.

A large part of the Brotherhood will not be there in person, but they will be there:

1. In spirit and prayer,—a blessed privilege. Monday afternoon 2 o'clock, Los Angeles time, means 3 o'clock Central and 4 o'clock Eastern time. By this each one may know when to engage in prayer just at the time the meeting is in progress.

2. In contribution to the collection.

Last year's collection reached \$10,142.32. This year's collection should be much, **VERY MUCH** larger.

Because:

1. The great prosperity of the country assures it. When has the church enjoyed such a combination of bountiful harvests and good prices as during the past year?

2. There will be those who usually go to an Annual Meeting, but this year, for one reason or the other, will remain at home. Now is their opportunity to show their appreciation of God's goodness by casting into the Lord's treasury at this meeting an amount equivalent to what they usually expend to attend a meeting and thus give missions the benefit of their absence.

3. There are a goodly number who have been talking about the enormous expense attending an Annual Meeting. This will be an **EXCELLENT**,—an **UNUSUAL** opportunity to prove to God their convictions by placing an equivalent sum into the Lord's treasury.

4. The large body of the membership are better able to contribute not less than a dollar each to World-Wide Missions. If each member would only give the dollar asked for the collection would be \$100,000.00.

When has there been such a combination of circumstances all pointing to a large offering and a Spirit-filled meeting?

William Carey once said:

“Expect great things from God; attempt great things for God.”

It may look like a great thing to expect 5,000 brethren and sis-

ters who are well able and who frequently attend Annual Meeting, but this year will not go, to give,—say \$20.00 each to Missions,—because they do not go. That would be

\$100,000.00

not counting the offerings of the others. But it would not be attempting very great things for God, for few, if any, of the number would reach half of the tenth of their income which is “holy unto Jehovah.” [See article, this number, on “The Tenth is Holy.”] \$100,000.00 for missions is easily possible this year if each member will cheerfully take up his part.

Will we do it?

THE VISITOR

ONE YEAR

It still is the privilege to all contributors of one dollar or more to have a subscription to the Visitor one year for each dollar thus contributed. This is done in lieu of the dollar given. The subscription may be for the donor or any one the donor names. Persons placing their contributions in collections taken by congregations, have the same privileges concerning the Visitor.

Up to May 1 contributions which CANNOT BE SENT BY DELEGATE to Annual Meeting may be sent to Elgin, Illinois, and the Treasurer will report the amount to the meeting. After that date address,

GENERAL MISSIONARY AND TRACT COMMITTEE,
General Delivery,
Los Angeles, California.

In accordance with your proposition above I am entitled to.....Annual Subscriptions to the Missionary Visitor. On another sheet I give the complete list. I fully understand that no combination of smaller gifts entitles me to this privilege, and that the subscriptions here are on the dollar basis.

Name of sender.....

P. O.....

Date.....

R. R.....State.....



Over Against the Treasury

Over against the treasury this day
The Master silent sits, whilst, unaware
Of that celestial Presence still and fair,
The people pass or pause upon their way.

And some go laden with His treasures sweet,
And dressed in costly robes of His device,
To cover hearts of stone and souls of ice,
Which bear no token to the Master's feet.

And some pass, gayly singing, to and fro,
And cast a careless gift before His face
Amongst the treasures of the holy place,
But kneel to crave no blessing ere they go.

And some are travel-worn; their eyes are dim;
They touch His shining vesture as they pass,
But see not—even darkly through a glass—
How sweet might be their trembling gifts to Him.

And still the hours roll on; serene and fair
The Master keeps His watch, but who can tell
The thoughts that in His tender spirit swell
As one by one we pass Him unaware?

For this is He who on an awful day
Cast down for us a price so vast and dread
That He was left for our sakes bare and dead,
Having given Himself our mighty debt to pay.

Oh, shall unworthy gifts once more be thrown
Into His treasury by whose death we live?
Or shall we now embrace His cross, and give
Ourselves and all we have to Him alone?



"For God So Loved the World"



Emily A. Collier, "Sic Te Amo" (So much I Love Thee.)

What would'st thou tell us, little Child
With wistful face aglow?
With impulse sweet His arms outreach—
"I love you—love you so."

Ah God! the hands that farthest stretch,
His utmost love to show,
Make the dread sign of Calvary's cross;
"I love you—love you so."

And see—above that radiant head,
Mid blossoms bending low,
There waits the thorn-tree's sharp-set
crown;
Dear God,—He loves us so.

One day, the world, redeemed, shall bow
At those dear feet so low,
Because the Christ of Galilee
Hath loved it—loved it so.

—Laura Wade Rice, in *Children's Missionary*.



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THE TENTH IS HOLY*

By the Editor

The only apology offered for the length of this article is the desire to present the arguments briefly in favor of Tithing at a time when the delegate body of next conference is considering this question

I. The Origin of the Tithe.

When was tithing first instituted?

At first thought the average Christian will answer, "With the law of Moses." Turning to the Bible it is found that in the law of Moses the first mention of tithing is recorded in Leviticus 27: 30 and 32. "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. . . . And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah."

This language, even under the most careful scrutiny, does not convey the idea that either Moses or the Lord was at this time commanding tithing as a new commandment or a new order of things in man's relation to his Creator, but rather that that which had been customary, or was commonly observed, should not be neglected or in any way misused. Moses simply reminds Israel

that the tenth belonged to Jehovah, and it was holy.

This interpretation of this scripture is in perfect harmony with the facts. Israel tithed before this; she was regularly tithing at the time the law was written; and this setting apart a tenth was all according to the will of Jehovah at some earlier date.

But were tithes offered earlier than the time when Moses wrote? In answer, let the reader recall the instance when Abram and his strong men rescued Lot, and that noble leader upon his return met Melchizedek, king of Salem. He gave the king a tenth of all his spoils. (Gen. 14: 20.) This evidently is an instance of tithing, which, according to the best chronology, was five hundred years before Moses. The instance carries with it several things that should be noted. First, that this king of Salem was greater than Abraham (Heb. 7: 7) and hence the gift was not an act of charity on

*Due credit is hereby acknowledged for such helpful authors as Rigby in "Christ our Creditor" and Lansdell in "Sacred Tenth" and others.

the part of Abraham, but of worship to Jehovah through this king of Salem, who was priest unto the Most High God. (Heb. 7: 1.) This sets aside the common argument that the tithe was instituted for the purpose of supporting the priests or Levites. It was used for that purpose after the Mosaic priesthood was established, but it surely was instituted long before that time.

Abram had not been long out of Ur of the Chaldees when this recorded tithing was done. While he rejected idolatry, his form of worship of the true God partook, in many ways of the manner of worship given to idols. Nowhere in the call of Abram, his duties assigned and promises made to him, is there even a hint of tithing mentioned. Is it then not reasonable to conclude that in his native land he received the idea of tithing?

There is evidence to substantiate the above statement. If so reliable an authority as Sayce may be admitted at this juncture, it may be known to a certainty that in Abram's time not only Haran, where Abram dwelt until after the death of his father Terah, was under Babylonian culture and religion, but that these influences were felt among all the tribes westward even to the Mediterranean. Granting this statement to be correct it is then readily accounted for how the Phœnicians of Tyre were tithe payers. History relates that upon the founding of Carthage (about 900 B. C.) this nation used to send tithes of all their profits and increase to Tyre, for Hercules, the bearer of them being clothed in purple and priestly robes. (Justinus History, Ch. 18; Comber, p. 30.)

Now Melchizedek was king of Salem. Being under Babylonian religious influence it is not strange that this king of Salem should expect tithes from Abraham, and that the latter should offer them to him. Here again let Sayce speak: "This offering of tithes was no

new thing. In his Babylonian home Abram must have been familiar with the practice. The cuneiform inscriptions of Babylonia contain frequent reference to it. It went back to the pre-Semitic age of Chaldea, and the great temples of Babolynia were largely supported by the tithes which were levied upon prince and peasant alike. That the god should receive a tenth of the good things, which it was believed he had bestowed upon mankind, was not considered to be asking too much. There are many tablets in the British Museum which are receipts for the payment of tithes to the great temple of the sun-god at Sippera, in the time of Nebuchadnezzar and his successors. From one of them we learn that Belshazzar, even at the very moment that the Babylonian empire was falling from his father's hands, nevertheless found an opportunity for paying the tithe due from his sister." (Sayce, Patriarchal Religion, p. 175.) If I am able to reckon correctly this places tithing among the Babylonians over 2000 years before Christ.

This citation removes also any chance of accidental gift. If Abram was simply moved out of gratitude for victory, he might have given a fifth or a fifteenth. But Paul reasons that Melchizedek was greater than Abram and hence his payment of the **tenth** was simply fulfilling his obligation to a superior.

One more instance. Two generations later, the grandson of Abraham, after his wonderful vision at Bethel, made a vow. Jacob's vow was, "and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 22.) If in the case of Abram's tithing it is not clear to infer that he did this regularly or annually, it is very apparent that Jacob's vow was for all the years of his absence from his native land. It was regular and as often as once each year. Further, in this instance no mention is made to whom the gifts

were presented, other than to the Lord. The question of supporting a priesthood or maintaining a government, is from all appearances out of the question. Indeed the offering was for God, and no matter who received the gifts in those days, they passed away. But the children learned to offer the tenth from their fathers and the obligation of tithe paying was continuous, because it was holy unto Jehovah.

Carefully going over the instances of Abram and Jacob, does it not look like they are recorded simply as a part of the acts of these old patriarchs, and that the custom or law of tithing was prevalent even before their time? This view is greatly strengthened too, by instances in history where tithing seems to have been a common practice among pagan nations, even those who show no evidence of contact with the Jews. It is altogether probable that if men of every nation had been left alone to devise the amount of offering to their gods, that all would not have fallen upon the tenth. Students of languages prove the common origin of diversified languages on the ground that the root of such generic words as "father" or "home" are so nearly alike in the different tongues. Is it presuming more to conclude that the nations of the East, though separated from each other widely, should have gotten their idea of tithing from the same source, somewhere in the early history of the race, earlier, much earlier, than Abram's day?

In the following chapter pagan evidences of tithing will be discussed at some length. Seeking for the beginning through the avenue of the Bible, study carefully Cain's rejection and downfall. Such Christian writers as Tertullian advocated that Cain's sacrifice was rejected because he did not rightly divide. He no doubt followed the Septuagint or Greek translation of the Old Testament in this particular. The translation is

as follows: "And the Lord said to Cain, Wherefore didst thou become vexed, and wherefore did thy countenance fall? If thou didst rightly offer, but didst not rightly divide, didst thou not sin? Hold thy peace." This translation, made from the Hebrew text, much older than anything now known, was familiar to all New Testament writers. Paul, Greek scholar that he was, knew this version well. He, seeing the faithlessness of not tithing properly,—tithing was commonly practiced in Paul's day,—wrote of Cain, "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11: 4.) Degrees of excellence and faith in the sight of God are always based on obedience. Obedience implies previous command. "Where there is no law there is no transgression." Surely there was disobedience somewhere on the part of Cain.

Now this disobedience could not have rested in the theory that some set forth, saying that because Cain did not offer blood he was not accepted; for under the Mosaic law the farmer was permitted to offer fruits. There is no reason anywhere seen why God should make a change in this particular, nor is any change noted anywhere. Again, had God simply asked the two to bring an offering irrespective of amount, surely then would Cain's have been accepted the same as Abel's. There seems to be no other conclusion than that Cain's offering did not come up in amount to what God had commanded.

Now note the text. "Cain brought of the fruit of the ground an offering unto Jehovah." "Abel brought of the firstlings of the flock and the fat thereof." Does not the text show clearly that Abel's offering consisted of "firstlings" and the choicest of them, "the fat thereof"? Under the law of Moses, which simply in this instance reduced to writing an earlier unwritten law, it is declared that "firstlings" and "tithes" belonged to the

Lord (Lev. 27: 26, 30, 32) and must have been His from the beginning. Obeying the Lord in faith in taking the first and full amount and offering it, Abel was accepted of Him.

How about Cain? He "brought of the fruit of the ground." Not the FIRST fruits, not the BEST, but "the fruit of the ground,"—any collection that suited his sinful, disobedient nature, and which he thought he might easily spare and not particularly miss. This he sought to palm off on the Lord as an acceptable offering in payment of that which belonged to his God. In this effort of Cain's we have the shadowing of the same sin of which the Jews were guilty in the time of Malachi, when they made the tables of the Lord contemptible. (Mal. 1: 6-14.) Perhaps here too, in the very beginning of things, is recorded the first instance of man trying to deceive God, as did Ananias and Sapphira at the beginning of the new dispensation. Oh, the awful consequences which followed in both instances; and what a warning it should be to every follower of the Lord!

Indeed, prayerful, thoughtful searching leads one to believe that to tithe is a command as old as the observance of the Sabbath. It may never have occurred to some that the Sabbath was instituted in the beginning, yet Moses in the decalogue writes down for God, "Remember the sabbath day to keep it holy." This does not by any means imply that before the time Moses wrote the Sabbath was not observed. The Mosaic record is God's fortifying against the tendency of the people not to observe it, hence the words, "Remember the sabbath day, to keep it holy."

So with tithes. Instead of it being introduced for the first time at the end of the Book of the Law, Moses in summing up all the duties enjoined upon Israel, declares to them that the tenth belonged to the Lord, as they well knew

from the beginning, and they should not fail to so look upon it at all times and under all conditions.

II. Tithing as Observed by Pagans.

The value of the investigation in this chapter rests on the bearing which it has in establishing the fact that tithing was decreed before the time of the Mosaic economy. True it should be enough to know that this fact is established in the Bible as the preceding chapter sets forth; but it is hoped that this evidence may be a strengthening as well as an interesting phase of investigation.

Beginning with Egyptian history as early as Rameses II, the Pharaoh who knew not Joseph, a regular portion was set apart for religious worship. The specific amount is not stated, neither is there any intimation how much farther back the custom was observed. It is, however, stated as a fact that in the founding of the college for priests and soothsayers Rameses II provided endowments in lands so vast that they "occupied at all periods about one-third of the whole country." (Maspero, *Struggle of Nations*, p. 346; and *Dawn of Civilization*, p. 303.) Brugsch, in his *History of Egypt*, in speaking of the next Pharaoh Rameses III, "The rich spoils which the king carried off in his campaigns from the captured cities and the conquered peoples, enabled him to enrich most lavishly with gifts, not only the sanctuaries in Thebes, but also the temples of Heliopolis, Memphis, and other places in Egypt." (*History of Egypt under Pharaohs*, Vol. ii, p. 160.) Of these spoils Maspero writes, "The gods of the side which was victorious shared with it in the triumph, and received a tithe of the spoil as the price of their help." (*Dawn of Civilization*, p. 302.) Further, the same writer declares of a later time the reign of the last of the Pharaohs, "Claims of the gods had to be satisfied before those of men—A

tenth, therefore, of the slaves, cattle, and precious metals was set apart for the service of the gods." (Struggle of the Nations, p. 91.) Whether or not the common people of Egypt generally paid tithes to the temples has not been definitely settled. The best authorities writing on this point declare that not a tenth, but "the landed property and vineyards of all Egypt paid duty to the gods of the nearest temple amounting to one-sixth of the yearly crop." (Prof. Mahaffy's History of Egypt under the Ptolmaic Dynasty, p. 81.)

Should we turn to Assyria some interesting testimony is found. Dr. Sayce, professor of Assyriology at Oxford, says of the tithes as a Babylonian institution, "The temple and priests were supported by the contributions of the people—partly obligatory and partly voluntary. The most important among them were the 'tithes' paid upon all produce. The tithes were contributed by all classes of the population from the king to the peasant; and lists exist which record the amounts severally due from the tenants of an estate." (Social Life among the Assyrians and Babylonians, p. 121.)

Madam Ragozin, describing the religious ideas of the Canaanites or Phoenicians, says, "The god to him is king. He owns land whereon he allows his worshipers to dwell. He has given it to them, with all it contains and bears, to use and enjoy. But of these good things a fair share is due to Him, the Supreme Landlord, in common gratitude. His should be at least the male first-born of every domestic animal, the first-fruits of every crop, and a portion—generally a tenth—of all the products both of the soil and of men's industry, to be paid in at stated periods, and solemnly consecrated as a festive at the nearest temple." (Assyria, p. 119.)

Dr. Robertson Smith, once professor of Arabic in Cambridge University, writ-

ing about worship to Baal in Arabia, after speaking of regular tributes for certain irrigated lands and double "tithes" from lands watered by rainfall, further states that "the agricultural tribute of first fruits and tithes is a charge on the produce of the land, paid to the gods as Baalim, or landlords." (Religion of the Semites, p. 439.)

The history of the nations reveals very clearly that a tenth of the spoils of war was frequently dedicated to the gods. Even Cyrus did not feel free to exempt himself from this worship when he conquered in Persia, but the gods of Elam dwelling near Susa, "received a tenth of the spoil" (Struggle of the Nations, p. 36), and Xenophon narrates of the same general that he delivered a tithe of the great sum collected from among his captives, to the prætors for Apollo and Diana of Ephesus. (Anabasis, Bk. V.) Thus, such men as Pausanias, a Spartan general (died 466 B. C.), Agesilaus, king of Sparta (died 361 B. C.), and Lysander, another Spartan general (died 395 B. C.) all tithed of their spoils in war to the gods.

It would be but natural that concerning such great events, details, even to the gifts, would be recorded. But now and then, in some of the nations, instances may be found which would point to the conclusion that with some of them, at least, tithing was observed among the common people. Herodotus tells of a harlot, named Rhodopis, a woman of Thracia, who sent a tenth of her gains to the temple of Apollo at Delphi (Herodotus ii, 152), and we are told in an old Greek poem of another woman of the same class who offered a tenth of all her gains to Venus. (Antholog. bk. vi, Comber, p. 31.) He further relates that the inhabitants of an island in the Ægean, the Siphnians, tithed the gains of their gold and silver mines and made a rich treasury at Delphi. (Herodotus II, 57.)

The college student is not likely to note a very remarkable degree of religious tendencies in Xenophon, yet in the *Anabasis* it is recorded that he reserved a tenth of the money he secured through the sale of captives, and consecrated it to Apollo and to Diana. Later he took of the tenth set apart for Diana, and erected an altar and temple. He bought lands and reserved a tenth of the produce for the temple service. Near by stands a pillar on which is the following inscription: "This ground is sacred to Diana. He that possesses and reaps the fruit of it is to offer every year the tenth of the produce, and to keep the temple in repair from the residue. If anyone fail to perform these conditions, the god-dess will take notice of his neglect." (*Xenophon, Anabasis, v. iii*).

Thucydides, four centuries before the Christian era, mentions in connection with the dividing of an island of Lesbos into three thousand portions, that they consecrated a tenth, or three hundred, of these portions to the gods. (*Thucydides, iii, 50*.)

As early as 395 B. C. there is record of the Romans observing tithing. For when the Augurs of the temple made report that the gods were greatly displeased, and they did not know why until after sacrifices were made, Camillus declared publicly that he was not surprised at the statement, for the country had greatly neglected tithing. He had led the Roman armies to victory, and his conscience smote him so that he declared that even the spoils of war had not been properly tithed. It is recorded in Roman history of many of the dictators tithing. Nor did it end there. Comber says that travelers, tradesmen, had their gods to whom they tithed. And it would appear, judging from the exhaustive writings of Varro (127-116 B. C.) on agriculture, that farmers among the Romans tithed carefully of the fruits of their ground. Cicero

mentions a tithe to Hercules, and Pliny declares that Romans never tasted their new fruits or wines until the priests had taken the first fruits, or the tenth, of them. And according to Papinius, who lived in the second century, the Romans tithed even of the beasts killed. Diodorus tells of Romans tithing after this manner: "Many Romans accordingly, not only such as were of very mean estates, but also many of the richer sort, have made these vows unto Hercules, to give him the tenth of all; and these subsequently becoming very wealthy, have accordingly given unto him the tenth, their estates amounting to 4,000 talents," or about \$2,000,000. One such wealthy giver was Lucullus. He was a great general. His wealth increased rapidly. In fact he was one of the wealthiest men of his day. Yet he made a careful estimate of all that he was worth and paid a tenth in oblations to the god Hercules. (*Diodorus Siculus, bk. iv*.) Spelman, mentioning this same matter, says that the Romans attributed Lucullus's success and wealth to the fact that he tithed so faithfully.

Tithing was no light matter among the Romans. Ulpian, a prominent jurist of the third century, argued in Roman law that, if, after having made a vow, a man died, his heirs and executors were bound to pay the tithe vowed.

Much more is on record of tithing among the heathen nations but the foregoing is certainly sufficient to raise the question in any thoughtful mind, Where did these nations who know not God get their idea of tithing? Has it been a part of man by nature, or is it according to some evolution of civilization as man proceeds through the centuries, or did God command tithing at the beginning and all these are simply traces of one Head, God the Father, who told the first man and the first woman that a tenth belonged to Him? The testimony of this chapter points to the idea that man

in every clime and stage of his history recognized an obligation to his Creator, expressed in the tithe, and that this debt started in the beginning.

As Dr. Kennicott says, "Such a custom must be derived from some revelation, and this revelation must be antecedent to the dispersion at Babel." Starting with Adam it was passed to Noah. Through his sons it was carried to the ends of the earth, so that of most Gentile nations it has been found that they have dedicated a tenth to their gods. Montacutius declares that, "Instances are mentioned in history of some nations which did not offer sacrifices; but, in the annals of all time, none are found which did not pay tithes." So emphatic was this made that it was the greatest sacrilege and sin to touch any portion of increase until the tenth had been offered to the gods. But shame be upon our faces, this sense of obligation under the larger light, broader spirit, and richer grace of the Eternal God this side of the cross, has dwindled down by unbelief through every possible excuse, until but a very, very small portion of the tenth is in any way offered for the work of the blessed Master.

The law of God is specific on this point if we will but open our hearts to it just as in the case of other laws. In reference to the Sabbath no one is in doubt about how much time is to be given. It is the seventh. This is holy unto the Lord. Yet this was commanded at the beginning. Or marriage. In the beginning it was declared that "they two shall become one flesh." There is no doubt as to the limitations in this law. The marriage tie is holy unto the Lord. Both these laws were in the beginning. And when in scanning the history of nations, not in contact with God's peculiar people, we find tithing so uniformly prevalent when we find in Sacred Writ that Abraham and Jacob

tithed, and that later Moses reduced those laws to writing so as to be preserved for the people, it looks very much as if the giving of the tenth is a law just as obligatory as is the law of the Sabbath or of marriage. In the light of this reasoning, no one but he who would reject God and his true relations to him, can say there is no regulation in giving, and that each one is left to do just as he pleases.

III. The Tithe In Israel's Time.

It is common belief among some Christians that a tenth was all that was asked or given unto the Lord in Jewish times; and that this tenth served as a basis of taxation for the maintenance of both church and state. From this premise it is reasoned that since it is not practical to maintain both church and state from the same source of revenue, the tithe is therefore not binding upon the Christians to-day.

It may be that those who take such a stand are not aware of the amount, of giving which the Jews were called upon to do.

First, "All the tithe of the land, whether of the seed of the land or the fruit of the tree, is Jehovah's; it is holy unto Jehovah. . . . And all the tithe of the herd or the flock, whatever passeth under the rod, the tenth shall be holy unto Jehovah." (Lev. 27: 30 and 32.) The twice repeated statement that these tenths are "holy unto the Lord" should settle the sacredness of the portion. It was known as the Levite's tithe. (Numbers 18: 21-24.) The offerer could in no way use it, neither did he have any part in its disposal; he could never expect any part of it back again, and the amount given was not to be diminished. In so doing God would look upon the act as robbery. (Mal. 3: 8.)

The Levites who received this tithe were themselves to offer up a tenth of

it, as a heave offering, unto Jehovah, and to pay the amount to Aaron the priest. (Num. 18: 26-28.)

Now comes to notice another tithe which the Israelite had to pay. "Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year. And thou shalt eat before Jehovah thy God, in the place which He shall choose, to cause His name to dwell there, the tithe of thy grain, of thy new wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear Jehovah thy God always." (Deut. 14: 22-24.) Moses goes on to explain that if the worshiper lives too far from the place of worship, he may sell his tenth and with money in hand go to the place of worship, purchase an offering with the full amount of the money, and then worship before Jehovah. The tithe here referred to cannot be the Levite tithe, because upon this one he is to feast, while with the other he has nothing to do but give it to the Levite. This feasting, however, was based on the increase; it was to be engaged in with rejoicing and fear by the worshiper and his household; its purpose evidently was to develop the spirit of worship as well as cause them to feel that these great blessings, not only of the feast, but of the entire increase came from God's bounty and providence.

But the demands of Jehovah did not stop with this second tithe. "At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: and the Levite, because he hath no portion nor inheritance with thee, and the sojourner, and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest." (Deut. 14: 28, 29.) This tenth is still different from the

former two, because it was to be laid aside at home and to be shared by the Levite of the community, the stranger, the fatherless, and the widow. The Israelite was to do this in order that God might bless the labor of his hands. Should some one contend that this third tithe was nothing more than the second tithe applied every three years for a special purpose at home, let the testimony of such writers as Josephus, Chrysostom, and many modern scholars satisfy all such criticism, for these distinctly maintain that there was a special third tithe every three years.

It would appear that these three would make the burden heavy enough. But not so. God forbade the harvester to cut clean the corners of his fields, or go over the olive boughs the second time, or to scan the grapevine the second time to see that all was gathered. What was overlooked was for the "stranger, for the fatherless, and for the widow." (Lev. 19: 9, 10.)

In fact, adapting a table prepared by Henry Landsdell, F. R. G. S., M. R. A. S., in his comprehensive work on the "Sacred Tenth," the following would not be far out of the way as the regular demand made upon the faithful Israelite in his day. Suppose his crop was 6,000 bushels of wheat. If he tithed of what was left each time, it would be as follows in the order in which it would be given:—

The full crop,	6000 bu
1-60 for corners, gleanings, forgotten sheaves. Lev. 19: 9;	
Deut. 24: 19,	100
Amount left,	5900
1-40 for first-fruits. Deut. 26: 1-10, ..	150
Amount left,	5750
1-10 for the Levites tithe, Lev. 27: 30,	575
Amount left,	5175
1-10 for festival tithe. Deut. 14: 22,	517
Amount left,	4658
1-30 for poor tithe, equivalent to a tenth every third year. Deut. 14: 28,	155
Leaving the farmer as his own, ..	4503

Concerning the first-fruits the law does not definitely name the amount, but

Maimonides very forcibly asks concerning the amount which the Jew is to bring, in the following manner: "What measure do the wise men set?" He then proceeds to answer it in such a way as to urge each one to bring a fortieth. For says he, "A good eye (i. e., one that is liberal) brings one of forty; a middle one (i. e., one that is neither liberal nor stingy) brings one of fifty; and an evil eye (i. e., a covetous person) one of sixty; but never less than that." McClintock and Strong's Cyclopædia on Tithes, names one-fiftieth.

The table shows that the farmer would have 4,503 bushels as his own; but if the Jew was to understand that he was in each case to take the full crop as his basis on which he made his offerings then he would have left but 4,350 bushels. In other words the sum total of his gifts for religious purposes reached one-fourth of his entire increase.

In addition to the above there was the freewill-offering of the feast of weeks, (Deut. 16:10) animals given in payment of vows (Lev. 27: 9, 28); remission of debts in the year of release; redemption of firstborn and other thank-offerings from time to time.

This all shows an abundance of giving during a period when the law of love did not reign, when the people were being trained for a Christ to come and a message that was to be world-wide. Of all this giving only one is designated as holy,—the Levite tithe. The others originated later, but the law of this tithe which is holy was given to man in Eden to show what was due his Creator. However in the time of Moses, because of the retrogression of a sinful nation, it was needful to publish them from Sinai so the people might know what was their full duty to a God who could be offended if they were not paid.

Twice does the Law declare the tithe holy, and to express its meaning in another form it is as if Moses had written,

"The tithe which was the Lord's in times past, still belongs to the Lord, and as it was holy from the first, so it shall ever be holy, even now and henceforth."

Very similar is the command of the Sabbath in the Decalogue. "Remember the sabbath day, to keep it holy." The idea conveyed is that it had been kept holy in the past and the people must not forget to maintain its holiness. This fact is clearly seen in Ex. 16:23, "To-morrow is a solemn rest, a holy sabbath unto Jehovah." Neither the Sabbath nor the tithe were new commandments in the days of Moses.

Should any one doubt the ownership of the Lord, what means then such language as this? "All the earth is mine." (Ex. 19: 5.) "The silver is mine, and the gold is mine." (Hag. 2: 8.) "Every beast of the forest is mine, and the cattle upon a thousand hills." (Psa. 50: 10.) Now since all these belong to the Lord, can it be possible that He would give them to man for his own use alone? Nothing is more absurd. The tithe comes in on the part of man to show that he recognizes God's ownership. To illustrate. A man rents a farm. He takes possession and tills the soil and gathers the crops. To refuse to pay the rent is denying that his landlord owns the farm. And so with God. Either man owes the tenth because God owns the entire, or else God does not own "the earth and the fulness thereof." But how can language be made any plainer? "And all the tithe of the land is the Lord's; it is holy unto the Lord."

No man seems to question God's claim for the Sabbath when He says "Six days shalt thou labor and do all thy work; but on the seventh day is a sabbath unto Jehovah thy God." Is not the tenth of our increase as constant a debt to God's ownership; the former of our possessions and the latter of our time? And as no one, in any condition of life, has the

right to repudiate the claims of the Sabbath and not keep it holy, neither has any one the right to say that a tenth of his increase does not belong to the Lord, and use it for selfish purposes. The poorest of the poor, yea even the beggar who receives the gift of a dollar, comes under this law and is expected to pay the tenth or ten cents to the Lord in order to recognize Jehovah's ownership. So likewise the richest of the rich. Then beyond this tenth lies the broad field of freewill offerings, in which those not poor may exercise and grow "rich in good works," each one according to his ability. One step further. Even he who pays the tenth has not yet given a freewill offering unto the Lord. He has paid only what he owed the Lord, the same as the renter on the farm pays only what he owes the owner. Free gifts are over and above the tenth.

Furthermore those who claim that this tithe was used for governmental purposes must not forget that the service of the Levites was for worship; that God governed first through direct communication, then by means of visions and dreams, then by leaders like Moses, then by judges like Samuel, finally by kings like David, and lastly through prophets. But these were rarely, if ever, Levites. The tithe was for the maintenance of the worship of Jehovah, and its propagation. It was holy unto the Lord.

IV. Christ's Attitude Towards Tithing.

It would be but natural that He who is our example in all things should command our most earnest attention on such a question as this. And now, if in turning to Jesus to know His mind on this subject, the heart will open to the truth and not be bent from its true course because of a hidden love for wealth, something may be learned to our profit. But beware! "The heart is deceitful and it is exceedingly corrupt:

who can know it?" (Jer. 17: 9.) Nothing is easier than at the very root of what appears to be sincere investigation to harbor a desire and hope of finding some excuse for continuing in times past, and thus the mind clings to things of sight instead of faith.

In the first place, should one expect to find a command to tithe in the New Testament? Is there more occasion for such a command to tithe than there would be for one concerning stealing, lying or violation of the Sabbath? All admit that these with similar teachings of the old law have been brought over through fulfillment into the new law. Certainly no one takes the position that the law was abrogated in Christ. He came not to destroy, but to fulfill (Matthew 5:17) and he who insists that the law has been done away had better be careful; for such a position gives the right to steal, lie, murder, covet, and become a Sabbath breaker.

But again. Why expect the Gospel to cancel the tithe, when its dispensation stands so much more in need of the tenth than did the Jewish dispensation, and the condition for using it are so much more favorable than in the former times? Yea, verily, have we not come to the days of grace through Jesus Christ when it should be our delight to observe the law, not as a burden, but as a privilege? (Rom. 7: 22.)

The silence of Christ's most severe critics on this point of His obedience to the laws, carries a significant weight. There were three important classes of Jews in the Master's day. The Essenes renounced all worldly goods, were clanish in their habits of life and prided themselves as to the degree of poverty and attending suffering which they endured. Then there were the Sadducees who tested every teaching by the Pentateuch and rejected all that did not accord with it. They certainly would fa-

vor tithing. Lastly, the Pharisees received all the Old Testament teachings as binding upon them but with equal fervor accepted the traditions of the elders. To become a member of this latter class, even in the first degree, a person had to assume four obligations,—to tithe what he ate, what he sold, what he bought, and never to be a guest of one not belonging to his order. The Pharisees prided themselves in tithing. Josephus speaks of tithes as a common observance among the Jews in his day. Jesus had to do mostly with the Sadducees and Pharisees. The latter party harassed Him almost continuously with the hope of finding some fault in Him. They did find fault with His doing good on the Sabbath day. They were puzzled at His wisdom and understanding and learning, and wondered where He got it. Hence in seeking to lay a trap for Him they never considered Him as an ignorant countryman who did not know enough about the law to pay tithes, and hence found no fault in this particular; but rather looked upon Him as greater, as having authority, and well acquainted with the law. Is it not a significant thing that these persecutors, either Sadducees or Pharisees, never found fault with Christ for not tithing? Does this not point very strongly to the conclusion that Jesus as a Jew, reared as He was by law-abiding parents, saw them tithe, and Himself tithed as soon as He came under the provision of the law? In fact on one occasion He gave them a chance to cast back into His very teeth a rebuke which no doubt they gladly would have taken advantage of, had there been the slightest grounds for so doing. His voice rang loud and clear to an assembly in which were many Pharisees, as He cried, "Woe unto you, scribes, Pharisees, hypocrites! for ye tithe mint and anise and cummin." (Matt. 23: 23.) Does he speak of these as useless observances and unworthy their

consideration? Hear what further He says, "These ye ought to have done." We turn over to John 13 where Jesus says, "Ye also ought to wash one another's feet," and mainly on this "ought" we hang one of the ordinances. Here is another "ought" spoken by Jesus. Because the latter is symbolical and may be observed without any life or spirit, the church clings to it, but is slow to recognize the "ought" of tithing because it cannot be observed other than by taking a tenth of what is so very dear to our hearts.

How gladly would that crowd cringing under the scathing words of the World's Redeemer have gnashed at Him, "Why do you not tithe, why do you tell us we ought to do this and the weightier things too?" But they did not. And this reference is but a touch in the life of the Master who lived out every jot and tittle of the law Himself, and gave His stamp of approval in the larger field of tithing in which all men owe a tenth to Jehovah because He owns it all.

Christ came to fulfill the law. Then it was needless for Him to dwell on those things which were already scrupulously observed. Before Sinai man tithed; on Sinai the obligation of tithing was guarded by legal enactment and preserved for all time. That was enough. Starting on this foundation He pushed out into broader fields, just as His life blessing was to reach beyond the confines of His own who received Him not." Certainly no one can think of Him as lessening the scope of the law which was leading the world to him. And surely it is beyond all comprehension of a Christ-like mind to think that He who came to do the will of the Father in heaven would teach that His followers could do as they pleased, give or not give to His cause or kingdom, or that they might pay less than a tenth if their covetous or faithless hearts so

desired. Such teaching would be destroying the law instead of fulfilling it. God's laws do not go backward; they go forward. Hence in looking into the Gospel we need not expect to find less than a tenth demanded of everyone. Truly, under grace God's children should more freely acknowledge the ownership of the Father, and this can be shown by paying first the tithe, which is "holy unto the Lord," and then going as much further, according to the spirit and teachings of the Gospel, as the Lord hath prospered him.

How interesting, then, do Christ's teachings become in this light! Early in His life He instructed His disciples in some very broad principles of giving. "Give to him that asketh thee;" . . . "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." (Luke 3: 11.) This looks like giving the half. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." (Luke 6: 38.) These words bring to mind the following: "Freely ye have received, freely give." If any one is in doubt as to the exact meaning of all these scriptures let him study Luke 12 prayerfully, and note how Jesus argues the case, showing the greater value of God's children over the sparrow, and the lily, and pleading with them not to be "anxious" about the morrow, concluding with these commanding words, which are meant for every disciple to-day just the same as the day when they were spoken, "Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth." (Luke 12: 33.)

But this is not all. It is impossible to have our dollars compensate or take the place of ourselves in Christian serv-

ice. God wants not only our all in wealth, but our all in service. Our hearts must be right in this paying. Not grudgingly or of necessity. It must not be for show, but given secretly, so that the left hand knows not what the right hand does. If one is at the altar ready to give his gift and remembers he has aught against his brother, he is not to put the gift in his pocket and go away, but is to leave the gift before the altar, go and become reconciled; then offer it. No wonder that our gifts are not more effectual to-day since it often happens that in the same collection basket there are contributions from members not even on speaking terms with each other.

In this larger or "fulfilled" field of service in giving, Jesus taught that there is a wide range of gifts from the standpoint of amount. The cup of cold water has its reward. The poorest of the poor need not despair. But this is not to be the standard for others. From the cup of cold water to the largest amount in the possession of any one, Christ lays claim to it all. For "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10: 37.) Is it not a fact that money stands second to parents or children in our affections? Who is he that would not give up the last dollar in behalf of one of them! So it would be proper to read into these words of Jesus, "He that loveth not only his money, but even his father or mother, etc."

No wonder that Jesus told the disciples to "seek first the kingdom of God." That before all else and in so doing food and raiment would follow. And again, "Lay not up treasures upon earth, but lay up treasures in heaven." In the light of such teaching, yea, commands, it is clear why Jesus demanded of the rich young ruler, "Sell all that thou hast,

and distribute unto the poor, and thou shalt have treasures in heaven." How completely must the giving up of self and all selfish interests be, when we come to consider, "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14: 25, 26.) Now may we know why it is recorded of Matthew that "he left all, rose up, and followed Him," and why after the great draught of fishes Peter, James and John "left all and followed Him." (Luke 5: 11.)

We may get the mind of Jesus too, by noting His comments on certain givers. There was the widow of Sarepta, so poor that she had but a handful of meal, and a little oil in her cruse. Yet she was called upon to give the prophet of the Lord the first cake. Jesus commends her above all the widows of Israel. Zacchæus was a publican and a "sinner." He may have been ignorant of the rabbinical teachings concerning tithes, yet he gave of his income to feed the poor, and Jesus was a guest at his house. Then there is the widow with her two mites. Her gift was not the tenth which she owed to the Lord, as no doubt many Jews cast in that day payments of tithes; neither was it a fourth which some zealous Pharisee might have given; nor was it a half which Zacchæus gave; it was all she had, even her living. She could not have given a tenth, or a fourth, for there were no coins that small. She might have given one coin and then reached the high mark of Zacchæus. But no, that would not have been enough to satisfy her poor spirit. None were praised like she.

Jesus and the Father are one. He came to do the Father's will. He recognized the Father's ownership completely, both in word and deed, not in part but in whole. In that sense He drew no dis-

inction between the tenth and the ninth-tenths. Yet on one occasion He plainly stated, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." (Matt. 22: 21.) What plainer language is needed on His part to show that He recognized in every follower a debt to be paid. And as money was the subject under consideration could He have naturally meant anything else than the tithe? While He did not say in so many words, as far as the record is concerned, that His disciples should give a tenth, or even a fourth, as the Pharisees gave, He did say, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (Matt. 5: 20.) Giving is the one practical test of one's faith and righteousness. (James 2: 17.) Paul preserved the words of Jesus, which seemed to have been the motto of His life, when he wrote, "It is more blessed to give than to receive." (Acts 20: 35.) We know how good it is to receive good things from the Father; think what joy there must be to the truly grateful one who seeks to give away on earth because it is better to give than receiving from heaven. What a blessed realm of Christian living! How easy now to comprehend what Christ meant when he said, "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 14: 33.)

What think ye of these words of Christ? Are they true? He who lived a perfectly holy life, who never by word or deed made of non-effect anything which God before Him had declared holy, think you that you do not owe this holy tithe to Jehovah? How dare you count yourself His disciples and say in act, if not in word, "The Gospel permits me to do as I please; I do not give because I cannot give willingly, I do not give because I do not think it is neces-

sary. I do not give because I must provide for that 'rainy day.' I never think of keeping an account of my increase to see if the Lord is paid His tenth. Yet, Lord, I am thy disciple." I ask you on what grounds you lay claim to discipleship. Answer not me, but answer your God. Judge yourself now, that ye be not judged in the day of judgment.

V. The Apostolic Church and Tithing.

The Jewish nation had known God, only as One terrible, whose thunderings on Mt. Sinai were to be heeded with fear and trembling. The heathen world continuously offered up sacrifices to appease their avenging God. The world knew not love and mercy. What stranger lesson could have come into the world than the one of love, "God so loved," "Greater love," the mark of discipleship being, "that ye love one another."

Giving is love in action. It is not strange then, after hearing the wonderful message of love and giving which Jesus so richly manifested in His own life, that immediately following Pentecost "they had all things in common." This is the highest type of Christian living; it is nearest the conditions of heaven which has ever been manifested on earth. It is "impracticable" to-day as nearly every Christian urges, simply because the Christian world is not looking for Christ's coming as the early church did.

Under such precious outpourings of the Spirit and such giving up of self, how could tithing be prominent in the church? What occasion was there for it in the life of such an one as Barnabas, who wealthy as he was, sold his field and placed the entire proceeds into the common treasury. (Acts 4: 37.) In what full accord with the Savior's teachings is the record of the early church, "and they sold their possessions and goods,

and parted them to all, according as any man had need." (Acts 2: 45.) What an ascendancy in faith!

There seemed to be nothing obligatory on the part of the membership in thus giving their all; it was simply the natural outgrowth of the work of the Spirit upon the recent teachings of the Master. The disciples walked in this realm of faith and rejoiced in it. "Silver and gold" they had not, but such as they did have they bent their best energies to distribute. There evidently were degrees of faith to which some did arise while others did not. However, the desire to secure the glory which attended these higher regions of faith prompted Ananias and Sapphira to do what they did. But it would have been much better had they kept their offering than to give it and lie about it. Some say the judgment was summary and merciless. Perhaps the Spirit discerning the lack of faith in them—no saving faith at all—saw more good in taking them to their awful doom at once, rather than to wait and have them rob the church of her power in that earlier day through the pernicious influence of their grossly hypocritical lives. At least "great fear" came upon all and many signs and wonders were wrought by the apostles. (Acts 5: 11, 12.) But because God's judgment has not been meted out to those who fail NOW to consecrate their all, is not saying that they will not have to reckon with Him at the proper time. Be not deceived by such allurements.

This largeness of consecrated lives passed down through the years. The Church, believing as she did during the first and second centuries that the Lord's second coming was not far off, but would take place within their own lifetime did not accumulate property as is done to-day. Contrariwise, as the Lord blessed the membership they distributed freely and richly. They reasoned that

as the world would not stand, and since so many had not yet heard the Gospel, not one coin was to be spared in proclaiming the message even to the ends of the then known world.

It was, too, the day when the poor, including the slave, made up a goodly portion of the membership. Many of these were dependent upon the church for support. James had taught that caring for the widows and orphans was more important than keeping one's self unspotted from the world, at least he put it first in making mention of the two. Slave fathers were often put to the test by heathen masters. The slave member was taught to render the best possible service to his master, yet he was not allowed to take any part in idol worship with his heathen master. His refusal often brought the threat of death, and the slave had to weigh his faith in Jesus against his love for his wife and children, left in the hands of a merciless master. It was a real trial of loving children "more than me." To encourage a loyalty to Christ the church at once assumed the attitude of caring for widows and orphans, if anything, better than the husband and father could were he living. This strengthened faith and is one of the secrets of the courageous roll of martyrs of those days. But this took much money. Yet the church failed not to do her part most nobly.

This was but a small part of the work of the early church in her great mission in the world. Her liberality was in the spirit of what followed Pentecost. Paul's instruction in 1 Cor. 16:2 was in full accord with what the apostolic church was doing. He well knew, too, that systematic giving, measuring up prosperity each week and placing at the Lord's disposal ALL that was not needed for immediate use of the family, was the surest preventive against the temptation to keep more than was necessary for "daily bread."

This, however, is not all that Paul taught concerning giving. He very emphatically, even in those liberal days, taught the obligation of tithing from two different standpoints, showing clearly that he saw in it the recognition of God's ownership of all.

The first instance relates to supporting the ministry. "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or SAITH NOT THE LAW ALSO THE SAME? . . . Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? EVEN so did the LORD ORDAIN that they that proclaim the gospel, should live of the gospel." (1 Cor. 9: 7, 8, 13, 14; capitals inserted by the writer.)

"Ordained!" That word carries unusual force. The reference is to the tithes for the Levites. (Num. 18: 21-26). Here in unmistakable terms is the same duty brought over and "ordained" to be the means by which the Gospel is to be carried forward. "How shall they preach, except they be sent?" (Rom. 10: 15.) In the old dispensation there were tithes demanded and there were freewill offerings. To withhold the tithe was to rob God. (Mal. 3: 8.) Hence there is no chance to say that the tithe and the freewill offering were the same. Neither should this teaching of Paul's, referring to the support of the ministry in the onward progress of the Gospel, be confounded with 1 Cor. 16:2, where he tells how freewill offerings should be taken for the poor. (Compare carefully Acts 11:27-30; Rom. 15:24-28; 1 Cor. 16:1-3; and 2 Cor. 8th and 9th chapters.) Further, it is not according to the will of the Lord that the progress of the Gospel should be dependent upon the

freewill offerings of an unsympathetic and spiritless church. He has declared that a tenth of the increase is holy unto Himself. With this He can carry forward the work of the Gospel with wonderful alacrity.

The second instance is the discussion which Paul makes about the superiority of Christ over Melchizedek. He starts out by saying, "Consider how great this man was, unto whom Abraham, the patriarch gave a tenth out of the chief spoils." (Heb. 7: 4.) Abraham, the founder of the nation, was greater than any of his descendants, hence greater than the Levites. But Abraham, great as he was, offered tithes to Melchizedek. Now since Christ is "a priest forever after the order of Melchizedek," Christ's priesthood must be supreme to the Levitical because in so many ways is there a remarkable similarity between Christ and Melchizedek. But why does Paul introduce the question of tithes in this discussion? Is it not to prove that the observance of the tithe to-day is necessary to show Christ superior to the Levites? As Rigby says, "How, indeed, is Christ proven superior to them (the Levites) because Melchizedek received by some inherent right, while they received tithes of their brethren by special command, unless Christ also be entitled to the tithe by His inherent divine right, previous to, and independent of, the Mosaic law? Or how is it shown that the priesthood of Christ is greater than the Levitical because Melchizedek, as one of whom it is witnessed that he ever liveth, received tithes, unless our Great High Priest, 'who ever liveth to make intercession for us,' has a claim upon our tithes by virtue of His eternal priesthood? Indeed, why is Melchizedek accounted great because he received tithes of Abraham, and why are the Levites accounted great because they received tithes of their brethren, if it be not to

have us consider how great this man Christ is, unto whom, as 'possessor of heaven and earth,' even all the world owes the tithe tribute? To the Hebrews, at least, these conclusions would be inevitable, as we certainly believe they were intended to be by the apostle, himself a Hebrew of the Hebrews." (Christ our Creditor, p. 65.)

Thus did the great apostle even press the obligation of tithes in a day when because of the larger liberality of the church she was reaching beyond the tenth in her giving. But time went by, years grew into decades, the fathers who preached so vigorously that the end was at hand, died, and the end did not come. Increased laxity in giving was manifest and the spirit of unbelief in Christ became so prevalent that soon such Fathers as Origen, Jerome, Augustine, Chrysostom and others, began to plead for the tithe that was "holy unto the Lord." Among many of the Jewish converts the tithe had been observed, they rising no higher in faith than to pay God just what they owed Him. Bingham in his *Christian Antiquities* says, "This is the unanimous judgment of the Fathers, and the voice of the Church contradicted for more than a thousand years." Augustine in his writings says, "Our fathers abounded in all things, because they gave tithes to God, and tribute to Cæsar. But now because our devotion to God has sunk, the taxes of the State are raised upon us. We would not give God his part in the tithe, and therefore the whole is taken from us. The exchequer devours what we would not give to Christ."

Thomas Kane writes: "The following Councils of the early Church all proclaimed to Christians the obligation of paying tithes, resting the duty not on the authority of ecclesiastical law, but on the sure basis of the Word of God: Antiochia, A. D. 314; Gangra, A. D. 324; Orleans, A. D. 511; Tours A. D. 567;

Toledo, A. D. 633; Touen, A. D. 650; Fimli, A. D. 791; London, A. D. 1425."

A superficial investigation of the question of tithes, along with a hidden desire to accumulate in this world after the manner of the unconverted heart, might prompt one honestly to say that tithing is not obligatory upon Christians to-day. But surely the evidence thus far must lead every sincere heart to believe that nothing less than a tenth from every one will be well pleasing to the Lord.

Instead of Christ establishing a "moral bankruptcy law" by which every man could give as he pleased, and withhold from the Lord even that which was required under the law, nothing is more emphatic than that Jesus taught that we should seek first the kingdom, and be satisfied with this one pursuit and the attending food and comforts; that he, like the rich young ruler who had much possessions, should sell all and give to the poor and follow Jesus. "Impossible, unreasonable!" cries the church to-day. No, in faith it is neither. And if every member of the church would to-day step out on the platform of fullness of faith (Acts 11:24) the world would be turned upside down, Christ would be lifted up, and all men would be drawn unto Him.

VI. The Tithe Practical and Ample.

It was Chrysostom who wrote, "O, what a shame! That what was no great matter among the Jews, should be pretended to be such among Christians! If there was danger then in omitting tithes, think how great must be the danger now!"

There has not been one teaching of Jehovah, under either the old or the new dispensation, which has not been at some time designated as impractical by a large majority of the people. The Brethren church has stood for a number of Bible doctrines which most Protestant denominations have not main-

tained as Gospel, and most of which have been discarded for no other reason than they are not "suitable to this age," or "not practical to enforce." Such propositions are not permitted to be measured squarely with the inquiry, "Is it according to the Word?" No, few questions are thus favored by the many these days. The other test is put upon them, "Is it practical to maintain this phase of Bible teaching or peculiarity?" The issue is between the world and the church, and how very easy it is under such a test to let the carnal mind overrule the leadings of the Spirit and disobedience to a plain teaching of the Bible to follow.

Not every plain doctrine of the Bible has been fully maintained, even by the Brethren. Her history has been one of great prosperity financially, but it cannot be said of her that she has been peculiar over other Protestant churches in being liberal with what God has entrusted to her. God only knows how much this lack of liberality has retarded her mission in this world.

It is a further fact that as the spirit of revival in grace grows, and men and women get nearer to God, those Divine precepts which at one time were "impracticable and useless" become a great privilege and honor to perform. In the spirit of getting nearer to God, let us look at the tithe principle in actual use.

"I am a farmer and cannot determine my income. I cannot tithe." This inability of determining the income is the most common barrier among those who consider the question. How strange, however, that one can determine his valuation for the benefits of state taxes, but cannot make a fair estimate for the basis of the Lord's portion! It must be admitted that the owner of the farm has a more difficult problem to determine his income from which to tithe than does his hired man, who simply gets wages.

Yet, if the farmer has a deep conviction that he owes a tenth to the Lord, that a tenth is holy and it is sacrilegious to use it himself, he will find a way of determining his income.

On this point Rigby, in his "Christ our Creditor," lays down two very good rules, as follows: "First, all debts and expenses incurred in order to produce an income are to be deducted from the gross receipts. In other words, all money expended for wages, rents, insurance, taxes, advertising, traveling, or other necessary expenses, is to be counted as capital invested, not as increase, and therefore not to be tithed. Second, no debt or expenses incurred for other than business purposes are to be deducted from the increase before it is tithed; that is to say, no person in any pursuit, may deduct any sum for home, or living, or personal purposes of whatever sort from the profits of his industry, until he has deducted the Lord's tenth. He may not feed or clothe himself or his family, pay his house rent, insurance or taxes, educate his children, speculate in property, or otherwise use money which does not belong to him. For all right and reasonable uses God has graciously allowed us so much of nine-tenths as may be essential to our well-being and comfort, but the first tenth is God's tenth, just as the first day of every seven days is now the Lord's day—neither of which is ours to use for our own selfish or sacrilegious purposes."

Master the above two rules, ask God to give you faith to believe in His promises and the rest will be easy.

But now some one says, "The tithe law is unfair; there should be a law that makes the burden on the rich as great as on the poor. A poor man in tithing takes upon himself a hardship; a rich man can tithe and still live in luxury." Such an one must not forget two

things: "The tenth is holy unto Jehovah" and as such it is a debt to be paid for the use of what he has possessed. A debt cannot recognize the distinctions of wealth and poverty. The taxes of the state do not let the poor man go by unburdened and tax the rich alone. Neither has any system of taxes ever been introduced that the poor man did not feel its burden more than the rich. So it is with the tithe. We owe the dime because God owns the dollar, and as faithful stewards we will render unto God the things which belong to Him. We have no more right to withhold the tenth from the Lord than has the renter his rent fees from the landlord. To refuse to pay his tenth is not only unjust to God, but renounces the ownership of God in the world.

"But surely it is not right to tithe as long as one has debts to pay?" says another. Well this is a very cunning argument and leads many far afield of the truth. To grant this proposition would mean that most Christians would keep on buying so as to remain in debt and thus have an excuse never to render unto God what belongs to Him. It also declares that we prefer our fellow-man to God. What a sin this is! Such a course also makes the individual a "robber of God." We again deny God's ownership. Further, any compromise with our conscience because of our circumstances, God can no more honor than He did in Jewish times.

Now, while the tithe makes no distinction, under both the old and new law there was an avenue through which the rich were called upon to bestow bountifully even until all were treated alike. Under the old law it consisted of free-will offerings; it is the same under the new law. In fact the man or woman who will once recognize the tithe obligation, takes the Lord so fully into account that he will be most liberal of the nine-tenths

still in his hands. It is by this very door "that God would gain full access to the Christian steward's treasury, be the steward a lord or a Lazarus."

"The New Testament teaches that we should not do our giving of 'necessity or grudgingly,' but the way the tithe is argued here this is made possible." You apply scripture wrongly. No debt is paid in the sense of a freewill gift. It is a debt, and we all should be glad to pay the dime most cheerfully because God owns the dollar, and allows us to use the other part according to our enlightened consciences. Freewill offerings for the poor and so on are not to be given "grudgingly or of necessity." The tithe is not contemplated by Paul in that teaching.

What other objections may be presented against tithing? Are they not all summed up in the forcible words of Mr. Ross of England, and does not his reply meet every one of them? Says he, "All the objections that the author has ever heard may be resolved into impracticability, indifference, or indisposition, i. e. want of power, want of motive, or want of will. To put these personally I cannot do it; I don't wish to do it; I will not do it. To say I cannot do it is to impugn the divine wisdom which taught it. To affirm I will not do it is a poor exhibition of Christian obedience. To say I won't do it is as bold as it is impious, but is the decision of not a few."

Oh, my brother and sister, if you knew the joy of tithing you would never depart from it as long as you had a spark of love for Jesus in your bosom. A young minister with his wife bought a home and went in debt for nearly all of it. They set their hearts to pay for it as quickly as possible. Soon, however, they discovered the tendency of their souls to grow little, their lives cramped and their hearts miserable. Seeking relief

they were advised to try tithing for just six months. They did, and such a flowing of good works, devotion to Christ, and growth in spiritual power has been seen in few persons of the same ability. Nor did God fail them in paying for their home, and above all they were very happy in Jesus.

Indeed, reader, have you ever thought of the usual stages of all genuine conversions? It generally begins with the head, then reaches the heart; from there it goes to the mouth. But here it often stops. Yet such an one is a slave in Christian service and not Christ's freeman. To attain perfect freedom the last stage of conversion must be reached, and that is the pocket. Too many have left their pocket books by the water's side when they were baptized. "Not even the new birth," writes one in a report, "will make a man liberal. It imparts the germ of genuine liberality; but it is by gradual education that a high standard is generally attained."

Would the tenth which belongs to the Lord, if paid to Him, be able to accomplish more than is now being done by the church? My hands tremble as I try to write for the first time the possibilities ahead if the Brethren were to do this. Figure a little on the basis of a membership of 100,000, of 75,000 being grown people and 25,000 not grown. Grant that to feed, clothe, house and provide all necessary expense for a grown person costs the same in America that it does in India among the missionaries, \$250 each, per year. Put those under age on the basis of \$100 per year. What have we?

75,000 members at \$250 each	\$18,750,000
25,000 members at \$100 each	2,500,000
Total,.....	\$21,250,000

The total to feed, clothe, house and provide would amount to \$21,250,000. As the tenth is to be taken before the

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living, and leaving the cost of living to be the basis for reckoning in this case, the church would be setting apart annually \$2,125,000 for the spread of the Gospel. This does not account for those who, year by year, make more than a living, which increase too should be tithed. Allow this to offset any possible misallowance in our reckoning elsewhere in the above amount.

What we are doing?

Including the income from the Publishing House the annual receipts of the General Missionary Committee have reached, \$70,000. State District work on an average of about \$1000 each, or \$40,000. Eight hundred congregations on average for church expenses, building houses, etc.,\$ 200,000
Total expenditures in all ways
of church activity,\$ 310,000
Compared with the tenth of
our living,\$2,125,000

This shows we are now giving one-seventh of the tenth which belongs to the Lord as holy. It also shows that \$1,815,000 of increase which rightly belongs to our Lord, is being used for some personal ends. Might it be possible if one with the spirit of a Malachi should rise up and prophesy, he would say of this generation of believers in Christ, "Ye have robbed me in tithes and offerings?" In the light of such figures where is there sacrifice on the part of the membership generally? Is it any wonder that the world does not believe in Christ, when the church weakly urges the cross to the front by paying only one-seventh of what should be paid to her Lord and King?

What is the conclusion of the whole matter? Simply this from two angles:

First,—To tithe is to set apart as holy that which God declared long ago as holy. By doing this, God's ownership is recognized as cannot be done by any other system. The spirit of honesty before God is developed; no charge of being robbers of God can be lodged against the membership. God and His cause becomes first in each heart and life. The onward progress of the Gospel so earnestly desired by a growing number these days, is made possible.

Second,—That query relating to tithing is coming before this next Conference for an answer. What shall it be? Shall we continue to live in a state of indifference to God's teachings, crying aloud for God to make us powerful in saving souls, and yet disobeying Him at the very heart of the matter in not rendering first to Him what belongs to Him?

Cannot that answer be this at least? Knowing that Christ came into the world to fulfil the law and in no way to destroy it (Matt. 5: 17), and finding nowhere in the New Testament where He annulled tithing, but rather where He endorsed it (Matt. 23: 23), and seeing the precious promises which were made to them of old if the tenth was returned unto the Lord (Mal. 3: 10-12), therefore this Annual Meeting of 1907 would encourage the growing spirit of tithing, and ask each member carefully and prayerfully to study the Word with a view of giving a tenth of his or her income unto the Lord, and thereby make it more nearly possible to carry out the loving Master's last command. (Matt. 28: 19, 20.)

OBSERVATIONS AROUND THE WORLD--No. 4

By W. R. MILLER

Description of Philadelphia, Sardis, Ephesus and Laodicea.

Next is a Splendid Write-up of Lepers at Jerusalem

We were also obliged to see Philadelphia in the rain, but thanks to a good camera, and an occasional rift in the clouds, we succeeded in getting some fair pictures both in Thyatira and Philadelphia.

If one is to judge the size and magnitude of the church, by the large and splendid entrance-way, then the building must have been an exceedingly large and fine one. Then there are the old walls, which may be traced some sixteen miles.



Street in Philadelphia.

There are many evidences of the greatness of old Philadelphia everywhere present, in and about the modern town, even the great pillars of the Christian Church with part of the arch are still standing. There are still to be traced obscure paintings of Christ and the apostles on the plaster of these pillars.

These walls enclosed old Philadelphia, perhaps four miles square, and the city may have contained two or three hundred thousand souls. Everywhere within this enclosed wall, there may be seen columns, capitals, bases, broken statuary, etc., built into the walls of their houses, and into the walls of their gardens, and even in some instances the streets

are paved with them, as the cut of the street in Philadelphia will show. But what impresses one most to-day, as he wanders through the narrow, filthy lanes, that bear the name of streets, is the poor condition of the people, and especially the hard lot of the women. Seldom do you see women and children sufficiently clothed to cover their nakedness. While this is not a cold climate, we

found that the cold mineral water, as it pours from the ground, has a decidedly strong acid taste, and is almost as pleasant to drink as lemonade. There is, however, an after-taste of sulphur. An analysis of the water shows that it has splendid medical properties, and small quantities are now bottled and sent to Europe.

Within fifty yards of the mineral



Block of Brick Masonry at Ephesus, Rent Asunder by a Tree.
D. Chirighotis standing near by.

found, during the rainy season, that our warm clothing, and even our overcoats, were not too much to keep us comfortable. I am sure that many times the suffering of these people must be intense, because of the lack of food and clothing.

Within a half mile of modern Philadelphia are located some very important mineral springs. These we had the privilege of visiting, and drinking of the

spring, there pours out of the earth a hot mineral spring, at a temperature of near the boiling point. There have been some attempts at using these for baths and this water too has been found beneficial in case of certain diseases. These two springs alone could be made the source of a large revenue were they in the hands of some enterprising Americans.

In Rev. 3: 8 we read, "I know thy

works, behold, I have set before thee an open door, and no man can shut it." In the wall of the old city, there is a gateway that has been walled up by the Mohammedans, which has reference to this scripture. They believing that this doorway was referred to in this scripture quoted, therefore they proposed to close up the door that God had opened. While they have succeeded in closing up the doorway and have kept it closed for centuries, and that part of the old city wall still remains fairly well preserved, yet everywhere are apparent the ruins of old Philadelphia.

On our return from Philadelphia we pass Sardis, about thirty-five miles west of Philadelphia. The station still bears the name of Sardis, having only a few native houses, while the ruins of ancient Sardis lie some five hours' ride by horseback east and south from the station. The ruins are very extensive, extending some eight miles through the valley, and among the hills. Here, too, we were not permitted to go into the ruins, because of the brigands. Recently the brigands have been so very bad that an order had been sent out from Constantinople stipulating that wherever a brigand was captured, he should be shot without trial. The Greeks say that this order was put into execution wherever a brigand was found that was not a Mohammedan, but when he proved to be a Mohammedan, the Turkish officials always forgot the shooting part of the order.

However much we would like to have visited Sardis we were obliged to be content with viewing the ruins from the car window as the train passed, on our way back to Smyrna, from where we must make our start for Ephesus and Laodicea.

Ephesus may be reached by rail from Smyrna, fifty miles almost due south. To our discomfort the rain was still coming down as though it had not

rained here for "three years and six months," and we were obliged to go through the ruins in this heavy rainfall. There is, not much, however, to be seen of old Ephesus in the way of ruins, because the frequent earthquakes have almost completely demolished everything in the shape of buildings. There are only a few columns standing of the Temple of Diana, that mark the place where once stood this magnificent building. Here, as at Philadelphia may be seen the foundation stones and other evidences of old Ephesus' greatness.

The station consists of a little village of a few hundred souls, poor and poverty stricken as is the rule in Asia Minor. Some years ago an English company procured a firman from the Sultan at Constantinople, to excavate the foundation of what is called St. John's church at Ephesus. When the work of excavation began, the country people and villagers rose up and made such a violent protest that the work had to be abandoned.

Because of heavy rains, I succeeded in getting but one picture at Ephesus, and this shows several of the great blocks of brick masonry, lying promiscuously over the foundation of St. John's church, where it was proposed to excavate. This picture, with brother Chirighotis standing by, shows this block rent asunder by a tree growing through its midst. At some period, many years ago, a little seed or rootlet had become imbedded in this great block of solid masonry, and on its growth and development, produced the result so readily seen in the picture.

From Ephesus to Laodicea over mountains, some one hundred miles east, is located the site of one of the last of the churches of Asia Minor which we were to visit. For this place we started about nine o'clock Sunday morning, and up to this time, for nearly

a week, the rain has not ceased to come down. When we had proceeded some thirty miles over the mountains to Aidin, we were informed that the train could proceed no farther, because of the destruction of bridges and the roadbed by the heavy floods. We were informed that we could return to Smyrna on the train on which we came, and which would return in about two hours, or we could remain in Aidin in the hope of proceeding as soon as the bridges could be repaired. So anxious were we to see the ruins of Laodicea, that we decided upon the latter and found our way to a place in Aidin that came nearer deserving the name of a hotel than any place we have yet visited in the interior.

Up to this time we thought we had been having heavy rains, but all Sunday afternoon and Sunday night it rained so that it seemed almost like a cloud-burst for the entire time. In the morning we were informed that many bridges, and miles of roadbed had been damaged by the water and landslides from the hills and mountains. We were also told that the bridges back of us, toward Smyrna, had been so damaged

and the roadbed been so inundated by the floods that no train could get in from Smyrna.

In this Turkish town we were water-bound for five long, weary days. We slept at the Turkish hotel, and depended upon the town's eating-houses for our food. In former experiences I have been in many dirty places to eat, but the Aidin eating-houses, for genuine filth and dirt, the accumulation of years excelled and exceeded anything that I had ever come next to.

When Friday morning came, the last day of our imprisonment, we were informed that a train would arrive from Smyrna at twelve o'clock, and at two o'clock four happy, light-hearted gentlemen from America were on the train back to Smyrna.

In conclusion I may say, that on our arrival in Smyrna we were informed that seven feet of water had fallen in eight days. I am inclined to think that these figures were exaggerated but that there were exceedingly heavy rains and destructive floods, the awful loss of life and property proved.

Jerusalem, January 24.

ANNUAL DISTRICT CONFERENCE, BULSAR INDIA, JANUARY 12-14, 1907

BY W. B. STOVER.

The following will bring joyful news to every one praying for India and the advance of the cross in her benighted land

Friday, January 11, 6 P. M., English sermon, Chas. Brubaker. Eight P. M., Gujarati sermon, E. H. Eby. Continuing in prayers after the meeting.

Saturday, January 12, 9 A. M., Workers' Meeting. Short written reports. 10:30 A. M., "Our Duty to Our Church," Lellu Jalim. 3 P. M., Men's Meeting. 3 P. M., Women's Meeting. 6 P. M., English sermon, S. N. McCann.

8 P. M., Gujarati sermon, D. J. Lichty. Continuing in prayers after the meeting.

Sunday, January 13, 9 A. M., Sunday school. 10 A. M., Gujarati sermon, I. S. Long. 3 P. M., Missionary Meeting. 6 P. M., English sermon, Dr. Yereman, M. D. 8 P. M., Gujarati sermon, Adam Ebey. Continuing in prayer after the meeting.

Monday, January 14, 9 A. M., District

Meeting proper, 2:30 P. M., "Effective Mission Work," Abdul Aziz. 3:30 P. M., Missionary Meeting. 5:30 P. M., "A Month among India Missions," J. M. Blough. 6 P. M., English sermon, S. P. Berkebile. 7:30 P. M., Gujarati sermon, S. N. McCann. 8:30 P. M., Ordination of Brethren I. S. Long and J. M. Blough. Continuing in prayers after the meeting. 11:20 P. M., leaving for Bombay and America.

I cannot tell you to what extent these meetings have become a means of blessing to us all, such as we feel we need—so refreshing, so invigorating, so helpful and inspiring, just the fellowship needed to get our spirits all aglow. And now we all look forward to 1907 being the most fruitful of years.

We made a special effort at this meeting to have as many as possible of the native membership brought together, and we had a good number of them. We all felt that the time for prayers was the important time of the meeting, because we wanted to come into close contact with the Father, and to bring with us our native brethren into close contact with Him. O, the sweetness of the hours of prayer. It is not a thing of the imagination.

We have not much business coming before our district meeting. This time there was no query from any of the congregations. The Mission Board had several recommendations, which met with favorable approval. The meeting grew in enthusiasm at the suggestion of appointing a committee to petition against the liquor traffic amongst the downtrodden classes of the earth. Some of the speeches of Brethren who were once drunkards, and who have fought the drink habit for many weary months, were pitiable and admirable.

Sunday evening was fasting and prayer. Bro. Long took special charge of the after meetings. That afternoon,

as well as other times, any one might have seen little groups of three or four in a side room or in either of the two tents down on the floor, wrestling with God, and waiting on Him in prayer. On one occasion I was passing a screened doorway, and knowing what was going on within I beckoned a good number of our orphan children to come and see. I raised the screen, and let them look in on the sacred scene of three men and one woman, mission aries,—with faces on the floor, praying. The orphans looked, uncovered their heads and moved silently away. This was an object lesson.

The fasting was not specially a matter of mention. There was just so much else that was to be done, so much to be enjoyed, that in reality one felt that there was not time to eat. There was other food richly spread, the partaking of which made the soul full and we wanted that.

As the after-meeting prayers continued, all in Gujarati, one after another got up and said they had not been living up to the mark, and desired to do better now. One dear brother with tears in his eyes said that he had done a thing a year ago, which he was ashamed of, and although he had asked pardon and the pardon was granted freely and the matter was forgotten on the other side, yet he wanted to say how utterly ashamed he was of the whole thing, and now, in this public way, he desired to confess his shame. Walking to the other, he grasped his hand and gave him a kiss.

This was the signal for a good meeting. Another got up and said he had done some things that were not what they ought to have been, and he realized now that he was in the wrong, and asked pardon. He went to the other person and grasped his hand, and a kiss of love was exchanged. Over and over

again was this kind of thing done. Many eyes were filled with tears and the Spirit kept working.

One man said that he had been indifferent to the work of the church, but that the fault was in himself, and he wished to be sweet henceforth and be a true brother, continuing in the faith of the Brethren as long as he lived.

Then, in quiet prayers, waiting before the Lord, sometimes with a verse from the Word, sometimes with a word from the leader, the whole company lingered before the Lord and waited listening to hear His voice as it spoke to them. These hours of prayer had been expected with a good deal of joy and they brought all that any of us had hoped for,—a great blessing.

Monday was the big day. The time of morning prayer is not marked on the program, neither is the time for meals, but the prayers have their place always. In the afternoon Bro. Aziz told us what he thought as to the most effective way of doing the work in the villages of India. Brother and Sister Blough had just returned from a month's trip over India, and he Bro. Blough told us what they saw in mission work. Between these two short English talks we had a second Gujarati missionary meeting and were ready for the evening program. Everybody's heart was full.

When the evening English service began, Bro. Berkebile came before our little company with the Book in his hand. We all felt that this was the moment supreme and our thoughts ran back to the time when Bro. Miller stood before us, giving us a solemn talk before taking his departure when we should see his face no more. After this little meeting, the missionaries, as a token of regard and fellowship, presented to

Bro. and Sister McCann, and to Dr. O. H. Yereman, M. D., each, an Indian table cover.

Close following, Bro. McCann gave a farewell evening sermon in Gujarati. And as we thought of their going away, and of their having been with us here in the work now eight years, we thought of it with tears trickling down our cheeks. How blessed it is when a company of Brethren can be together and work together and bear with one another and be unselfish and open and honest to the last degree and **humble! O Lord, keep us humble!** How blessed it is to realize that your whole company is true-hearted and brave, and willing to go any length for the glory of the Master! This is a glimpse of the sweet side of mission work. This is one of our joys.

After the ordination of Brethren Blough and Long, with Sisters Blough. Long, and Ebey, down to the floor went the whole assembly again in prayers. We pray with our faces to the floor, mostly praying among the native people. So we continued till about ten o'clock, when we must needs start for the train. Thus the days of our annual district meeting were numbered with the past.

A few of us went, some by one train, some by another, to Bombay, to see our little party sail for home. We saw them, sail—McCann's and the Doctor, standing together on the deck and waving to us remaining on the shore. We waved to them, and turned to wink back the tears; then waved again, Precious is the memory of days of parting, for the sweet sadness makes a lingering impress that abides constantly. May the Lord bless them, and bring them safely home.

AROUND THE BURTONS' DINNER TABLE

By O. B. FAITHFUL, India.

The gong sounded and the Burtons were soon seated around the table for dinner. Mr. Burton was prompt in all his business transactions and demanded the same from those who lived in his house. He argued that no one had the right to make any one wait on him. If he did, not only his own time but the time of others was lost too.

In the Burton home the day's program began at six o'clock when the gong sounded the alarm in the dining room. A half hour was given for morning toilet, after which the bell rang for "Chota Hazera." At nine-thirty came breakfast, followed by tiffin at two, tea at four, and dinner, the big meal of the day, came in the evening, at eight. That is the rule in the English homes in India. In the evening when the work is done, when it is cool, it is pleasant to sit down together for an hour, talking over the work of the day and replenishing the tired, hungry body.

There were six in the Burton family—Mr. and Mrs. Burton, two Burton boys, Miss Hugh, the governess, and Mr. Staid, a medical missionary, who lived in an adjoining bungalow, but who took his meals with the Burtons. His wife was dead and his three children had gone to America to finish their education.

The first course, soup, was finished before any one had opened the conversation of the evening. While all were waiting for what "the boy would bring next" (for he seemed unusually late, a frequent occurrence), Mrs. Burton suggested that the topic for discussion for the dinner hour be on "The Work and Observation of the Day." She said, "It is better for us to spend the hour in

exchanging our thoughts than sitting silently taking our food." So saying, she turned to her husband and asked him to begin discussing the subject suggested. "For," said she, "you are the head of this house."

Mr. Burton raised his head and, turning to his wife, said, "Since I am the head of the house and have been given the privilege of speaking, I propose that you begin the subject, for you know you can begin it with more enthusiasm than I."

Mrs. Burton received her husband's wish with thanks and began: "Well, I do not know that this has been an unusual day for me. It has gone much as Monday always does, for Monday is my day to plan the week's work both within and without. I spent the forenoon looking after the servants. First I called the cook and took his account of the week past, and gave him the orders for the week to come, and set him to his work. For once he read his account with ease, and his and mine came out to the 'pie.' You know we do not always agree on accounts. I think though we are learning to know each other better. I believe all these India cooks will do better when once they are given the confidence they deserve. In too many families they are not given due consideration. I am so glad for cook. He relieves me of so much work and anxiety that I could not possibly carry with all I have to do with my mission work. I feel that these servants are a blessing from the Lord, helping us to do more for Him. If anywhere in the world a married woman has a chance to do mission work, it is in India, where the custom provides for so many servants. I know we women

are counted as associate missionaries, and we need not bother ourselves outside the bungalow unless we want to. I am glad I want to. I do not know how I could pass the time otherwise, and besides, I like to help all I can.

"I could not do the cooking with these open fireplaces. The smoke would make me or any other woman blind in a week. If I had an American kitchen, with an American cook stove, it might do, but even then the heat would be too extreme to be borne. We women cannot do the cooking here, and that is the end to it. I am glad I need not put my head inside the cook house. It is better for me and better for the cook. My advice to all Madam Sahibs is that they keep themselves out of the cook house, if they want to keep peace with the cook. But I am getting off my subject; am I not? You know that is my failing. Next I called the butler. He needed a straightening out. Last week he was irregular in his work. One day he did not heat the milk; gave it to us without being boiled. One day he gave us tea made from leaves of the day before. There are too many people about to let him slip through these irregularities unknown. The ayah told on him this time. I guess he thought he would get even with her. He told on her last week. He'll be better this week, for they always are after an interview with me. We must keep ourselves on the inside ring of the servants, even though we do not actually perform so much of the work ourselves. We must see that they do it and do it right.

"This afternoon I called the Bible women, and received their reports. Khanibai has still been refused entrance to a number of houses in the Brahmin quarter. She does not go to any home unless she is invited. When not invited, she takes it that she is not wanted. During the week she had re-

visited all the homes of the week before. She has Ambabai, the colporteur's young wife, in her charge. She is just starting out in her Bible woman career. I am glad for these young women starting in. There are a few more girls in Miss Wayne's school that I would like to have out of the course, but that cannot be until after they are married. It would not be safe to send them out before. Dahibai had just started on a new tour among the Mohammedan women. She reported having visited twenty homes, and was received kindly at many places. The Bible women all say they are received gladly but when it comes to pressing the open confession, there is hesitancy on account of caste and relatives. Nevertheless we will work, for the promise says, 'In due time ye shall reap if ye faint not.'

"After I came home, Miss Wayne came to draw up the program for the next Women's Conference. She and I are a committee to look after that. She left just as the dinner bell rang; so now you have my report. Excuse me for being so long, Burton Sahib. You know your Madam's weakness."

"Yes, we all know your failing and you are excusable. Next we will hear from Miss Hugh," said Mr. Burton.

Miss Hugh answered by saying that she would give her part of the program to Edgar and Ralph, for they would be eager to tell about their trip to the bazaar.

"Yes, we saw something in the bazaar we never saw before," said Edgar. "It was people we saw. Some we had never seen before. They don't live here, but they came from some other place. They came in a shop where we were. There was a whole family of them, and how they did chatter! Mamma, you would have told them they did not know how to act. They were not Hindus or Mohammedans. The man was dressed in

black and the woman in yellow silk. The children were all dressed quite gay. I could not tell which were boys or girls, for they all wore trousers but I guess the ones with the coats and trousers alike were boys. Oh, yes, I do remember, the girls had their hair braided but they wore silk trousers with borders at the bottom. The men began to talk in English to Miss Hugh. He said they had come from Western India. I have forgotten the place. I never heard it before and I never saw it on the map either. He told Miss Hugh they were Persians. Papa, don't you think they must have been the Parsis you told us about one evening,—the ones that are rich and fine looking and educated? You said they were the Jews of India. They don't bury their dead but put them on high places where the vultures get them. Miss Hugh thought they were Parsis. She says they are very proud, that few ever became Christians. I wish we could tell them not to give their dead folks to the vultures. It seems so awful. If you see them to-morrow will you tell them, papa?"

"Yes, my son, I will talk with them, if I see them to-morrow. Now, Master Ralph, we are ready to hear from you."

"We saw some other people too," said Ralph. They look at us as though they had never seen little white boys before. Most of them were bareheaded, Perhaps they were surprised at our hats. They looked so poor too. They had on so few clothes. The women's hair was very much tangled. They must have come from the jungle, for they had loads of something on their heads. Miss Hugh said they were traders and that they had come to the bazaar to exchange their goods for something they did not have in the jungle. I think they must be like the people who live near Mr. Mays. When he was here

he talked about such people and I heard him. But they can know about Jesus, papa, can they not? I would like to tell them. I'll go home and get my education and come back and go and find those people. Then I'll tell them. I am so sorry about them. The Brahmins won't help them, and the people Edgar talked about won't help them either; so who is there but us to tell them?"

"Ralph is through," said Mr. Burton, "now we will hear from Dr. Staid." "I am very busy to-day. The dispensary was full of people all day. Ishwardas was kept busy all day talking to the people about Jesus. There was a pilgrimage away from the town a little piece and all had to pass us, and therefore many of the pilgrims stopped. One poor old woman, blind and lame, came. Oh, how she begged to be healed! How I wished for the touch of the Master to be applied and to say the words, 'Be healed!'" I told her about heaven and that none would be blind there. She said 'Salaam' many times and begged to be healed of her infirmities. A poor, lame man came, crippled in his feet. There was nothing to do for him. I told him about the lame man at the beautiful gate of the temple. He seemed cheered and went away happy. The whole day was spent in preaching and healing."

"Now, papa," said Edgar, "It's your turn."

Mr. Burton raised his elbows to the table and rested his head on his hand, for the last course was finished, and the table was cleared. Then he said, "I have had an interesting day. I went down to the bathing place this morning. There I found a large company of 'holy men,' Oh, what a misnomer that is! It ought to be unholy men. When I look at them, I say to myself, 'blind leaders of the blind.' No wonder there are so many spiritually blinded people in this land. There they sat with their long pipes

smoking. They had on only the loin cloth. Their bodies were besmeared with ashes, their foreheads with the colored paint and their hair long, unkept and matted. I sat down and talked with them. They told me how they longed to be holy, and how they had made pilgrimages of Benares, to Jaganath, to Nsaik, to the sea; how they fasted and made offerings to the gods; how they walked on spikes and lacerated their bodies in

other ways. 'Zeal without knowledge,' truly. They, like the rest, do not know the true light. If only they wanted to know it! They don't want it, but that is just the reason we want to give, and why we ought to give it. But it's late now and we must away."

The conversation closed and after hearty good nights all retired, for the night had grown sweet and cool, and the heat and the dust of the day were over.

THE WORLD'S HUNGRY

By J. H. HANSTINE.

"The desire of all nations shall come."
—Haggai.

"Ethiopia shall soon stretch out her hands unto God."—Psalms.

"The isles shall wait for his law."—Isaiah.

"Simeon . . . waiting for the consolation of Israel."—Luke 2: 25.

"Spake of him to all them that looked for redemption in Jerusalem."—Luke 2: 38.

"All men seek for thee."—Mark 1: 37.

"For they were all waiting for him."
—Luke 8: 40.

"Sir, we would see Jesus."—John 12: 21.

"Who also himself waited for the kingdom of God."—Luke 23: 51.

"Come over into Macedonia and help us."—Acts 16: 9.

"Behold, there came wise men from the east."—Matt. 2: 1.

The Chinese have a tradition that, about the time of Christ's appearance in Judea, they had become dissatisfied with their old religions. They had heard that in a country far to the west there had long been expected a teacher, ordained of heaven, and the time had come when he should arrive. An embassy was appointed, equipped for the long journey and sent out to find the sacred personage

and to learn from his lips the heaven-sent doctrines. The embassy journeyed too far to the south and, unfortunately, fell into the hands of some priests of India, who, on learning their mission, told them that Buddhism was the religion they were seeking, assuring them that it was of Divine origin. So it came about that Buddhism, instead of Christianity, was carried back to China.

In the year 1832, there arrived in St. Louis a deputation of Indians, who had traveled over mountains, wilderness and plain, on foot, from far-away Washington Territory, inquiring after the white men's God and the Book He had sent down from heaven.

A heathen woman in India said to the missionary: "Ask your people if they cannot send the Gospel faster?"

A Hindu mother, after listening hour after hour to the lady missionary as she explained the way of free salvation, exclaimed, "Tell me more." At last when the long talk must close, the old mother drew out from under her veil the thin gray hairs, saying: "These hairs have grown white waiting for such words as these."

A converted Greenlandersaid that he had often reasoned from looking at a canoe, that it could not make itself, and

that likewise man must have had a Maker, and that Maker must be great and wise and good. "Oh," he thought, "if I did but know Him, how I would love and honor Him."

A world-tourist, writing from Bombay, says: "I have not seen anywhere in Turkey, Egypt, or India, among the Mohammedan or Hindu women, a single happy or hopeful face."

A lone lady missionary in a certain part of India was having but little success. She was, however, sadly needed in a distant field and had been ordered there by the missionary society. Before starting, she felt a desire to visit a certain village, where she had not yet been. On arrival, she found none at home but the women and children. Anxiously they listened to the wonderful story of redeeming love, and questioned eagerly that they might be sure they understood. The hours passed rapidly, night was coming on and the missionary must go. But they clung to her skirts and the

questions continued in a torrent: "Will you not come back and tell us more?" "No," she replied, "to-morrow I am going far away and cannot return." "Then cannot your people send some one else?" "There is no one to send," answered the lady, as with aching heart she remembered the slim missionary force, and, hurriedly tearing herself loose, she ran swiftly on her way that she might escape the wild beasts that the oncoming darkness would bring from their lairs. After proceeding some distance, there came to her ears, borne on the evening air, excited and heart-rending cries. She paused to listen and was able to distinguish these words: "Can we be saved by hearing only once?" "Oh say, can we be saved by hearing only once?"

Brothers, sisters, there must be a stone where our hearts ought to be if we can listen to such cries unmoved. Are there some of us asking Cain's question in Cain's spirit?

Mt. Morris, Ill.

HOW CREATE MORE MISSIONARY ZEAL AMONG US?

By MARY R. HOOVER.

It has been wisely said that there is nothing that is such a stimulus to action as to know.

In all professions there are helps for those who wish to become efficient in their special work. The doctor, the teacher, the farmer, the fruit grower, the lawyer, etc., all have their journals and institutes, as helps to get the desired, needed information.

The purposes of "Our Missionary Reading Circle,"* and Missionary Visitor are the same from a missionary standpoint.

If we can create in our people enough of the desire to know more about missions, and the lines of missionary workers, more about the needs of the world, and the meaning of the "Great Commission," to induce those who have not read, or are not reading, the books in the Missionary Reading Circle Course, to read them, we will do much towards increasing missionary zeal.

Then, too, there is wonderful power in prayer and fasting. Jesus, the Son of God, came to this world as a missionary. When He began His missionary ministry, after His baptism, it was in the wilderness, with fasting and prayer, even

* A new and very helpful course in reading has been prepared within the last year. Sent upon application to the committee.

to forty days and nights. On the mountain of transfiguration He prayed until He was glorified, transfigured. At different other times, before important events, He spent all night in prayer.

When He left the work in the hands of the apostles, His command was, "Go into all the world," but first wait or "tarry at Jerusalem for the power from on high." The power came after ten days spent in united effort in prayer and supplication. Then, what a wonderful revival! Three thousand conversions! There is much power in prayer, in united effort!

We also have much in the Bible and history about the wonderful influence which the leaders exert over the people, either for good or evil. It seems to me that if once our elders and ministers become thoroughly aroused on the sub-

ject of missions, much will have been accomplished toward creating a greater degree of missionary zeal among our people.

Through the influence of those who lead, and their missionary zeal, and united, earnest prayer, the members, too, will become filled with a greater desire to know. They will be anxious to read, and become better informed about the great need of the world. They will then be ready to do more towards sending the glad tidings of salvation to all the world, every creature,—to those near us, those in the next town, and also those in far-away lands. Many are dying each day without having heard about our Savior. May God help us to use every means to awake to the great need of the world!

Spencer, Ohio, R. D. No. 2.

PANDITA RAMABAI AND HER WORK--A SKETCH

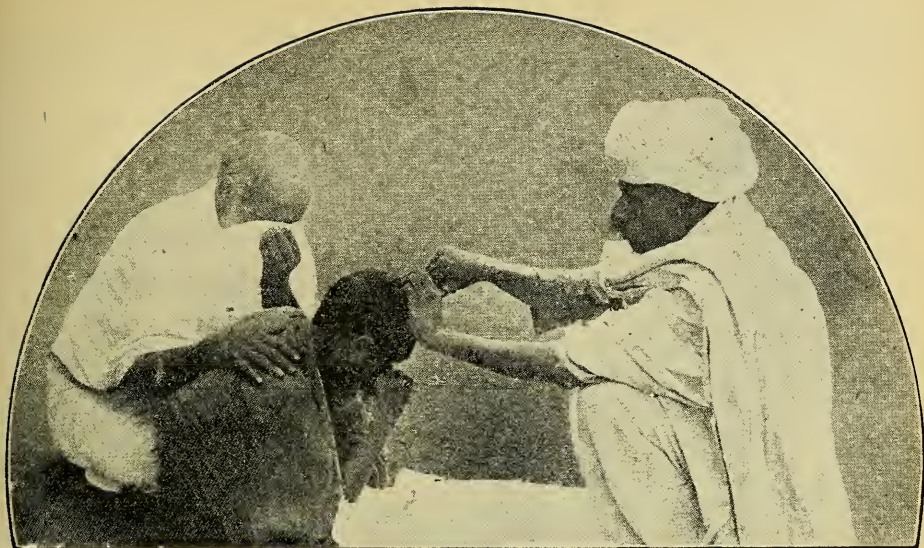
By EFFIE V. LONG

As we were traveling from Bombay up country to Anklesvar on our first landing in India, Sister Eliza happened to speak of Pandita Ramabai. Then some questions followed from which we learned that Pandita's work is on this side of India near Poona, only one hundred and fifty miles from Bombay. It was then and there that we resolved to see her work at the first opportunity.

We did not need to wait long, for after two and a half years the opportunity came, and so last March we set out to visit her home. Having reached Kedgaon station we were driven to the Mukti Home, one-half mile away. There are so many visitors coming to the Home from all parts of India, and even from America, England, and Australia that a bullock cart is sent to every train

to convey whoever may come to the Home.

Finally here we are face to face with Pandita! You know what a feeling comes over one as he looks for the first upon someone or something of which he has read and heard so much. We stand and look while someone else carries on the conversation, trying to realize that this is really Ramabai. Yes, she is just like her photo. She does not remain long with us as she is a busy woman and her time is precious. Low and heavy built, large light grey eyes and black hair, a woman of forty-five or fifty she appears. Her hearing is now somewhat defective, so it is a little difficult to carry on a conversation with her. She wears her hair short and a white sari according to the Hindu custom of Brah-



When the husband dies in India the widow, even tho she as a child has never seen him, is shorn of her hair, her jewels taken from her, and her place in life made most miserable as a servant in her father-in-law's home. Pandita Ramabai is offering relief to hundreds of such unfortunates, and the following sketch will be of unusual interest.

man widows, thus living out, "I am made all things to all men that I might by all means save some."

Pandita Ramabai was left a widow with a wee baby girl after nineteen months of married life. Before her marriage she had suffered from famine for a number of years. Through some friend she was now led to go to England where she became a Christian and then went on to America and finished her education there, being absent from India seven years; but all the time having in mind her life work,—that of delivering her Indian sisters and especially the child widows from the bonds of slavery. While in America she enlisted the sympathy and help of many Christian people, and so at once on reaching India established her Home and school for child widows. She was a Christian and so had much opposition in her work. At one time she writes, "Although we are living in our own country, and among our own people, we are continually made to feel that we are among a strange and hostile people and in a strange land. We are utterly defenseless in this beloved land of ours; but our

very weakness is a strong appeal to God and we feel that He is on our side. We hear Him say, 'My grace is sufficient for thee,' and realize that 'He giveth power to the faint.'" In one year the number of pupils reached sixty-two. Soon the dreaded famine came and then this noble woman went out to rescue the unfortunate girls and was instrumental in saving hundreds of girls from physical death or moral degradation. These were diseased and filthy when they came, but the widows who had been in training at the "Home of Wisdom" came to help care for them and nurse them back to health. The famine girls were gathered into one home which was named "Salvation Home." There was still another class to be provided for—the fallen girls and women who could not be neglected either; so a separate home was built for them, and under kind treatment and Christian instruction many of them have found the Savior in this "Home of Grace." The boys were also dying from starvation, and so they were gathered and now there is a boys' orphanage on the compound.

In all there are about two thousand

persons living on this one hundred-acre tract at Mukti—enough for a good-sized village, and Pandita has oversight of it all. The children are all being trained in some way. Those who are capable are trained for teachers and missionaries. Others are put into the industrial school. Hundreds of girls, and some boys too, find employment in the various trades carried on there, such as farming, pressing oil, dairying, laundry work and baking, making of Indian garments, caps, buttons, lace, brooms and baskets, spinning of wool and cotton, weaving of blankets, saris, rugs, embroidery and various kinds of fancy work. The place is as busy as a beehive. There are about a dozen European helpers there now teaching the Bible and overseeing the industrial work.

To accommodate such a large number of people many buildings are needed. Nearly all of them are one-story buildings of blue stone with red tiled roofs. The stones for building were obtained from the five large wells which now furnish an abundance of good water. The church is a nice plain building designed to seat from four to five thousand people. It is built of dark gray stone, having an inside measurement of 232 feet long by 45 feet in width, and has two transepts each 107 feet long. The floor is of teak wood, beautifully smooth. On the foundation stone are among a number of others the following inscriptions in Marathi: "Praise the Lord," and "That rock was Christ," and "Upon this rock I will build my Church," and "Not by might, nor by power, but by my Spirit, saith the Lord." The funds for all these buildings have been donated. Pandita has said, "I own nothing but a few clothes and my Bible." It is said that she does not sleep on a bed, but on the floor, though in the buildings there are nice beds for visitors. And she with the English workers and those

who visit her eat on the floor, using the fingers in native style. This is admirable in her, for it shows her humility.

On Easter Sunday, 1899, the first foreign missionary meeting was held at Mukti. The subject was the China Inland Mission. At the close of the meeting a collection was taken, and, each one giving a little bit from her small amount, the sum of fifty-five rupees was raised. A year later Pandita decided to tithe all the money sent in by God's people for the support of Mukti. All the helpers did the same with their wages, and the girls sent in from their self-denial fund so that more than 5,000 rupees were sent to help carry the Gospel to heathen in other countries. The girls also adopted some orphans in Armenia, and so are learning the blessedness of giving as well as the joy of receiving. Sometimes the funds run low, and then all must fast or live on one meal per day, which is done willingly till the means come to provide more food. Meanwhile all at the Home are much in prayer to God that He provide for every need.

During the last year Mukti has received much attention because of the revival there. In June, 1905, the Holy Spirit came in power upon some of the girls at Mukti and it became a place of great blessing,—a place of prayer. Some felt the burden of souls so heavy upon them that they remained in prayer all night. Others prayed all day. As we passed the buildings we could hear the audible prayers and stifled sobs of those whose hearts were burdened for the lost. And at night hundreds of girls gathered in that large church, sitting on the floor in long rows and after Scripture reading all came to the knees in the attitude of prayer and began with one accord to pray audibly. Oh! the sight of it, and the feelings that came over us! Never to be forgotten! The great agony of

soul, the earnestness with which the petitions were uttered, the clasping of the hands and stretching them out towards the heavens, the bending of the body as if to give greater emphasis to the petitions, the utter losing of self and surroundings,—these things filled one with awe and with a feeling that these babes in Christ have indeed learned to pray. Great blessing is following.

Pandita has splendid control over the girls, having won their deepest respect. She is doing a wonderful work in thus saving them from sin and death and teaching them to live in the full joy of the Christian life. Her name will stand and deserves to stand as a memorial for all time of what a consecrated woman can do for the uplifting of humanity.

Jalalpor, Surat, India.

NONE ARE EXCUSED

By IDA M. HELM

Night had hung her sable curtain over the earth; the room was unlighted; through the window we watched the countless stars as they twinkled in the sky; each one gave its small light to the world, and I thought, "Millions of stars sparkle in the sky and millions of souls live on this earth that have never yet heard of the One who opened the fountain of which the vilest sinner may wash and be made whiter than snow. Millions pass over into eternity never having learned that they possess a soul that the refining power of the Gospel of Christ can purify so they will shine as the stars forever in the golden city, the New Jerusalem."

Jesus once said, "The day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." At another time He said to His disciples, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

That Light that was first lit in far-off Palestine has shed its effulgent beams into the thick fog of superstition and idolatry that once hung like a heavy veil separating the inhabitants of the fair continent of pagan America from their

Creator and beneath its bright rays the clouds have dispersed and to-day Christian America basks in the sunlight of God's love.

We that have been enlightened with heavenly wisdom and that have received into our hearts the Oil (the Holy Spirit) that, if kept replenished continually will lighten our way and guide us to the glory world, should never hide our lamp under a bushel, but we should let the light in our lives shine out so it will penetrate into the dark places where many of our fellow-beings sit in the darkness of sin, ignorance and superstition. If each Christian would ever let his light shine out over sin's dark sea as resplendently as the stars shine out through the darkness of night we would greatly glorify our heavenly Father and many, many that are yet living away from God would be directed in the way of righteousness.

It is the duty of every Christian to be a missionary. Both foreign and home missionaries are needed, for it is true that millions in Christian America are living practically without God and without hope. Some are careless and perhaps a friendly visit and a few words of well wishes for their eternal welfare, given in love, might thrill their hearts with a desire to return to their

forgiving God. Many are ignorant of the law of love and need to be taught the way of the Lord. We should not think that those that do not possess a large amount of this world's wealth or are not eloquent of speech are excused from working for the Master. In our daily living we speak more forcibly to those around us than in any other way.

Once when I was soliciting money for foreign missions I approached a man who was far past middle age and he was quite wealthy. I asked him how much he was willing to give toward sending a missionary to a foreign land. He answered, "I won't give anything to send a man over there. Maybe they will kill him as soon as he gets there." However he was willing to give a little for the home mission.

Wicked men killed Jesus when He came on a mission of redeeming love. If He would have shunned death we never could have been redeemed to God. Christ says, "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself, or be a castaway?"

Those hundreds of millions of heathen souls have been redeemed, but they do not know it. Shall Christian people live in luxury and ease and allow those priceless souls to die without the knowledge of Christ's dying love? If it is but little that we can do we will be held accountable for that little if we withhold it from the needy. Let us think seriously, then answer the questions, How much do I

love God? How much do I care whether souls are saved or whether they be lost? How much can I do to help lead them to Christ? While we are hesitating many are dying. When I think of the great work that was done on the day of Pentecost and then when I think of the many that accepted Christ and stood firmly for Him when persecutions raged on every side, I am made to wonder what is wrong with us to-day that there are not more true conversions and why so many that seem so earnest when they first unite with the church, in time become cold and careless.

Do we take Christ into our hearts and lives as we should? Do we love and help each other in the trials of life as we should? The Bible says, "Bear ye one another's burdens and so fulfil the law of Christ."

The Holy Spirit has the same power to-day that was manifest at the day of Pentecost. Yesterday, to-day and forever, God is the same unchangeable being. Are we asleep? Let us arouse ourselves and fully open our hearts to the reception of the Holy Spirit lest the Bridegroom come and find us like the foolish virgins with our lamps gone out.

"When Jesus comes to reward his servants,

Whether it be noon or night;

Faithful to him will he find us watching,

With our lamps all trimmed and bright?

"Oh can we say we are ready, brother,

Ready for the soul's bright home;

Say, will he find you and me still watching.

Watching, waiting, when the Lord shall come?"

Ashland, Ohio.



EDITORIAL COMMENT

A MOTHER'S DISAPPOINTMENT.

A certain mother has a son in one of the Brethren's schools. She writes, "I sent him to school to make a business man out of him, for he is bright in school and gets good marks." How long he has been in school she does not say. Two years ago, however, the Lord found this young man. His contact with the religious influences of the school, and especially the missionary sentiment, which is strong though not very manifest, has turned his heart to other things than business. The mother has met, in a sense, a keen disappointment in the ambitions of her son. She says, "He wants to be a missionary to preach and teach in foreign fields or home missions, just as the Lord directs him. He writes me earnest letters on mission work, begging me to let him take a mission course. Such letters many old brethren do not or cannot write. He says he would rather go and teach the heathen and die for the Lord there than to be a business man."

Thus the dear mother quotes expression and sentiment from her son's letter. It is needless to say that such thoughts from a child to a mother show a wonderful love for the mother. But the change seems so far from the dear mother's plans that she "often weeps and prays and has lost many hours' sleep about it."

But there is another side to this question that should appeal. In the brotherhood how many mothers would rejoice if they could exchange the worldly, ungodly lives of their sons for the pious ambitions of this one. These mothers would be willing to let their sons go to the ends of the earth, if but in Jesus' work. In this light, what a favored mother is this one! She may not see it just now from this angle, and is struggling with her mother love and

ideals for her darling boy; but, after all, what greater work can any son or daughter aspire to do than "preach in foreign fields or home missions as the Lord directs?"

Furthermore, the message to "go" is not confined to any one class of sons and daughters, but to every young person in the church. Each one will have to explain to the Lord why he or she did not go, but stayed at home and engaged in some other work than proclaiming the Gospel. Praise the Lord for the answer that comes from such hearts, not an answer as this young man expresses to his mother.

Look down through the years, if God lets him live to serve him seventy-four years. Here are sixty years of noble work for the Master, brimful of noble service, starting out now in doing "just what the Lord wants me to do."

Fathers and mothers, when the war broke out in this country, our sons joined the ranks of human struggle bravely at the call of the President. It was of the world, a worldly conflict. Mothers and sisters wept as the sons and brothers left home. Their weeping was often of joy and pride, as well as of separation, for they were going to fight for our beloved America.

But here is a nobler conflict—the battle for King Emmanuel and against the enemy of God and all souls. The Commander has summoned every believer to join the ranks. But they do not step out. They prefer home and comforts and friends. Now and then one, like this son, does plead to go. What a favored mother in Israel! It costs her heart-aches and sleepless moments, yet what greater joys really can come to any mother than that the child should want to go where God wants him to go? It is the heroism of the cross! Such consecration stirs all heaven with

gladness and rejoicing. For if in heaven there is joy over one sinner that repenteth, surely in this day of lethargy there must be a hundredfold joy to see one Christian who is going to "die on the heathen field" for his dear Lord's sake.



THIS IS COURAGE.

Some time since a revival meeting was held in Kentucky, about ten miles south of Cincinnati, at which several from the city being in attendance, came out on the Lord's side. They returned to the city, did not try to hide the new light under a bushel, but humbly let it shine in the "room" of present opportunity. A sister writing from there says, "It seems like since our profession is being made known we find several eager to know all, while on the other hand we find plenty who are trying to down us."

Now note the proposed plan of this little band of believers without a preacher. They do not propose to sit down and let others walk over them, but are trying to do what they can themselves, and are following a most excellent method, one within reach of every small group without a minister: "Our idea is for the brethren to get together as early as possible and arrange to rent a room as near the centre of Cincinnati as possible. Then select several good speakers and hold meetings every night, to make known to those in darkness the light of salvation; and when the meetings close, close with a love feast. Then do not stop, but go right ahead and build up a mission. There are plenty of people right here in our city, who do not know there is a Savior. We are willing to do all we can at any cost. We can talk and hesitate and wait, but the Spirit says, 'Work while it is yet day.'"



DR. JOHN D. PATON.

Eighty-four years old, seventy-two years a Christian, and thirty-eight years a missionary to the New Hebrides, is the brief record that may be written over the life of John G. Paton, who died at Melbourne, Australia, last January. He was born at Kirkmahoe, Scotland, May 24, 1824, accepted Christ at the age of twelve, and in 1858 was permitted to carry out one of his first resolves when he came to Christ,— to be a missionary. He went to the New Hebrides and suffered many hardships. The tribes among which he labored were naked cannibals who had killed more than one missionary preceding him. Often he and his family were in perils of violent death, yet with a sublime trust in God, that counted not his life dear, he labored on till victory came. "What was the victory," do you ask? The islands where he labored are transformed; howling savages have become humble believers in Jesus Christ. Instead of homes of terror and wretchedness, peace and love reigns; the war-

whoop has given way to the worship of God. To read his life story is to touch some of the most tender chords in any believer's heart.



DEATH OF PHILIP MOORE.

"Uncle Philip Moore" as most people who knew him called him passed away on March 7, at 8:40 P. M. at his home in Glendora, Cal. He is an uncle of Eld. J. H. Moore, office editor of the Gospel Messenger, and of Sister Albert Vaniman, of California.

Uncle Philip formerly lived in Illinois. Then he moved to Nebraska. The Lord blessed his labors and in Nebraska he owned two one-hundred-and-sixty-acre farms. It will be four years in April that, desiring no longer to have the care of the farm on his hands, and intending that the church should have them when life was over he and his wife deeded them to the committee in consideration of an annuity bond of \$1,200 per year, payable January 1 and July 1 of each year. The arrangement pleased them both greatly, and they were happy to know they had executed their own wills.

The farms have not been sold yet. The income from them is used by the Committee to preach the Gospel. Not only will "Uncle Philip's" life continue to speak in the lives of those he touched with his kind, fatherly spirit, but he has left more than enough endowment to keep two missionaries in India, or wheresoever the Committee should place them. This arrangement is permanent; and as the years roll by, the message will be proclaimed by others, because "Uncle Philip" made it possible.



ABOUT \$2000 SHORT OF LAST YEAR.

Those were the words that greeted the Treasurer's ears from his assistant,

who takes care of the mission receipts for him, and makes monthly statements herein published. No one will ever realize how heavy those words fell upon the treasurer's mind and heart. First ran through his mind the wonderful prosperity of the land. Big crops and good prices! Had he, as treasurer and editor, as he happens to be, not thrown enough enthusiasm into the work, or what is wrong? Is it possible the church has about reached her limits in these days of great blessings, at a time when the Committee is looking to larger service by opening a new mission in China? Is it possible that, as God blesses the church in temporal things, she grows greedy and selfish and heaps unto her self those uncertain riches and grows poor in the progress of the kingdom? To close up the books, as it now appears they will be closed, on March 31, with voluntary contributions behind last year, is a record which is hard to write. Who has failed to do his part? "Have you, have I?"



INDIA NUMBER APPRECIATED.

From every quarter came words of commendation for the January number of the Visitor. Not only our own membership spoke in the highest terms of the issue, but in the Woman's Missionary Advocate, published by the Woman's Board of Missions of the M. E. Church, South, Effie V. Long's article on the "Romance of Missions," and S. E. Berkebile's on "Some of India's Holidays" were republished. This should be encouragement for our workers on the field to make another effort in such good work.



The Christian Republic, the official organ of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, comes out in splendid appeals in behalf of our beloved

America. They call for a million for missions in this country alone. The article "Blue Books or Bibles," the former referring to Reports from Board of Trade, Chamber of Commerce, and a similar class of books, is specially good at this time, when prosperity seems to lead people away from God.



In nearly every part of Africa polygamy is a very common practice among the natives. The grace of God, and the boldness and faithfulness of the missionaries to keep this sin out of the church, while retarding the progress of accessions somewhat, is conquering. A certain man at Efulen showed his sincere devotion to God by putting away twelve of his thirteen wives, while another put away eight of the nine he had.



The twenty-first session of the China Mission Conference of the M. E. church, South, was held in Shanghai last October and continued six days. There were forty-four clerical members, seven of whom were from Korea. The church numbers 3,100 members; last year 989 adults were baptized. They have 36 Epworth leagues with 1,073 members; 78 Sunday schools with 4,078 attendants.



Greater New York has five distinct Ghettoes. Upwards of eight to nine hundred thousand Jews are in the city, and only a small per cent hold to their religion. Infidelity, anarchy, and looseness in morality is growing very rapidly.



The Lutheran Missionary Journal states in a very interesting appeal in behalf of the orphanage work in India that they have sixty-three boys and forty-eight girls in their care from the famine times. They are sending them to

school and doing all they can to better train them to assist in the great work of evangelizing India. They thought at first that \$15.00 per year was enough to support an orphan, but their experience has shown them that \$25 is needed.



On March 13 and 14 the Pennsylvania Anti-secret Society held its annual meeting at Elizabethtown, Pa. Eld. S. H. Hertzler gave an address of welcome, responded to by Rev. W. S. Gottshall, the State President. The program consisted of some very strong subjects handled by able speakers.



"The Unit of Missions and the Missionary Unit" in the Missionary Outlook is a splendid survey of the scope of missions first in the unity of purpose, of operation, and of field, and secondly that the unit of mission is Jesus Christ, the unit of salvation is the individual, and the unit or responsibility for worldwide salvation rests with the individual member.



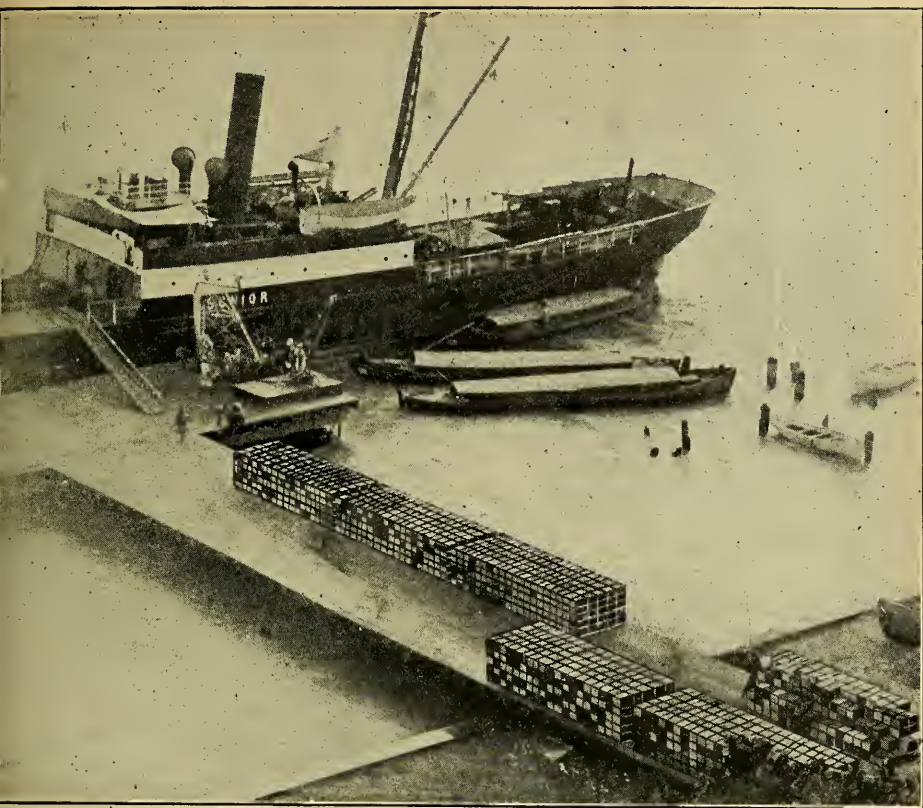
In 1885 Bishop Hannington was killed by order of an African ruler named Mwagna, king of Uganda. Luba, an old Busoga chief, was asked to perform the deed. Twenty-one years after, Bishop Hannington's son was permitted to baptize Luba's son, now a High School student. How Christ can conquer through suffering.



If thou art the lily and the rose of Christ, know that thy dwelling place is among the thorns. Only take care lest by thy impatience, by thy rash judgment, and thy secret pride, thou dost not thyself become a thorn.—Luther.



The prospects are as bright as the promises of God.—Adoniram Judson.



THE SAD STORY OF LIQUOR IN AFRICA.

The above illustration is loaned by the Missionary Witness and forcibly tells the story of the drink curse in West Africa. The camera tells no falsehood. Here is a ship at Lagos unloading her cargo of vile stuff, to sell to the natives. Each case contains a dozen quart bottles. There are five hundred cases in each pile, making a total of 30,000 cases already on the wharf. This is only a part of one ship's cargo for one port. Vessels will call every week, and thus the Devil carries on his wretched work with persistency which far outstrips the zeal of all Christendom. Does the African like liquor? Well, his depraved nature takes to it just as readily as does human nature in more civilized countries. Drunkenness and its attending vices are worse if they can be, among

the half-civilized than among the more civilized, and anyone knows the horrors of drunkenness in free America. Why cannot the nations of earth form a compact prohibiting the importation of all liquors into uncivilized countries until once they have received the light of the Gospel? This could be as readily done as tariff laws can be enacted and carried out. It would be a hardship to none but the rum manufacturer. The attending blessing on the barbarian would be past telling.



\$1,000,000 A DAY FOR NEW YORK THIRST.

New York spends \$1,000,000 a day for drink, according to the Rev. Madison C. Peters, of Epiphany Baptist church. He gave his congregation some figures on the subject recently.

New York's annual liquor bill is \$365,-000,000.

This is:

More than the income from the tariff.

Four times the annual gold output.

Six times the yearly silver product.

One-third the value of all coal mined in a year.

In some sections of New York there is one saloon to every thirty families.

The money spent here in ten years for liquor would buy every workingman a home in the suburbs.

New York's annual drink bill would buy:

73,000,000 barrels of flour.

730,000 wagon loads of wheat.

It would take fifty persons a year to count the money in \$1 notes.

The money would cover 10,000 acres of ground.—New York World.



160,000,000 GALLONS MORE.

Those are the startling figures of the increased consumption of beer for the year ending June 30, 1906, over any preceding year. According to the Internal Revenue Commissioner the receipts from spirits amounted to \$143,394,055, an increase of \$7,435,542, over the last fiscal year. The increase in the receipts from tobacco was \$2,763,086, the total being \$48,422,997. The total revenue from fermented liquors, practically all beer, were \$55,641,858. The receipts from beer were \$54,651,636. As each barrel of beer pays a tax of \$1, this shows that the consumption of beer in this country in the last fiscal year amounted to 54,651,639 barrels. Each barrel of beer contains 31½ gallons. In the fiscal year 1905 the consumption was 49,459,539 barrels.



THE SILENT REVOLUTION.

The changes now going on in China are certainly among the most wonderful in the world's history. Following the

manner of the daily papers, we summarize the recent changes as follows:

1. The introduction of Western science in Chinese schools in place of the Chinese classics.

2. Eleven hundred Chinese students sent to study in Japan, and a similar though smaller body sent to America.

3. An imperial decree issued exhorting parents to refrain from binding their daughters' feet, and declaring that men who wish to hold office must not have wives or daughters with bound feet.

4. An imperial decree forbidding the use of opium.

5. The Christian Sabbath made an official rest day on business and humanitarian grounds.

6. A "Text-Book on Patriotism," by Yuan Shih Kai, viceroy of the capital province, the most powerful official, showing the necessity of radical, political, intellectual, and moral change in China; and a second book by the same author on "Christianity in China," commending the missionaries and quoting with approval the words of Jesus.


7. The establishment in Peking of a paper for Chinese women, edited by a Chinese woman.

8. The decree of Ching-Chih-tung, viceroy of two provinces, ordering the New Testament to be introduced into all the schools of his provinces, which have a population of 58,000,000.

9. The return of the Imperial Chinese Commissioners from their tour of investigation in America and Europe, and the immediate promulgation by the government of a decree promising ultimately to establish a constitution for China.—Quarterly News Bulletin.



The vitality of the home church depends on giving up more of her sons and daughters for the work of extending Christ's kingdom in less favored lands.—Mott.



The Little Missionary

MOTHER IN THE SKIES.

In a lonely graveyard
Many miles away
Lies your dear old mother,
'Neath the cold, cold clay.
Memories oft returning
Of her tears and sighs,
If you love your mother,
Meet her in the skies.

Listen to her pleadings,
Wandering child, come home
Lovingly entreating,
Do not longer roam.
Let your manhood waken,
Heavenward lift your eyes,
If you love your mother,
Meet her in the skies.

Now the old home, vacant,
Has no charms for you;
One dear form is absent,—
Mother, kind and true;
Ever more she dwelleth,
Where pleasure never dies,
If you love your mother,
Meet her in the skies.

Now in true repentance,
To your Savior flee;
He who pardoned mother,
Mercy has for thee.
Now he waits to comfort,
He will not despise;
If you love your mother,
Meet her in the skies.

—Alice Rohrer, Canton, Ohio.



A PRE-SCRIPTIO-N.

It was a very dreadful time
When my Mamma lay ill,
The nurse went tiptoe through the halls,
The house was sad and still.

The Doctor with his medicines
Came every single day;
He would not let me see Mamma
To kiss her pain away.

But every time he looked so grave—
For dear Mamma was worse;
I knew they could not make her well,
That Doctor and that nurse.

I sat before the chamber door
And cried and cried and cried—
I knew that I could cure Mamma
If I could be inside.

But once I had a splendid thought;
Behind the Doctor's back,
To write my own Pre-scrip-tion out,
And tuck it through the crack.

I made upon a paper sheet
Round kisses in a shower,
And wrote—"A kiss for my Mamma,
Please take one every hour."

And from that time, of course,
My dear Mamma grew quite well.
The Doctor thinks it was his pills,
And I shall never tell!
—Abbie Farewell Brown.



OLD TIME RELIGION. ONE HUNDRED YEARS AGO.

The Old Time Hymn.

There's lots of music in this hymn,
Was published years ago;
And when my gray-haired father, mother
Sings the one I used to know,
I sorter want to take a hand—
I think of days gone by,
On Jordan's stormy banks I stand
And cast a wistful eye.

There's lots of music in them,
Those dear sweet hymns of old,
With visions bright, of lands of light,
And shining streets of gold.
And I hear them shouting, singing,
Where memory, dreaming, stands,
From Greenland's icy mountains
To India's coral strands.

They seem to sing forever,
Of holier, sweeter days;
When the lilies of the Love of God
Bloomed white in all the ways.
And I want to hear them singing
In the old time meeting house,
Till I can read my title clear
To mansions in the skies.

We never needed singing books,
In those old days we knew
The words, the tunes of every one—
The dear old hymn book through.
We didn't have any trouble then,
Nor organs built for show.
We only sang to praise the Lord,
From whom all blessings flow.

And so I love the old hymns,
And when my time shall come—
And when my mission's ended,
And my singing lips are done,
If I can only hear them then
I'll pass, without a sigh,
To Canaan's fair and happy land,
Where my possessions lie.

—Mrs. Mary J. Johnson,
Gallipoles, Ohio.

MRS. PURDY'S PARQUISITES.

One day, some time since, we were summoned to the parlor to see a visitor who had sent up neither card nor name. As we entered the room, an undersized, wiry, active, elderly, quaint-looking woman rose to greet us. We were struck at once with the brightness of her dark, handsome eyes, and the russet redness of her thin brown cheeks. Her dress was of calico, starched and ironed to a miracle, and she wore an indescribable air of independent out-of-fashion-ness, which took our fancy at the start.

She was living on a ranch not a very great way from San Francisco. She was born in England, had come over to this country in her girlhood, had spent some years in Connecticut, had married in Pennsylvania, had tried her fortunes in the West, and had finally drifted to California—all of which we learned in the course of after conversation, and noted that her speech bore evidence of her wanderings. She stood for a moment confronting us, while she darted forth a keen look from under the great round hat which was tied down, Canada fashion, at the ears, and projected immensely fore and aft.

"Be you the woman that writes in the 'Pacific?'"

"I take charge of a missionary column in the 'Pacific,' for the Woman's Board. Won't you sit down?" The interview promised to be interesting.

She dropped suddenly into her chair, and revealed, as she did so, a good-sized covered basket, which stood by her side.

"Wall, now, I am mighty glad I have found you! My old man he takes the 'Pacific,' bein' brought up a Congregational, and I read it for my Sunday readin'—leastways your part of it partikelar, and very often permiskus, too. So I felt kind o' 'quainted with you like; and thinks I to myself, the very fust time I go to San Francisker I'll take a run over to Hoak-

land, and see if I can make her out."

"I am very glad to see you—very glad you like our column so well; we want all our friends to like it."

"Wall, when you fust begun that column, all about the missionaries and sich, it kind o' took me, and I determined I would do all I could to raise a little money. I've knocked 'round the world considerable myself, though not doin' it for the heathen—which ain't sayin' I hain't never found none; but that ain't neither here nor there. But I know by my own feelin's what it is to be in a strange country, and everything queer and homesick like—let alone the language, which must be powerful discouragin', especially if a body's hard to learn, which I don't s'pose the missionaries is, but some on 'em may be. We live on a ranch here away"—with a jerk of the head—"and my old man he's tolerably close; and no wonder, bein' we've twice been burned out, and moved three times, and haven't no children to look arter us bimeby, and old age comin', if we live, and our sheep dyin' off the last year or two"—And she made a sudden halt, looking at us intently.

Here was evidently a warm heart—one that had learned sympathy for others by its own experience; one that was too loyal, likewise, to cast reflection on any one else, while doing its own duty.

"I dare say," we replied, seeing that a reply was expected, and not knowing very well what else to say.

"Wall," she resumed, in a tone of good-natured toleration, "I knowed he had enough to see arter, and so I determined to raise what money I could myself, and give him no trouble about it. And, of course, I makes my own butter. So, arter that, when I churned, I puts away a little each time in a missionary jar, which I called Mexico, and we neither on us ever missed it; and arter awhile Mexico was full of butter, and we

no wus off. And bimeby I sold it, and put away the money. Says I to myself—"that's my parquisesites. Everybody has parquisesites in these days; and why shouldn't I?"

"Which it was all the same about eggs—of course we lays our own eggs. And says I to myself, 'Now, shall I parquise two eggs out of every dozen, or two layin' hens?' And I concluded to pre-empt two young layin' hens, me namin' 'em Japan and Turkey. And bein' lonely like out there on the ranch, and no one to talk to, I conversed with them as if they was folks. And I declare for't, I raly think they understood me; for arter I had told them two or three times they was parquise hens, and must lay accordin', and shouldn't have no excuse about grain and gravel, 'cause I would give 'em plenty of both, them two hens went to layin' to that degree that I couldn't have done better myself; and they cut-cut-ca-da-cut-ed me out to them nests that much, and that regular, that it really seemed as if they had missionary on the brain. And they laid me forty dozen of eggs, did Japan and Turkey, last year, and I got two bits a dozen for 'em all round—which was pretty good parquising for two hens—and that money was put away with the fust,—do you see?" And she came to the usual sudden stop, and waited for us to speak.

"Certainly. What wonderful hens you must have!"

"Yes, that was pretty good. And then there was my calf. My husband bein' so keen for money, of course we doesn't eat our own calves, but sells 'em. And one of our cows she had a calf that was a poor puny little creatur', and the butcher he wouldn't give nothin' for it, and my husband he said it would cost more'n it would come to, to raise it; and he was for knockin' it on the head, and sellin' the skin, which I begged him not to do,

and said I would raise it on skim-milk, which wasn't good for nothin' to nobody, if he would let me have it; and he said I might if I wanted to, and was a great fool for my pains. So I took it; and the rains came on, and I went missionarin' out to the shed every mornin' and every evenin', and hot milk to carry to it—which it almost sucked the end of my finger off larnin' to feed—and wet my feet and slipped down into puddles, and got rained on tremenjus, and had the rheumatism dreadful, me feelin' afraid all the time I shouldn't make nothin' of her, but determined to try. And after some months of such work she took a start.

"And the way that calf growed when she set about it beat all you ever see. And I named her 'Parquise,' and shortened her into 'Parkie,' and she growed into a handsome heifer, and began to knob out on the forehead, and me a tellin' her how good lookin' she was gettin', and she a lookin' at me kind o' cur'us-like, as if she was a thinkin' on it over, and runnin' after me whenever I come where she was, and a rubbin' her nose on my shoulder, and me a tellin' her how much butter she would be a givin' me bymeby, and what a stiddy hincome she would be for the missionaries; and one day a man rode up to the door, and jumped down from his horse.

"Wall, my husband he took him all over the ranch, and they looked at the wheat and the vineyard, and the fruit and the stock, and they looked at Parkie a long time, and seemed to be talkin' her over, and I was awful proud (great stupid!), 'cause I thought they was admirin' her. Then the man he staid outside, and my husband he came in, and went through the kitchen where I was, and says he, careless like: 'I'm thinkin' of sellin' the young heifer.' 'What young heifer?' says I, never thinkin' of nothin'; and says he, kind o' sharp like, 'The calf'; and says I, jumping up, 'What,

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my calf?' and says he, mighty scornful, 'Your calf! It's my calf, I'd have you know,' and then he went out to the man ag'n.

"I sot down and bu'st out cryin'. My husband is awful sot, when he is sot, and I knew it wasn't no use to say nothin', and I just cried like a great baby; and with tears all runnin' down, I watched the man drive away my Parkie, and she a hangin' back, and he a whip-pin' her—and she never struck before in her life. And just then my husband came in, and says he, as if he was makin' up for all, 'You can have ten dollars of the money, if you want it'; and that made me mad. I didn't say nothin', but I just looked at him; and he didn't have no call to stay in that kitchen the rest of that day, I tell you. And I took on two or three days all by myself, and got mad every time he spoke or came a'near. And one day as I sot by the kitchen-table, with my work done up and a clean apron on, he walked in and threw a ten-dollar piece into my lap, and says he, 'There is the money I promised you'; which I caught and threw it right back at him, just as hard as I could, and it hit him and fell on the floor, and he laughed and went out milkin'.

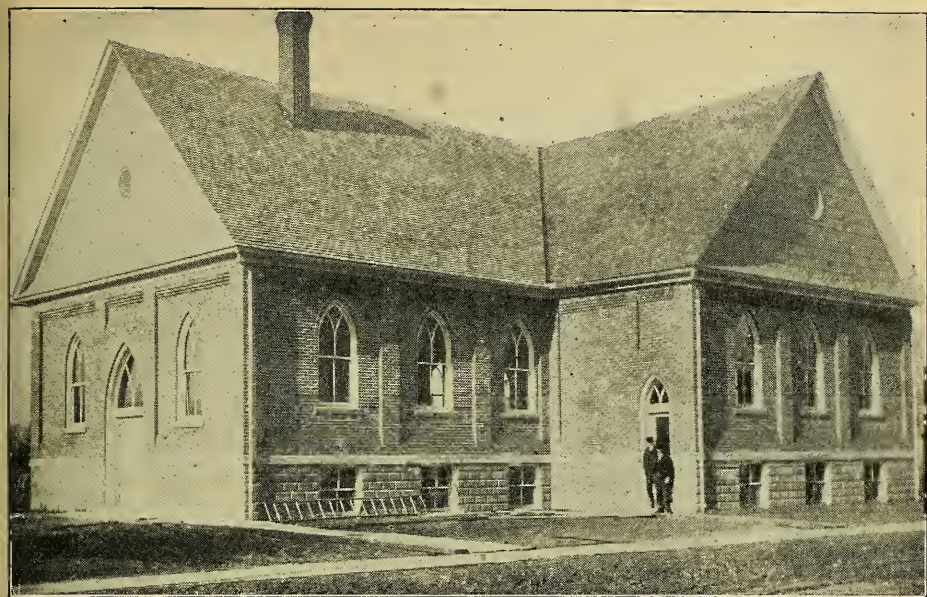
"By that time I had got to be awful wicked, and I sot thinkin' to myself about St. Paul, and how he says Sarah obeyed Abraham, calling him lord. But we get the other side of that story in the Old Testament, which it is pretty easy seen how Abraham gave up to Sarah sometimes, and let her have her own way; and what would she have said if he had gone and sold her pet camel, I would like to know?

"Wall, the money laid on the floor three days, and me a sweepin' 'round it, and it seemed as if I couldn't tech it.

Which at last I made myself go and pick it up, and put it with the rest of my par-quisite money, and me a blubberin' while I did it. And may be it won't do no good to the missionaries, on account of so behavin'—which I did ask the Lord's pardon for gettin' mad over it, and hope to be forgiven.

"And here is the money," she said, suddenly, producing her purse; "and I hope you won't refuse it because I acted so. And if you have a mind to make me a life member with it, there will be some to spare." And she placed in my hand thirty dollars, in three shining gold pieces—the fruit of much toil and self-denial. "And," said she, sinking her voice, and swiftly lifting up and uncovering her basket, "I want to know whether missionaries like hard-biled eggs? I have brought some down, and if you think them three lady missionaries would like 'em, I want you to send 'em to 'em. They'll keep, for I biled 'em myself fifteen minutes by the clock. And it would please Jap and Turkey most particklar if they could understand, and I shall tell 'em, and they're all I've got now to talk to, butter not bein' alive-like, and Parkie bein' took away. And if I should tell 'em that their own eggs which they've cackled over is hard biled and sent to the lady missionaries, it would encourage 'em like, maybe. Which, if you can't send 'em to heathen lands, p'r'aps the Board would like 'em—least-ways the yolks, as many does who won't eat the whites."

As she spoke, she rapidly emptied her basket on the table near, and hurried away, leaving me gazing in a half-dazed condition at the pile of hard-boiled eggs, while I unconsciously held the shining ten-dollar gold pieces, her generous donation, clasped closely in my hand.—Selected.



On December 23, 1906, in Rossville, Ind., this splendid churchhouse was dedicated by the Brethren. A series of meetings by Will Lampin followed, during which there was a large ingathering of souls. The inside is a splendid example of convenience, harmony of color and good acoustic properties.

MISSIONS IN THE SUNDAY SCHOOL

April 7, Jacob's Vision and God's Promise.—Gen. 28: 1-5, 10-22.

What a wonderful pilgrimage was Jacob's, if such it dare be called! A lonely man in a solitary place, searching first himself, missing the love of his mother, all alone where God could find him and where he would seek God if ever it was in his heart to seek Him. And as the soul goes out after the living God, how quickly there is a response. So earnest was Jacob in searching that even he dreamed of that which had been the burden of his heart all the day long. Contrast the heavenly vision drawing him nearer heaven, with the pilgrimages and strivings of poor heathen holy men of India, who seek their highest ideals, as set forth in the following:—

The River Godavery rises at Trimbak, a sacred place thirty-four miles from Nasik. So holy is this spot that pious Brahmans have made 750 splendid gran-

ite steps up the mountain-side, so that pilgrims can make their journeyings without danger.

Far up the mountain-side is the Ganga-dwar—the door of the Ganges (although, of course, this river has no connection whatever with the River Ganges, except that both contain water).

A priest was bathing in the tank near. When he had finished, a woman approached him and kissed first his shoulder, then his toe. The sickening odor of the pestilential water hung heavy over the tank. Yet it is an act of great merit to drink the water in which a Brahman had placed his foot.

Six hundred yards beyond this tank there is a cow's head carved out of the rock. From the mouth of this cow the sacred water trickles down.

This is said to be the true source of the Godavery. They tell visitors that the water disappears at this point into

the rock and becomes visible at the Ganga-dwar below.

A most meritorious act is to walk all the way from the source of the river to its mouth and back again up the other bank.

This is about 1,600 miles, but men eager to be thought holy, or to become holy, gladly undertake the journey.



April 14, God Gives Jacob A New Name.—Gen. 32: 9-12; 22-30.

The new name came after the awful sense of weakness overwhelmed the body of Jacob. The richness of the blessings from God follows only after we put all dependence in Him. When we put all our belongings on God's side and wrestle alone, because we have no other resource, then comes the flood of real blessings in every life. What seeming mockery it is to have piles and piles of this world's goods stored away and then pray, "Give us our daily bread." No wonder we realize not the preciousness of God's nearness, for He has no occasion to get near. Few indeed have been tried as was the Christian in India referred to below, but he had proved the Scriptures as God would have us prove them to reveal His wonderful love.

In India many years ago there lived a certain English judge, who determined, as far as lay in his power, to know and understand the people around him and seek to judge righteously. So he went everywhere, and tried to get to know everything. He went to the missionaries and said, "I want to look thoroughly into your work. Will you give me permission?" Of course they readily consented and the consequence was the judge became a warm supporter of missions in India, and keenly interested in native Christians. By and by it came to his ears that a certain rich native, possessor of an indigo farm, had

become a Christian and was cast out of his home, and lost everything for Christ's sake. "Let him come to me," said the judge, "I will employ him. If he is a true Christian he won't mind working. He shall be my little son's bearer." So Norbuder came and took his place as a servant in the household. Every evening after dinner the judge assembled the household for family prayers. He read Scripture from the native version. One day he came to the verse, "There is no man that hath left house or parents or brethren or wife or children for Christ's sake, except one, who shall not receive an hundredfold, and shall inherit everlasting life." The judge paused and looked at the dark eyes fixed on him, and then at his wife's fair face. "Now," he said, "none of us have left houses or lands, or wife, or children for Christ's sake, except one, Norbuder," and he looked at the bearer. "Will you tell us—is it true what this verse says?" Quietly Norbuder rose, took up the Mahratti Testament and read the verse through. Then he raised his hand and said, "He says He gives a hundredfold; I know He gives a hundredfold."



April 21, Joseph Sold by His Brothers.—Gen. 37: 5-28.

A story never old though told many, many times! Now and then the same story must be repeated in the world, in the life of someone else, though perhaps never in such spotless perfection as the account of Joseph reveals him. But come down to modern times for another illustration: There is Samuel Adjai Crowther the great bishop of Africa. Parentage unknown. A native of Yoruba country. In his boyhood days he was rescued from slavery. Then he was captured again by some slave traders and was being carried off he knew not where. From his awful condition

in the Portuguese slaver he was rescued. He begged a half-penny to buy an alphabet card. In six months he could read the New Testament. Five years later he was admitted, the first on the roll of students of Fourah Bay College. June, 1864, he was made bishop of Niger by the Archbishop of Canterbury, and the same year Oxford conferred the degree of Doctor of Divinity. He was a successful missionary and the more he grew in favor and power with men and among men, the humbler his life became. But the lesson to be learned is found in the start. His slavery experience and awful suffering preceded his wonderful usefulness for Africa.



April 28, Joseph Faithful in Prison.—
Gen. 39:20-40:15.

Once in a while there is a person who thinks if he seeks to do God's will all things will work together for good for him and that good he expects to be after his own liking, rather than the pleasure of the Lord. It is not strange then, that such persons are disappointed, grow weak and faltering, when the hours of tribulation come. Joseph's stronghold was in God and all events in life he received as for his express good and he studied them with that end in view. So in Jesus. If we seek Him fully we may have to suffer but finally Christ will win. Note the following:

"A Chinaman was converted, and after he had studied the New Testament not a little he felt called on to preach, to tell his countrymen the good news.

He went into the crowded street, mounted a little box, and began to preach. Soon a mob gathered, knocked him down from his box, beat him, dragged him through the city, and threw him over the wall for dead. He came to, went down to a little brook, washed off the blood and dirt. Then he prayed, 'Lord Jesus, what wilt Thou have me do?' Having, as he felt, received his answer, he went straight back to the same street, mounted the same box, and preached again. Again the people treated him as before. Again he revived, washed away the dirt and blood, and said, 'Lord Jesus, what wilt Thou have me to do?' Back he went to the same little box, and preached again as before. Again the mob rallied, and beat him down. The magistrate sent the police, who put him in a goal that faced on a little open square, on which the mob gathered, howling and throwing up dust. He put his hand out through the grating of the little window and beckoned for the mob to be quiet. When they quieted a little, he pressed his bruised and bleeding face up against the grating and said: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God.' He conquered that mob by the power of a deathless love; and now, at his own request, he has been sent to that people as his regular charge. Blessed tidings are looked for from that hitherto hard and cruel region."





THE WORLD FIELD

C. H. Brubaker, Whose Address is 2 Lawrence Road, Poona, India, Relates the Following "Bits of Conversation":

One evening, recently, while sitting on the veranda of the bungalow built for Bro. Forney's, and now occupied by Bro. Long's, a Parsee, speaking English very well, came up and took a seat near me. At first he thought he could not understand me, for he was not used to my pronunciation, but it was not long until we were engaged in an interesting conversation and you would scarcely have known but what we had always talked the same language, had you heard us.

Parsee—"I am a free-thinker. I read many books and I accept the good and throw away the rubbish."

I suppose, then, you are able to give a clear conception of God? Do you believe in God? What is your conception of Him?

Parsee—"I believe in God. He is one. We do not worship idols."

What is your idea of Jesus Christ? Do you believe in Him?

Parsee—"Jesus was a great teacher. I believe he is the Son of God."

Well, it seems as though you were almost a Christian, or at least ought to be, if you are ready to acknowledge Christ as the begotten of God, having come in the flesh, for our Bible says, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

Parsee—"Inwardly I confess Him and acknowledge Him as Lord, but outwardly I dare not do so. I can believe in Him secretly, but not openly and publicly. Were I to do so I would become an out-cast. My people would all forsake me."

What kind of a life did Christ lead? Was there any sacrifice in His life? If we are to be followers of Him, if we are

to have Him as our Lord and Master, if we are to follow in His footsteps, can we rightfully expect to escape hardships and sacrifice? Is it not inconsistent to say we accept Christ inwardly and reject Him outwardly? If we are to be Christ's witnesses, how can we be true to Him by refusing to let others who need Him, know that we are His? Do you think that sort of an acknowledgment of Christ meets His approval?

Parsee—"I see you are quite right but what can I do? I have to live and if I confess openly, my business will all be gone. I shall have no customers. I can not see my way clear. I have not courage to do this."

Have not others of your people done it?

Parsee—"Yes, there were some Parsee men in Bombay who accepted Christ—three at one time that I know of—and one of them is preaching Christ there now. The courts took it up, but nothing came of it."

Just so it is, my friend. The Lord wants our entire lives, not simply the inward feeling, but the outward confession and living as well. He wants us to make Him supreme in our lives. He would not have us believe more in caste than in Christ. We cannot glorify God by an inward acceptance, while there is an outward rejection of Him we choose to love. God wants strong men who are willing to give up everything for Him—even home, family and life if needs be. You say you are a free-thinker and that you believe Christ is the Son of God and yet you seem to be very much bound. You are a free-thinker but you are not a free-actor. What is the use of all your free-thinking if you cannot live out or at least endeavor to live out your best thoughts?

Pray, brethren, pray that the spirit of

God may speedily break down the darkened walls of superstition and the cell tissues of close-built caste, so that the King of Glory may come into these darkened and beclouded souls.



**Emma H. Eby, of Anklesvar, India,
Tells of Cotton Harvest.**

The cool season of India is much enjoyed by all our workers. It is the busiest season of the year. We only regret that it does not last longer. The warm days will come all too soon.

The cotton is being picked and hauled to the gins. Anklesvar is one of the largest ginning towns in this part of India. Loads and loads of cotton are brought in from every direction and from great distances. Cotton is being ginned here which was grown four hundred miles away. This, for the sake of securing the Anklesvar brand, which gives the cotton a higher market value. The cotton from the beautiful little field about the bungalow is fast being gathered and hauled away, and we miss the beautiful snow-white bolls which burst from their pods. The harvest time has come for the cotton though it is the sowing time for the precious seed, the Word of Life.

Beside the cotton hauling large numbers of ox carts bring lumber from the jungle into town, to be used for building. Last evening we went across the road into a lumber yard which was full of carts, oxen and men who were there for the night. The men sat about in groups resting after their day's work. We went near and sang a song. Soon they came, one by one, until we had an audience of fifty, then our native brother, Daniel, began to tell them the story of creation, while Bro. Eby showed them the picture chart. All listened attentively for a few minutes. When one turned to walk away, a new picture was turned toward them. The seemingly disinterested man returned and remained till the audience

was dismissed. All were quiet and listened well, but when we started home they began talking to each other about what they had seen and heard. The telling of the story is only a beginning; they tell it to each other and to their families at home, and so the news is spread.

Bro. Eby spent a few days this week among the Christians in the State. It thus becomes necessary for the missionary's wife to remain at home alone with the work sometimes. Then I think of some of the dear old sisters in America and some who have gone to the better land who made sacrifices such as these while their husbands were out long distances from home, preaching. But this we all gladly do for the sake of our Master.

I have a very interesting class of young women. They are willing to learn and are doing nicely. We have Bible reading daily and they have learned to sew, and their spare time is spent in reading or sewing. Willing hearts always learn the lesson they are taught.

At the ringing of the bell the Christians in the compound gather for morning prayers. Thanks be to God for his wonderful love and blessings to us daily. We are well and enjoying our service for Him, who is our Master.



**Mary C. Stoner Tells of the Special
Bible Term of Manchester College.**

Our special Bible term for 1906-7 began January 28, and continued until Feb. 8. It was one long to be remembered by both the students and those who came to be with us. The enrollment was large. Over forty churches were represented. The interest was marked. The Holy Spirit was in our midst and we feel that we were greatly benefited. Bro. G. B. Holsinger was with us five days. His work and presence were highly appreciated. Bro. G.

L. Studebaker conducted a class daily in Bible geography. Bro. P. B. Fitzwater had charge of four classes each day. He gave us lessons in the books of Acts and Ephesians and Bible doctrine. These efforts dealt with the doctrine of man, of salvation, atonement and the doctrine of the Trinity. Bro. Fitzwater's work fits the student for active service. He is made acquainted with the Word of God and knows how to bring it to the hearts of each individual. One feature especially interesting and helpful in our special term was the visit of Bro. G. B. Royer, who gave us three missionary lectures. Last year the Volunteer Mission Band numbered six. This year there are seven members.

Bro. L. T. Holsinger preached for us each evening until called home because of sickness. Bro. G. L. Studebaker continued the meetings for a few evenings.

Five were received into the church. Our special Term was a success and we trust much good will result from the lessons learned while sitting at the feet of our Master. The Mission Study class is doing good work. Many practical lessons are continually given.

North Manchester, Ind.



A TRIBUTE TO MISSIONS.

By Earl Selborne.

(High Commissioner in South Africa.)

We are indebted to "The Mission Field" for the following comment on missionaries and mission work uttered by the Earl of Selborne at a meeting held at Oxford (England): "I wish to give you my testimony as to the general value of mission work after eight years in the Colonial Office and the Admiralty. I have no difficulty in stating the impression left on my mind, and that is the profound contempt, which I have no desire to disguise, for those who sneer at missions. If a man professes to be

a Christian it is absolutely impossible for him to deny the necessity of the existence of missions. Therefore the critic is driven to pass his sneers on the actual missionaries who go and do the work, and I have noticed that he sets up a standard for them which is certainly a standard against which nothing can be said; he expects every missionary to be as saintly as St. John, to be as wise as Solomon, and as great a statesman as St. Paul. The labor market does not supply the article, and if the critic will be good enough to apply the same test to himself, and to his own profession, whatever it is, he will see that the standard is a little too exacting.

"Not only does the critic demand a standard that is obviously impossible, but he leaves out of sight the peculiar difficulties and dangers of missionary life. I desire to protest against the unholy thirst for statistics; it is perfectly impossible to put into statistics the result of mission work. I would go further, and say it is absolutely bad for the missionary to have to try and write a report which will give a favorable impression at home. What have you to do with statistics in such a matter as this? The utmost a man can possibly do is to do his best, and the results are really not his business; they rest with a Higher Power."



GREAT NEWS FROM BAROTSELAND, AFRICA.

M. Coillard died without the accomplishment of the one great object for which he gave his life, but he has not been in his grave a twelvemonth before that object has been achieved. When he and his associates arrived in Barotseland in 1884 domestic slavery in a very sad form existed throughout the whole region. Children were sold in the markets and domestic ties ceased to exist. When a sacrifice was needed in their heathen

rites, and the question was asked whether it should be an ox or a man, the man was taken because he was cheaper. King Lewanika recognized the evil, but he was unwilling to take the steps necessary for the overthrowing of the system. Slave raiding on the neighboring tribes was common years ago. The last raid was organized in 1897, and was all ready to start on a Monday when M. Jalla preached on Sunday with such force that the assembled warriors quietly went home. Since then there has been no more raiding, but domestic slavery still remains. But the British commissioner joined with the missionaries in continuous efforts to lead to its abolition, and on the 16th of July last Lewanika called a great assembly, inviting to it people from all quarters and the missionaries, twenty-two in number. The assembly was conducted with as much display as possible. The open space in front of the native council house was filled with people, and the long line of chairs in front of the king's house had for its center King Lewanika's gilded chair. At the appointed time the king appeared in gorgeous attire, which he himself had selected when in England at the coronation of King Edward VII. It was a combination of all the brilliant uniforms he saw on that occasion, and was loaded with gilt lace. He wore a gilt sword and a large pair of gilt box spurs. When the king appeared and the drums had sounded, Rev. Adolphe Jalla, the leading missionary and successor of M. Coillard, read the following proclamation: "I, Lewanika, paramount chief of the Barotse nation and subject tribes, do, with and by the advice and consent of my council, hereby proclaim and make known that we, of our own free will, in the cause of justice and progress, set free all slaves held by us, our idunas, and head men."

Then followed addresses from a number of people, including Lewanika him-

self and the premier, who is a Christian man, who has long been laboring for the success of this movement. It was a great day for the Barotse people, and the transaction affects not merely the people of that country, but of the surrounding tribes. It is a long step toward the redemption of Africa.



THE CALL TO BE A MISSIONARY.

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who, being the brightness of the Father's glory, and the express image of His person, and upholding all things by the word of His power, when he had by Himself purged our sins, sat down on the right hand of the Majesty on high."—David Livingstone.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

	February, 1906	February, 1907	Apr.-Feb. 1906	Apr.-Feb. 1907	Decrease.	Increase
World Wide	\$3506 03	\$917 16	\$20416 92	\$18378 88	\$2038 04	
India Missions	378 50	646 00	5528 39	6241 98		713 59
Brooklyn M. H.	98 01	112 65	2870 47	1908 68	961 79	
Miscellaneous	13 50	72 87	389 23	475 48		86 25
	\$3996 04	\$1748 68	\$29205 01	\$27005 02	\$2199 99	\$799 84

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of February, 1907.

WORLD-WIDE FUND.

Virginia—\$256.19.

Second District, Congregations.	
Fairfax, \$9.14; Linville, \$7.83,...	16 97
Individuals.	
W. H. Sipe, Bridgewater, \$11;	
Jno. H. Kline, Broadwater, \$1; A	
Sister, Timberville, \$3; B. A. Sol-	
enberger, Winchester, \$1; D. W.	
Wampler, Timberville, \$4; Salome	
Gocheour, Waynesboro, \$1; Mr.	
and Mrs. H. Chambers, Locust	
Grove, \$4; I. S. Heddings, Mid-	
land, \$1; Mary E. Shickel, Broad-	
way, \$1; Mary M. Rexroad,	
Bridgewater, \$1,	28 00
First District, Congregation.	
Botetourt,	98 15

Illinois—\$137.64.

Northern District, Congregations.	
Polo, \$13.67; Yellow Creek	
Church, \$15.85; Pine Creek \$60.02,	89 54
Individuals.	
D. G. Blocher, Pearl City, \$3;	
Mrs. Jennie Sanford, Franklin	
Grove, \$25; J. E. Miller, Marriage	
Notice, Mt. Morris, 50 cents; Liz-	
zie Shirk, Chicago, \$1,	29 50
Southern District, Congregation.	
West Otter Creek,	7 10
Individuals.	
A. L. Bingaman, Cerro Gordo,	

Marriage Notice, 50 cents; D. E.	
Eshelman, Avon, \$1; James Wirt,	
Virden, \$5; Hannah Wirt, Virden	
\$5,	11 50

Kansas—\$131.03.

Southwestern District, Individu-	
als.	
H. Pences, Hutchinson, \$1.45;	
Riley F. Brubaker, Girard, \$2.50, ..	3 95
McPherson College,	103 91
Northeastern District.	
Sunday School, Meriden, Indi-	
viduals of,	8 82
Sisters of Wade Branch,	4 20
Southeastern District, Congrega-	
tion.	
Fredonia,	8 65
Northwestern District, Individu-	
als.	
G. H. Friend, Edmond, Marriage	
Notice, 50 cents; Charles Wag-	
oner, Moreland, \$1,	1 50

Pennsylvania—\$115.33.

Eastern District.	
Little Swatara,	20 00
Elizabethtown College,	33 75
Individuals.	
Eliza M. Gibbel, Lititz, \$2.40;	
Henry R. Gibbel, Lititz, \$2.40; A.	
Brother, Philadelphia, \$2.50; Mary	
P. Swink, Manheim, \$1; J. Moun,	
Harrisburg, \$19.94; David Kulp,	
Pottstown, \$5,	33 24
Southern District, Congregation.	
Lewistown,	2 75
Individuals.	
E. S. Miller, Lineboro, (Md.) \$5;	

THE MISSTORY

265

Susie Walker, Black Rock, \$1;			
Rachel P. Ziegler, Shippsburg,			
\$1; W. A. Hollinger, York, \$1;			
Sarah A. Baker, Walnut Bottom,			
\$3,	11 00		
Middle District, Congregation.			
Spring Run,	4 12		
Sunday School, Smithfield,	4 37		
Individuals.			
John Bennett, Artemas, \$1;			
Sallie Gordon, Hoernerstown, 5			
cents,	1 05		
Western District, Individuals.			
Elizabeth Roddy, Johnstown, \$1;			
Alice A. Roddy, Johnstown, \$2.05;			
Harvey Ernst, Myerstown, \$1;			
Silas Hoover, Marriage Notice,			
Somerset, \$1,	5 05		
Ohio—\$71.91.			
Northeastern District, Congrega-			
tions.			
Canton, \$20; Chippewa, \$5.10,...	25 10		
Individuals.			
Rachel Heartstone, Mineral City,			
\$3; Mrs. Ellen Fender, Baltic, \$1;	4 50		
Eld. Daniel Brubaker, 50 cents,...			
Northwestern District, Congrega-	23 66		
tion.			
Alliance,	5 40		
Sunday School, Primary Class			
of Hickory Grove,			
Individuals.			
Deilla Snider, Harrod, \$1; David			
Byerly, Lima, Marriage Notice, 50			
cents; C. L. Brumbaugh, Kent, 5			
cents; Abednego Miller, DeGraff,			
Marriage Notice, 50 cents; Chris-			
tian Krabill, Edgerton, Marriage	2 55		
Notice, 50 cents,			
Southern District, Individuals.			
J. L. Spring, Deavertown, \$1;			
Virginia E. Spring, Deavertown,			
\$1; L. E. Spring, Deavertown, \$1;			
Sam'l Klepinger, Brookville, \$1;			
A. A. Miller, West Milton, \$1.20;			
B. F. Sharp, Greenville, \$5.50,....	10 70		
Maryland—\$45.47.			
Eastern District, Congregation.			
Pine Creek,	1 00		
Maryland Collegiate Institute, ...	25 00		
Individuals.			
Thomas A. Albright, Ladies-			
burg, \$1; W. H. Swan, Beckleys-			
ville, \$2.25; Peter Biser, Princess			
Anne, \$1.20; Alva C. Murray,			
Washington, 50 cents,	5 00		
Middle District, Congregation.			
Welsh Run,	14 50		
Individual.			
Mrs. Clara Mullendore, Gapland,....	2 00		
Iowa—\$36.15.			
Northern District, Individuals.			
H. E. Slifer, Conrad, \$10; L. M.			
Eby, Waterloo, \$2.55; Isaac Du-			
bois, Greene, \$5; Mrs. Susan Burd,			
Grundy Center, \$1; Mrs. Addie R.			
Knepper, Waterloo, \$1; Estella			
Eikenberry, Greene, \$2.50; A. P.			
Blough, Waterloo, \$2; D. T. Dier-			
dorff, Kingsley, Marriage Notice,			
50 cents; W. H. Lichty, Waterloo,	25 05		
Marriage Notice, 50 cents,			
Middle District, Individuals.			
Joseph Newcomer, Newburg,			
\$7.05; E. A. Hall, Ankeny, \$1, ...	8 05		
Southern District, Individuals.			
Mrs. Geo. M. Replogle, Shenan-			
doah, \$1; B. E. Gardner, Craw-			
fordsville, 50 cents; Emanuel			
Henry, Derby, \$3.05; L. M. Kob,			
Marriage Notice, Garden Grove,			
50 cents,	5 05		
Indiana—\$24.70.			
Middle District, Individuals.			
J. D. Rife, Converse, \$1.20; E.			
G. Butterbaugh, North Manches-			
ter, \$1.50; Henry Shock, Hunting-			
ton, \$3; Howard Myers, Lucerne,			
\$1; Chas. and Ida L. Sink, Flora,			
\$10,	16 70		
Southern District, Individuals.			
Susan Knots, Swayzee, \$1.50;			
Mrs. Ollie Cross, Losantsville, \$1.,	2 50		
Northern District, Individuals.			
Fanny Fogle, Lakeville, 50			
cents; A Friend, Wawaka, \$5, ...	5 50		
Washington—\$17.60.			
Individuals.			
D. B. Eby, Sunnyside, \$12.40;			
Libbie Bates, North Yakima, \$3;			
P. H. Hertzog, North Yakima, \$1;			
W. H. Kensinger, Seattle, \$1.20,...	17 60		
Missouri—\$13.16.			
Middle District, Individuals.			
Riley Stump, Leeton, \$6; Amos			
Wampler, Knobnoster, 13 cents,...	6 13		
Northern District, Individual.			
Wm. G. Landes, Mound City,			
\$4.70,	4 70		
Southern District, Individuals.			
A Brother, Cabool, \$2; C. W.			
Gitt, Cabool, 33 cents,	2 33		
California—\$12.50.			
Congregation.			
Oak Grove,	5 00		
Individuals.			
Oscar and Della Mathias, Re-			
dondo, \$5; Wm. H. Wertenbaker,			
Los Angeles, \$1; David Kinsey,			
Lordsburg, \$1; Flory M. Gillett,			
Bangor, Marriage Notice, 50 cts.,	7 50		
Texas—\$10.00.			
Individual.			
A Brother, Nocona,	10 00		
Tennessee—\$9.00.			
Congregation.			
Meadow Branch,	7 00		
Individuals.			
Mary Garst, Jonesboro, \$1;			
Polly Simmons, Rogersville, \$1,...	2 00		
Idaho—\$3.25.			
Congregation.			
A. S. Moyer, Medford,	25		
Boise Valley,	7 25		
Individual.			
C. A. Swab, Payette,	1 00		
North Dakota—\$3.00.			
Individuals.			
Mrs. Alta Arney, Raven, Al-			
berta, \$1; Miriam Rhodes, New-			
ville, \$1; W. E. Swank, Cando,			
\$1; William Clouse, Walton,			
\$1; Marvin Kensinger, Zion, \$1;			
Joe Zentz, Zion, \$1; J. R. Steele,			
Zion, \$1; John Brambaugh, Stark-			
weather, \$1,	8 00		
West Virginia—\$5.00.			
Second District, Individuals.			
L. D. Caldwell, Mathias, \$1;			
Frank Stultz and wife, Mathias,			
\$4;	5 00		
Nebraska—\$4.50.			
Individuals.			
Wm. J. Miller, Holmesville, \$1;			
Anna M. Jackson, Cortland, \$2; S.			
C. Miller, Lincoln, Marriage No-			
tice, 50 cents; Mrs. Emma Tra-			
sis, Chase, \$1,	4 50		

THE MISSTORY

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Michigan—\$2.00.

Individuals.

D. F. Warner, Fountain, \$1; A Sister, Lansing, \$1, 2 00

Oklahoma—\$1.50.

Individuals.

Mrs Edward Lauver, Omega, \$1; E. J. Smith, Coyle, Marriage Notice, 50 cents, 1 50

North Carolina—\$1.00.

Individual.

Alzy Tipton, Brummett, 1 00

South Dakota—\$1.00.

Individual.

Mrs. T. J. McBride, Westport, .. 1 00

Oregon—\$.25.

Individual.

A. S. Moyer, Medford, 25

Montana—\$1.00.

Individual.

Harriet Thompson, Cascade, ... 1 00

Total for February,\$ 917 16

Previously Reported, 17461 72

Total for the year so far, ...\$18378 88

INDIA ORPHANAGE.

Pennsylvania—\$69.00.

Western District, Congregation.

Plum Creek, 3 00

Individuals.

Mr. and Mrs. W. H. Blough, 16 00

Somerset,

Eastern District.

Christian Helpers' Society, of 29 00

Green Tree,

Middle District.

Christian Workers, of Claar 16 00

Church,

Individual.

C. X. Avis, 5 00

Nebraska—\$34.05.

Sunday School and Christian Workers.

Hope Memorial, \$22.50; Bethel, 34 05

\$11.55,

Iowa—\$56.20.

Middle District, Individuals.

Oscar Diehl, Panora, \$16; Mary 32 00

S. Newcomer, Dunkerton, \$16, ..

Southern District, Sunday school.

A Class at South English, 16 00

Northern District, Sunday school

Children of Kingsley, 8 20

Indiana—\$24.00.

Middle Creek Christian Work-

ers, 16 00

Summitville Mission Circle, ... 8 00

North Dakota—\$19.00.

Individuals.

Elsie Reiff Larsend and family, 16 00

Bowbells,

Maurice Snowberger, Deering, .. 3 00

Illinois—\$16.00.

Northern District.

Naperville Christian Workers, . 16 00

Wisconsin—\$16.00.

Individuals.

W. I. and Katie Buckingham, 16 00

Worden,

Maryland—\$16.00.

Individual.

Anna M. Shirey, Washington, .. 16 00

Indian Territory—\$12.00.

Individual.

Jennie M. Garber, Haskell, 12 00

Washington—\$16.00.

Individual.

Alice Wimer, Seattle, 16 00

Oregon—\$11.00.

Individuals.

J. H. and Dessa Kreps, Inde- 11 00

pendence,

Virginia—\$6.10.

Second District, Sunday school.

Lizzie U. Grimes' Class, 6 10

Illinois—\$4.00.

Northern District, Individual.

A Sister, Elgin, 4 00

Ohio—\$3.00.

Northwestern District, Sunday

school, 3 00

Sister Krider's Class,

Kansas—\$2.00.

Southwestern District, Individual.

A Sister, McPherson, 2 00

Total for February,\$ 304 35

Previously Reported, \$ 2973 45

Error in bringing for-

ward July total, ... 10 00 2963 45

Total for the year so far,\$ 3267 80

BULSAR MEETINGHOUSE.

Virginia—\$7.50.

Second District, Congregation.

Middle River, 10 00

Individuals.

W. P. Crumpacker and wife, 17 50

Roanoke, \$15; S. I. Stoner, Cri-

mora, \$2.50,

Kansas—\$20.10.

Northeastern District, Individuals.

Geo. and Maggie Blonderfield, 4 00

Solomon, \$2; Martha Fishburn,

Overbrook, \$2, 4 00

Southwestern District, Sunday

school,

Monitor, 16 10

Pennsylvania—\$16.00.

Western District, Individuals.

D. D. and Mary Horner, Jones 15 00

Mills, \$10; Susie Harrison, Johns-

town, \$1; Amanda Roddy, Johns-

town, \$2; Elizabeth Roddy, Johns-

town, \$2, 1 00

Eastern District, Individual.

A Sister, Mt. Aetna, 1 00

Virginia—\$5.00.

Second District, Individual.

Joseph Pence, Port Republic, .. 5 00

Ohio—\$102.00.

Southern District, Individuals.

A. J. Hudson, West Liberty, 102 00

\$100; Ora and Jessie Stoner, Brad-

ford, \$2,

Missouri—\$5.00.

Northern District, Individuals.

J. H. Keller and wife, Cherry 5 00

Box,

Iowa—\$7.30.

Middle District, Individual.

A Sister, Adel, 7 80

West Virginia—\$1.50.

Second District, Individual.

Eliza Hilkey, Laurel Dale, 1 50

Idaho—\$1.00.

Individual.

A. I. Mow, Weiser, 1 00

Oklahoma—\$1.00.

Individual.

Mrs. Edward Lauver, Omega, .. 1 00

THE INSISTORY

267

South Dakota—\$1.00.

Individual.	
A Sister,	1 00
Total for February	\$ 187 90
Previously Reported,	1083 10
Total for the year so far,	\$ 1271 00

BROOKLYN MEETINGHOUSE.

Pennsylvania—\$63.00

Eastern District, Congregation.	
Tulpehocken,	60 00
Southern District, Individuals.	
Mrs. Martha F. Hollinger, Ab-	
botstown,	1 00
Western District, Individual.	
Amanda Roddy, Johnstown, ...	2 00

Ohio—\$31.00.

Northeastern District, Sunday	
school.	
Freeburg,	20 00
Northwestern District, Sunday	
school.	
Primary Class of Hickory	
Grove,	10 00
Southern District, Individual.	
Jennie Klepinger, Dayton,	1 00

Kansas—\$6.15.

Northeastern District, Individuals.	
Geo. and Maggie Blonderfield,	
Solomon, \$2; Martha Fishburn,	
Overbrook, \$2,	4 00
Southwestern District, Sunday	
school.	
Primary Dept. of Slate Creek, ..	2 15

Illinois—\$5.00.

Northern District, Individual.	
Jennie Sanford,	5 00

Virginia—\$3.50.

Second District.	
S. I. Stoner and wife, Crimora,	
\$2.50; C. Coffman, Crimora, \$1, ...	3 50

West Virginia—\$3.00.

Second District.	
Eliza Hilkey, Laurel Dale,	3 00
Unclassified.	
Havel Dodge, 50 cents; Lela	
Dodge, 25 cents; Don Dodge, 25	
cents,	1 00

Total for February,	\$ 112 65
Previously Reported,	739 41
Annual Meeting collection,	1056 62
J. F. Oller and wife, Waynes-	
boro, pledge,	2 00

Total for year so far,	\$ 2108 68
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INDIA MISSION.

Virginia—\$82.20.

Second District, Congregations.	
Linville Creek, \$51.80; Bote-	
tourt, \$6.50; Fairfax, \$15,	73 30
Sunday schools.	
Bethlehem,	8 90

Pennsylvania—\$20.25.

Eastern District, Congregation.	
Little Swatara, Fredericksburg,	
Middle District, Individual.	19 75
J. Y. Krepps, Troxelville,	50

Iowa—\$8.30.

Christian Workers of South	
Waterloo,	1 80
Southern District, Individual.	
C. B. Ruth, South English,	6 50

Canada—\$5.00.

Individuals.	
D. R. Moreland and family, Al-	
pha, Sask.,	5 00

Idaho—\$5.00.

Individuals.	
J. H. Bowers and wife, New	
Plymouth,	5 00

Kansas—\$1.00.

Northeastern District.	
Individual.	
George Brindle, Oakland,	1 00

Total for February,	\$ 121 75
Previously reported,	885 03

Total for the year so far,	\$ 1006 78
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CHINA.

Ohio—\$38.30.

Northeastern District, Sunday	
school.	
Freeburg,	38 30

Indiana—\$10.00.

Southern District, Individual.	
A Sister of Four Mile Congre-	
gation,	10 00

North Dakota—\$5.50.

Congregation.	
Hebron,	5 50

Indiana—\$5.00.

Middle District, Individuals.	
Chas. and Ida L. Sink, Flora, ..	5 00

Washington—\$1.00.

Individuals.	
Noble and Margaret, Centralia, ..	1 00

Total for February,	\$ 59 80
Previously reported,	168 29

Total for the year so far,	\$ 228 09
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INDIA HOSPITAL.

Nebraska—\$10.00.

Individuals.	
A. M. Horner and wife, Car-	
lisle,	10 00

Indiana—\$10.00.

Southern District, Individual.	
A Sister of Poplar Grove	
Church,	10 00

Virginia—\$5.00.

Second District.	
A. C. Rieley, Roanoke,	5 00

West Virginia—\$3.50.

Second District, Individuals.	
Eliza Hilkey, Laurel Dale, \$1.50	
Frank Stultz and wife, Mathias,	
\$2,	3 50

Ohio—\$2.50.

Northeastern District, Individu-	
als.	
Geo. and Maggie Blonderfield,	
Solomon,	2 50

Pennsylvania—\$1.00.

Southern District, Individual.	
Mrs. Mathias Hollinger, Abbots-	
town,	1 00

Total for February,	\$ 32 00
Previously reported,	664 40

Total for the year so far,	\$ 696 40
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CHURCH EXTENSION FUND.

Indiana—\$5.00.

Southern District, Individual.	
A Sister, Campbellstown,	5 00

Total for February,	5 00
Previously reported,	21 50

Total for the year so far,	\$ 26 50
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THE INSISTORY

268

COLORED MISSION.

Illinois.—\$5.00.

Northern District.

Sisters' work, Franklin Grove,..... 5 00

Total for February,\$ 5 00

Previously reported, 164 93

Total for the year so far,\$ 169 93

PALESTINE MEETINGHOUSE FUND.

Ohio.—\$3.07.

Northwestern District, Congregation.

Lima, 3 07

Total for February,\$ 3 07

Previously reported, 47 89

A. M. Collection, 36 49

Total for year so far,\$ 87 45

BROOKLYN MEETINGHOUSE FUND.

For February, 1907.

Colorado.—Mrs. J. W. Merrill, \$3.

California.—Wm. Roberts, \$1; Anna Kline, \$3; Mrs. S. A. Whitney, \$3; E. Stanley Gregory, \$1.

Iowa.—Mrs. J. C. Seibert, \$2; Roy Goughnour, \$2; Orlo E. Messamer, \$2; S. M. Harbaugh and wife, \$20; N. B. Hersh, \$10; Mary Ikenberg, \$2; C. E. Runyon, \$2; J. H. Wenger, \$5; Mrs. A. J. Shrader, \$3; Luther Myers, \$5; S. A. Miller, \$5; Mr. and Mrs. O. D. Emmert, \$2; Effie Senger, \$2; Maggie Shook, \$4; Mrs. W. P. Walker, \$10; Ed. Mathias, \$1; Nettie M. Senger, \$2.50; Mamie Sink, \$3; R. L. Fisher, \$1; Brother and Sister Maxwell, \$5; Lydia E. Taylor, \$1; E. B. Ruth, \$5; E. C. Trostle, \$3; Christ Small, \$2; Elizabeth Gable, \$4.

Idaho.—Mrs. J. H. Bowers, \$2; A Sister, \$1.

Indiana.—C. F. Minnick, \$1; Mr. and Mrs. C. J. Lauer, \$10; Chester A. Brallier, \$3; Mary A. Hilderbrand, \$2; Lizzie Sousley, \$2; Solomon Kawnell, \$3; J. B. Hoff, \$2; J. M. Shepperd, \$10; L. J. Gump, \$1; Frank Dillon, \$1; Maple Grove Sunday school, \$10.30; Flora Sisters' Aid Society, \$5; North Manchester Sunday school, \$15; Wawaka, Friend, \$5.

Illinois.—Hortense L. Lear, \$3; J. C. Demy, \$2; Fay A. Rohrbaugh, \$2; Macoupin Creek Sunday school and Friends, \$17; Mary A. Brubaker, \$7; Brother and Sister William Lampin, \$20; B. F. and Mina Heckman, \$10.

Kansas.—Mrs. A. Christenson, \$2; Clara C. Hines, \$1; S. E. Hynton, \$5; J. W. B. Hynton, \$5; Nancy Studebaker, \$2; Samuel S. Kalebaugh, \$5.

Missouri.—M. B. Register, \$2; Nannie J. Roop, \$8.

Michigan.—Fanny A. Hoover, \$2.

Maryland.—Bessie C. Mumaw, \$5; C. L. Harp, \$5; a Brother \$2; Emma L. Newcomer, \$1; J. G. Miller, \$1; Mrs. Otho Miller, \$3; Margaret and Elsie Roop, \$6; Mrs. W. H. Stonessifer, \$1; Mrs. Frank Miller, \$1; Mrs. Oliver H. Egan, \$1; C. L. Rowland, \$1.

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North Dakota.—Silas M. Hynton, \$3; Ruth Shorb, \$1; L. H. Pilger, \$2; Edna Forney, \$1.

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New Jersey.—Luella Rambo, \$2.

Pennsylvania.—Arville Stahl, (December) \$2; Samuel K. Kilhafer, \$3; C. R. Bashore, \$1; Katie Hoffman, 50 cents; S. D. and Ida Patrick, \$6; Ira Bechtel, \$3; Adam K. Frederick, \$5; Isaac Sware, \$7.50; D. B. Booz, \$6; Olive M. Saylor, \$2; Sophia Fisher, \$2; G. W. Kephart, \$10; Louise Kephart, 25 cents; Mary A. Rineer, \$1; Emma Shank, \$1; Kathryn Dively, \$2; Wm. Youtzy, \$3; Harriet Kipple, \$5; Jeremiah Martin, \$3; John Houser, \$1; Elizabeth M. Groush, \$10; W. B. Harlacher, \$3; A. J. Kreps, \$5; Annie M. Houser, \$1; Geo. S. Roland, \$75; Mr. and Mrs. C. M. Stotler, \$2; Jennie A. Houser, \$3; E. J. Koonos, \$2; A. Bowser, \$1; Mr. and Mrs. W. G. Nyce, \$2; G. M. Keeny, \$1; J. Heistand, \$5; E. Kreider, \$3; J. M. Garber, \$1; Sue Kiracofe, \$3; D. S. Replogle, \$1; G. W. Shaw, \$2; D. E. Richard, \$10; Myersdale Mission Circle, \$15; Leah A. Etter, \$1; Samuel Lawew, \$1; G. W. Slothour, \$1; Levi Guyer, \$1; C. M. Long, \$1; Emory Booth, \$3; Ida C. Lehmer, \$1; Mr. and Mrs. J. S. Schreiber, \$5; Sarah Beck, \$10; C. D. and Sallie Lichty, \$8; W. M. Fullem, \$1; Rachel P. Ziegler, \$2; J. H. Brindle, \$1; J. P. Wolf, \$1; Sarah M. Griffen, \$1; J. B. Kratz, \$1; Meyersdale Sister, \$25; Mr. and Mrs. M. B. and Elizabeth Baker, \$5; Lizzie B. McFarlyn and Class, \$20; Mrs. Hannah Puterbaugh, \$3; E. S. Brown, \$1; Irwin S. Hoffer, \$1; Harry Graybill, \$5; J. C. Claybaugh, \$5; J. B. Eleanor and Ruth Brumbaugh, \$11; M. N. Sterling, \$1; Frank Meyers, \$10; C. Lefever, \$1; Big Swatara Sisters' Sewing circle, \$10; Evan H. Keller, \$5; Victoria Dunmyre, \$1; Harrison Claycomb, \$1; S. B. and Annie Kettering, \$3; Geo. H. Sherman, \$6; William Storer, \$1; Annie James, \$1; S. M. Lehig, \$1; D. Bahm, \$1; Olivia Hartman, \$1; Amanda Swertz, \$1; M. A. Brown, \$1; Lillian Hollinger, \$1; Mr. and Mrs. V. C. Finnell, \$2; Mr. and Mrs. C. A. and Elsie Rhodes, \$1; W. H. Brumbaugh, \$1; Anna Riley, 10 cents; Mabel Dilling, \$1; G. E. Brumbaugh, \$1; Dora Burget, \$1; Mrs. C. Baker, \$1; D. Wineland, \$1; Mrs. A. B. Burget, \$1; Mrs. E. H. Brumbaugh, \$1; A Sister, \$1; Grace Brumbaugh, \$1; H. D. Brumbaugh, \$2; Mrs. C. B. Brumbaugh, \$1; F. Brumbaugh, \$5; W. E. Martin, \$2; Ridge church, \$10; Mr. and Mrs. W. H. Koontz, \$5; Mary A. Holm, \$3; W. W. Kulp, \$33.25; Mamie Harlacher, \$2; Mary S. Bennett, \$5; G. H. Hepner, \$5; Kate Wright, \$1; J. S. Shelly, \$1; S. K. Jacobs, \$2.

South Dakota.—Elizabeth Timerman, \$1.

Virginia.—Linville Creek Sewing society, \$10; Raphael Baker, \$1; Nokesville Sunday school, \$10; Lucinda Holsinger's class, (Mary Flory, Susie Sease, Fannie Shaffer, Della Holsinger, Marion Phelps, Pearl Hedrick), \$5.75.

Total,\$ 948.15

J. Kurtz Miller.

5901—3d Ave., Brooklyn, N. Y.

PROMPT



HERE is voluntary expression from a few who have received the annuity due them January 1, 1907. Their names are withheld because we have not had time to get their consent to publish what they have said over their names. What pleases them is hinted at on the next page.

GREENSPRING, PENNA., Dec. 31, 1906.

Dear Brethren: I have this day received the check for annuity and pray God's blessing on the brethren who have this responsible work to see after. Please send me a form to fill out for a \$500.00 annuity.

A SISTER.

ASHLAND, OHIO, Jan. 1, 1907.

Dear Brethren: Many thanks to the Committee for their promptness to get the check to us. It makes us feel glad. We assure you that we never regretted what we have given towards advancing the cause of Christ. We as a brotherhood don't do enough.

A BROTHER AND SISTER.

CALDWELL, KANSAS., Jan. 1, 1907.

Your favor was received yesterday. Thanks for the promptness and words of cheer and encouragement. May you have a happy and prosperous new year and may God bless our mission and the church in general. I am aware that some think it is not good policy to part with our earthly possessions while living, but it is a satisfaction to me to know that my estate is practically settled up, and that a good share is placed where it will do good after I am gone, having also placed some with two district boards, an orphans' home and old folks' home.

A BROTHER.

The last page tells some reasons why these people among many others are so well pleased.

OUR ANNUITY PLAN

Makes it possible for any member to give to the Lord, while living, what he or she desires to give after they have died, and still realize a fair income from the gift while living.


These are the advantages we can assure anyone:

1. Safety.
2. Income promptly on January and July first of each year.
3. A fair rate of interest depending upon age of annuitant.
4. No care of investing the money.
5. No money lying idle.

6. When annuitant is gone to the better world, his money here has gone to the best of uses,—for missionary purposes.

The only question for the reader to settle is this: "Do I want the Lord to have back any of what He has blessed me with? If so, how much?"

That settled, the Committee can show you how it may be done. Hundreds have arranged on this plan and EVERYONE is pleased. Write asking for information on the annuity plan.

 Read preceding page for voluntary expression.

Address:

**GENERAL MISSIONARY & TRACT COMMITTEE,
ELGIN, ILLINOIS**

THE MISSIONARY VISITOR



A PRAYER FOR REAPERS.

"Far and near the fields are teeming,
With the waves of ripened grain;
Far and near their gold is gleaming,
O'er the sunny slope and plain.

"Lord of Harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest time pass by.

"Send them forth with morn's first
beaming,
Send them in the noontide's glare;
When the sun's last rays are gleam-
ing,
Bid them gather everywhere."

PUBLISHED BY

Brethren's General Missionary and Tract Committee,
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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

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H. C. Early, Penn Laird, Virginia.
John Zuck, Clarence, Iowa.
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One copy, twelve months,50 cents

The subscription price is included in all contributions of one dollar or more to the treasury of the committee—not more than one copy to go into a home at this rate, nor more than one subscription sent on account of each donation. This rule holds good in contributions made through a collection by a congregation.

The magazine is stopped at the close of time paid for.

Copies not marked "sample" have been paid for.

All subscriptions and money should be sent to the

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Entered August 11, 1902, as second-class matter, Post-Office at Elgin, Illinois, Act of Congress of March 3, 1879.

What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?

THE LOS ANGELES MISSIONARY MEETING

MAY 20, 1907

This meeting promises to be the best yet!

Many of those in attendance will have proved their zeal by a long journey to the meeting.

A large part of the Brotherhood will not be there in person, but they will be there:

1. In spirit and prayer,—a blessed privilege. Monday afternoon 2 o'clock, Los Angeles time, means 3 o'clock Central and 4 o'clock Eastern time. By this each one may know when to engage in prayer just at the time the meeting is in progress.

2. In contribution to the collection.

Last year's collection reached \$10,142.32. This year's collection should be much, VERY MUCH larger.

Because:

1. The great prosperity of the country assures it. When has the church enjoyed such a combination of bountiful harvests and good prices as during the past year?

2. There will be those who usually go to an Annual Meeting, but this year, for one reason or the other, will remain at home. Now is their opportunity to show their appreciation of God's goodness by casting into the Lord's treasury at this meeting an amount equivalent to what they usually expend to attend a meeting and thus give missions the benefit of their absence.

3. There are a goodly number who have been talking about the enormous expense attending an Annual Meeting. This will be an EXCELLENT,—an UNUSUAL opportunity to prove to God their convictions by placing an equivalent sum into the Lord's treasury.

4. The large body of the membership are better able to contribute not less than a dollar each to World-Wide Missions. If each member would only give the dollar asked for the collection would be \$100,000,00.

When has there been such a combination of circumstances all pointing to a large offering and a Spirit-filled meeting?

William Carey once said:

"Expect great things from God; attempt great things for God."

It may look like a great thing to expect 5,000 brethren and sis-

ters who are well able and who frequently attend Annual Meeting, but this year will not go, to give,—say \$20.00 each to Missions,—because they do not go. That would be

\$100,000.00

not counting the offerings of the others. But it would not be attempting very great things for God, for few, if any, of the number would reach half of the tenth of their income which is “holy unto Jehovah.” \$100,000.00 for missions is easily possible this year if each member will cheerfully take up his part.

Will we do it?

THE VISITOR

ONE YEAR

It still is the privilege to all contributors of one dollar or more to have a subscription to the Visitor one year for each dollar thus contributed. This is done in lieu of the dollar given. The subscription may be for the donor or any one the donor names. Persons placing their contributions in collections taken by congregations, have the same privileges concerning the Visitor.

Up to May 1 contributions which CANNOT BE SENT BY DELEGATE to Annual Meeting may be sent to Elgin, Illinois, and the Treasurer will report the amount to the meeting. After that date address,

GENERAL MISSIONARY AND TRACT COMMITTEE,
General Delivery,
Los Angeles, California.

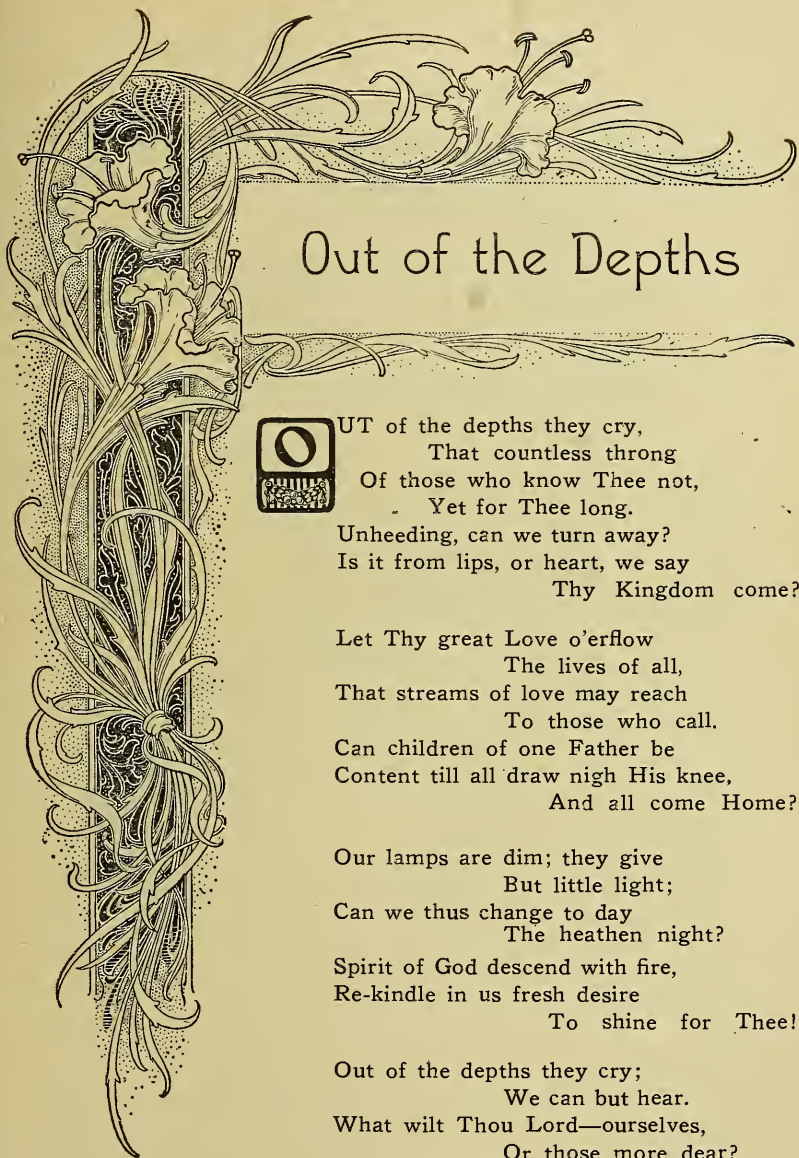
In accordance with your proposition above I am entitled to.....Annual Subscriptions to the Missionary Visitor. On another sheet I give the complete list. I fully understand that no combination of smaller gifts entitles me to this privilege, and that the subscriptions here are on the dollar basis.

Name of sender.....

P. O.....

Date.....

R. R.....State.....



Out of the Depths



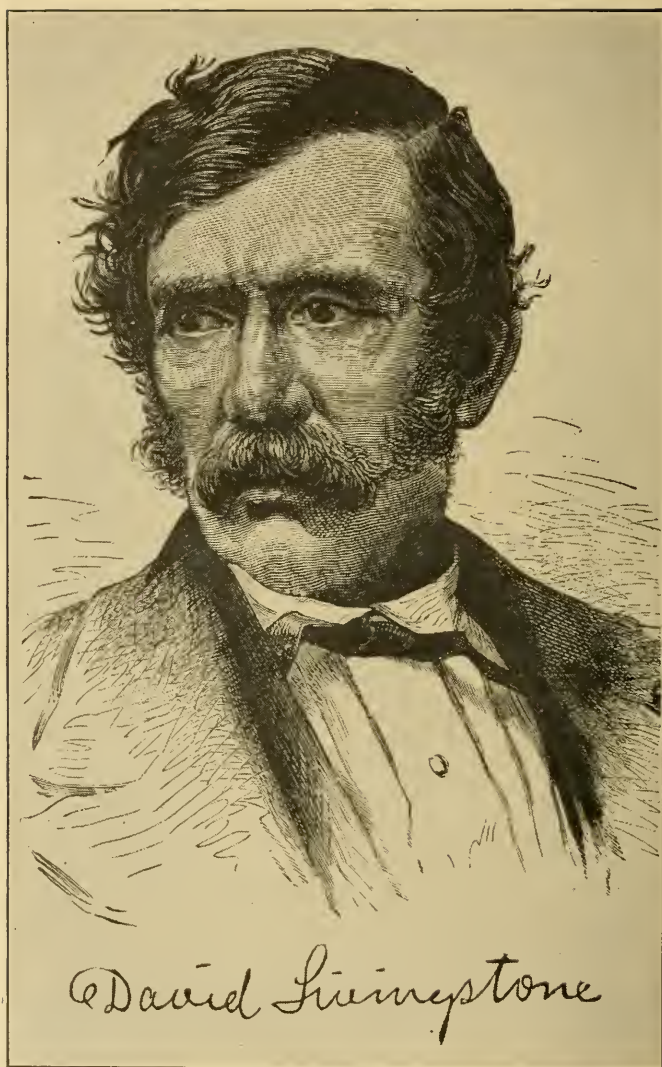
UT of the depths they cry,
That countless throng
Of those who know Thee not,
Yet for Thee long.
Unheeding, can we turn away?
Is it from lips, or heart, we say
Thy Kingdom come?

Let Thy great Love o'erflow
The lives of all,
That streams of love may reach
To those who call.
Can children of one Father be
Content till all draw nigh His knee,
And all come Home?

Our lamps are dim; they give
But little light;
Can we thus change to day
The heathen night?
Spirit of God descend with fire,
Re-kindle in us fresh desire
To shine for Thee!

Out of the depths they cry;
We can but hear.
What wilt Thou Lord—ourselves,
Or those more dear?
Oh! lead us each to take some share
In answering our daily prayer,
Thy Kingdom come.

—Emily Yeo.





Vol. IX

MAY, 1907

No. 5

LIVINGSTONE--AFRICA'S MISSIONARY EXPLORER

By ANNA M. HUTCHISON.

The one name that through all time will stand out among the first of Africa's benefactors will be that of David Livingstone.

He might well be called the John Baptist of the nineteenth century, for he it was who, inspired by one great purpose pressed on and on "to regions beyond." until, after thirty years of incessant toil, he had opened up to all future missionaries, that thrice dark continent, dark as it lay in unpenetrated blackness, inhabited by a dark people, having a religion which was as the "blackness of darkness." Though continually misunderstood, and criticised by his own countrymen, and suspicioned by native tribes, even when enduring untold perils and hardships, yet he never wavered in the one great mission he felt unmistakably called to accomplish.

Livingstone was of Scotch descent, born in Blantyre in 1813. He seemed providentially prepared both by hereditary influence and by early training for the great work he was afterward to take up. He was wont to say: "The only

point of family tradition I feel proud of is this: My grandfather when he was on his death bed, called his children around him and said, 'Now lads, I have looked all through our history as far back as I can find it, and I have never found a dishonest man in all the line, and I want you to understand you inherit good blood; you have no excuse for wrong doing. Be honest.' He used also to tell his children, when spurring them to diligence at school, that 'neither had he ever heard of a Livingstone that was a donkey.'

David's parents were godly but poor, and so, at the tender age of ten, he was put to work in a spinning factory. Here the drudgery and monotony of his work called for the exercise of that patience, self-control and perseverance that were invaluable in preparing him, though all unconsciously, for his after experience in the jungles of Africa, when these powers were taxed to their utmost.

David bore a strong resemblance to his mother, whom he loved tenderly. "It was the genial, gentle influence that

had moved him under his mother's training that enabled him to move the savages of Africa." Looking back to this period Livingstone might have said in the words of the old Scotch ballad:

"O little knew my mother
The day she cradled me,
The lands that I should wander o'er,
The death that I should dee."

At the age of twelve he was brought under conviction, but he, like many others, deferred embracing the free offers of mercy, by a sense of unworthiness to receive so great a blessing until a supernatural change should be effected in him by the Holy Spirit. Thus waiting for this change, at last his convictions were effaced and feelings blunted, yet never at rest until finally, having read "Dick's Philosophy of a Future State," he says: "I saw the duty and inestimable privilege immediately to accept salvation by Christ." This religious experience enabled him soon to say, "I will place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given up or kept, as by helping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this." Henceforth the divine blessing so flowed into his heart as to subdue all earthly desires and wishes. He was moved to act not alone by the power of conscience but by the glow of divine love that so filled and thrilled him.

At first he had no thought of himself being a missionary, but simply to devote his means for the forwarding of Christ's kingdom. But the call came to him through reading an appeal of Gutzlaff on behalf of China. It was the claims of so many millions of his fellow-creatures, and the complaint of the scarcity of qualified missionaries, that led him to

offer himself. From that time, apparently his twenty-first year, his efforts were constantly directed toward that office without any wavering. But the Opium War closed the door of China and the appeal of Moffat for the "thousand African villages, where no missionary had ever been," constrained Livingstone to devote himself to that continent.

The purpose once formed he never swerved from it, and although anxious to begin the work at once, he remained in England for several years, to further prepare himself along the medical line, which training was an indispensable equipment for a life which was to be hidden for years in the fever jungles of Africa. He was not to be hurried in his preparation but when finally ready, nothing could keep him back. The love that thus early began to fill his heart with one great purpose, followed him all through life and was still in full play when on that lonely midnight he knelt at his bedside in the little hut in Ilala and his spirit returned to its Maker.

Livingstone was essentially a man of the people and the people felt it. One of his friends writes of him: "One could not fail but be impressed with his simple, loving, Christian spirit, and the combined modest, unassuming and self-reliant character of the man. There was truly an indescribable charm about him, which with all of his ungainly ways, and by no means winning face, attracted almost every one, and which helped him so much in his after wanderings in Africa." Another writes: "I never knew any one who gave me more the idea of power over other men, such power as our Savior showed while on earth, the power of love and purity combined."

At last full preparation has been made and Livingstone is now to enter upon his life-long mission. A single night was all that he could spend with his family and they had so much to speak of

that David proposed they sit up all night. The next morning they knelt together in prayer as they never would again. Farewells being spoken, his father accompanied him to Glasgow, where father and son looked for the last time on earth on each other's faces. David's face was now turned in earnest toward the Dark Continent, reaching Cape Town early in 1841. Going first to Kuruman where Robert Moffat was stationed, he stayed but a short time there, when he moved on to spend his first six months among the natives apart from all European association, for the purpose of gaining an insight into the inner life of the people. He writes of this experience: "To endure the dancing, roaring and singing, the jesting, gambling, quarreling and murdering of these children of nature was a severe penance, yet in this way only could he gain that thorough knowledge of native life which was of such invaluable service to him throughout his life."

Livingstone had a peculiar influence both with chief and people. Before he had been in Africa a year, his gentleness of heart, his real love of the people, and his fearless manner, had so won them that he was able to do what to others was impossible. Time after time, as he went from tribe to tribe and found himself in peril at the hands of savage chiefs, he was able to save himself and others, by a simple word, a smile, or an appropriate gift. His own servants had an unbounded love for him. On one occasion when thrown into the river by his ox, about twenty of them made a simultaneous rush for his rescue, and their joy at his safety was very great. On another occasion, when a lion sprung at him and bit him on the shoulder, dislocating the joint, his life was saved only by the interference of one of his servants, who thereby himself received a wound. Before the poorest African

Livingstone maintained self-restraint and self-respect as carefully as in the best of society at home.

While at Mabotsa, his first mission station, he married Mary Moffat, daughter of Robert Moffat, the great missionary, a woman familiar with the missionary life, amiable, and peculiarly adapted for the work. Though permitted to labor together only a few short years, he writes her that the love he first bore her only increased the longer and better he knew her. While being driven from station to station by drought and fever, he sought continually to get a thorough knowledge of the country and in sending points of information to the homeland, he would always ask the question that was burning in his own soul: "Who will penetrate through Africa?" In these travels, too, he came in contact with the demoralizing slave trade, the atrocities of which were appalling. On one occasion the massacre he witnessed among some of these barbarous tribes, he could describe only by saying that it gave him the impression of being in hell. These scenes of murderous barbarity, brought about by the slave trade, so moved him that soon was born the great ruling idea of his life, that of opening up a passage to the coast, so that legitimate commerce might be carried into the dark interior and thus do away with the slave trade.

About this time, on returning from one of his tours, he learns of the death of his infant daughter, of whom he writes: "Hers is the first grave in all that country marked as the resting place of one whom it is believed and confessed that she shall live again."

Feeling that Providence is calling him "to regions beyond," yet fearing to take his wife and children through the fever-stricken country, with a heavy heart he bade them farewell as they set sail for England. Thus, for the second time, he

THE INSISTORY

sacrificed home, friends and all, that he might complete the great mission he felt divinely called to accomplish. From that day forth he, like the Master, whom he served, was in the most literal sense, homeless.

Shortly after this he with his attendants started out on their tour to open up a passage to the west coast. This place they reached after a terrible journey of two years. The hardships of that journey are incredible. It was well for him that he was buoyed up by a great purpose or else he could never have successfully encountered the untold sufferings and difficulties with which he came in contact. "It was trudge, trudge, trudge although hunger, if not starvation, blocked the path, and fever and disease flitted around it like imps of darkness although tribes, demoralized by the slave trade, might at any moment put an end to him and his enterprise. Then there was the scarcity of food, the perils from wild beasts by day and by night, of which he says: "I have had many escapes. We seem immortal till our work is done." It was no unusual thing for him to wade through streams three and four feet deep and be wet all day. Often traveling through thorns and thick underbrush, he says, "With our own hands all raw and bloody, and knees through our trousers, we at length emerged." Yet, feeling that he was simply pressing on in the line of duty, he counted all this no sacrifice, but rather rejoiced that he was counted worthy to engage in this work for the Master. In his journal he writes: "I have done nothing for Thee yet and I would like to do something. O do, do, I beseech Thee, accept me and my service and take Thou all the glory. If God has accepted my service, then my life is charmed till my work is done."

Immediately after reaching the coast

he was prostrated by a severe illness. An English ship was in the harbor almost ready to sail for the homeland. In great weakness he longed for the invigorating air of the Scotch highlands and to see once more his beloved Mary and children. "Why did he not return home?" There is but one answer and by this one act of moral heroism he became the best known, best beloved and most perfectly trusted man in Africa. He had promised his native helpers that if they would journey with him to the coast he would see them back to their homes. His word to the black man in Africa was just as sacred, as it would have been if pledged to the queen. He kept it as faithfully as an oath made to Almighty God."

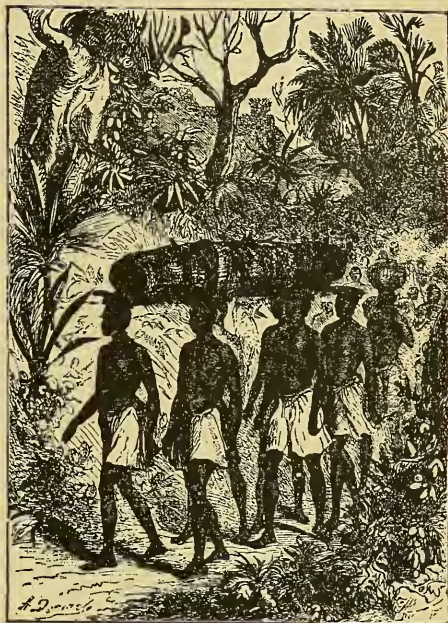
After returning, they pressed onward across the continent to the eastern coast, and by so doing opened up a passage from ocean to ocean. And now after sixteen years, Livingstone returned for a short stay to the homeland. He is soon again on African soil and in obedience to his life's purpose, is pressing still further into the dark interior, in which work he spends the remainder of his life with the exception of one short visit home. On his first return to Africa his wife returns with him, where she is soon to find her last resting place. Behold him as he sits by the bedside of his dying wife! The man who had faced so many deaths and braved so many dangers, was now utterly broken down and weeping like a child. In his journal he wrote: "It is the heaviest stroke I have yet suffered and it quite takes away my strength. O my Mary, my Mary! How often we have longed for a quiet home, since you and I were cast adrift at Koloburg."

One more terrible journey and then he would join her in that home where they would part no more. The hard-

ships of the last journey exceeded those of any previous one. Again and again his strength utterly failed. Being threatened with starvation he was compelled to eat the roots of trees and the hard maize found in that region. So poorly nourished was he that his teeth fell out and he became so emaciated that he himself was frightened when he saw his form reflected. Four times in a journey of two thousand miles he was in imminent danger of violent death. Perhaps no human being was ever in circumstances parallel to those in which Livingstone now stood. Yet he says: "I shall not swerve a hair's breadth from my work while life is spared." Such were his hardships that life was not spared to him much longer. But he was found at his post when the call came. How like Paul he could say: "I have fought a good fight, I have finished my course." How the very angels must have joined in the refrain, "Well done, good and faithful servant, come up higher."

With bowed head of reverence behold him in his last moments. It is the midnight hour; he kneels by his bedside, his head buried in his hands, his form bent forward, and in this attitude his soul went out to its Maker, while his body remained in the attitude of prayer.

Thus ended the mortal life of this lone missionary who pressed on and on until he had drawn the rude figure of a cross on the southern continent of Africa and among whose last words were: "May Heaven's richest blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world." So com-



Carrying Livingstone's Body to Coast.

pletely had Livingstone won the hearts of his servants and so strong was their affection for him that after his death they requested that they might have his heart, which they buried under a moun tree near the source of the Congo. Then, headed by two of them, Chuma and Susi, they carried his body through a long, tedious journey to the coast, from whence it was carried to Westminster Abbey; where it was placed with a nation's—yea, a civilized world's lament.

"He climbed the steep ascent of heaven,
Through peril, toil and pain,
O God, to us may grace be given
To follow in his train."

Union Bridge, Md.



A Brief History of the Church Work Done in the District of Michigan by the Brethren

By PETER B. MESSNER.

I do not have information at hand to tell when the first members located in the state, but am informed by old brethren that scattered members lived in the southern counties early in the sixties and that a love feast was held near Dowagiac in 1864 near the home of Bro. John Stretch. Elder F. P. Loehr was one of the early settlers in Van Buren county and did considerable churchwork and visited isolated members. His visits were much appreciated at the home of the writer's parents and in the neighborhood where he preached at a schoolhouse at different times early in the seventies. This was a few miles north of Albion, Calhoun county.

The first churches were organized in Cass, Berrien and Van Buren counties, soon followed by Thornapple in Ionia county and at first a few members belonging to this congregation lived in Woodland, Barry county, some near Pottersville, Eaton county, and a few in the southwest part of Gratiot county.

These little churches and groups of members were a part of the Northern District of Indiana until 1873. Then action was taken cutting off the state of Michigan from northern Indiana, and organizing a new district whose territory, I think, embraced all of the southern peninsula of Michigan.

The first district meeting was held in the little meetinghouse in the Thornapple congregation on the south town line of Campbell township, Ionia county, on May 1st, 1874. The list of churches was not recorded, but the officials of this meeting were Eld. F. P. Loehr, moderator, J. G. Winey and M. T. Baer,

clerks. At this meeting a paper was considered asking that "Ways and means be provided for more extensively spreading the Gospel in Michigan," and decided to try to raise 50 cents on each \$100 on assessment of their property for the preaching of the Gospel in Michigan.

The following year, 1875, when the district meeting was held April 22 in Pokagon congregation, Cass county, there were eight churches, namely: Almena, Berrien, Black River, Bloomingdale, Christian, Pokagon, Thornapple and Woodland, represented by fourteen delegates, with the same officials as had served the previous year.

The membership gradually spread more northward, and in a few years, Sunfield in 1878, New Haven and Saginaw in 1879 were represented in the district meetings. These were closely followed by the Little Traverse church in 1882, in the far northern part of the state east of Harbor Springs.

As the churches were widely separated from north to south, it became apparent that it would be more convenient for the churches near the south state line to be annexed to the Northern District of Indiana. This was accordingly done by consent of both districts in 1889. Thereby the southern tier of counties in Michigan were attached to Northern Indiana, as far east as the state line between Indiana and Ohio, and the remaining counties in the same tier were by consent attached to the Northwestern District of Ohio.

At the district meeting of 1885 a district missionary board of three members (one minister, one deacon and one lay

THE MISSTONARY

member) was chosen by the delegates, whose duty was to see that the Gospel was preached where there were favorable openings, and the local churches were requested to raise means and forward to the treasurer at least twice each year.

The board secured different ministers to hold meetings at new points and were permitted to pay only travelling expenses and not allowed to pay for time. At the close of the first year they reported \$43.71 received and \$31.20 paid out. About the year 1892 it was decided that ministers laboring under direction of the board, for a week or more, should receive a reasonable compensation for their time, the amount to be left to the judgment of the board.

After a few years it was thought good to elect a district evangelist at each district meeting, to labor under the direction of the missionary board, who was to have travelling expenses paid and receive \$1 per day for his time a part of the year and \$1.25 per day the rest of the year for all time spent in the work, exclusive of Sundays.

At the district meeting of 1904 a new missionary plan was adopted and the number of members on the board increased to five, who were authorized to employ one or more evangelists, a part or all of the time as prudence would dictate and the means in its treasury allow. For several years past the district meeting has voted an appropriation to be raised by the several congregations of the district to be used in district missionary work. This money may be used in part for renting, buying, or building meetinghouses, wherever in the judgment of the board such aid should be given in city or country. The district meeting of 1906 voted \$500 to be raised during the current year by the fifteen local churches now in the district.

Of the various brethren who have served as members of the district missionary board, only one has been called to his eternal home during his term of service. Elder A. W. Hawbaker was called away soon after entering upon his second term of three years. He was secretary and treasurer of the board, and will be greatly missed in the district.

The work of the missionary board in the past has been principally in the rural districts, keeping up preaching appointments at new points where a few members were located, and assisting weak churches by holding series of meetings. City work has been attempted on a small scale a few times but nothing permanent has yet been done, and last district meeting decided in view of the heavy expense which would have to be met to carry on city work and the seemingly much more favorable openings in the rural districts and small towns, that we do not think best to open a city mission at this time.

In the year 1894 the first ministerial meeting was held in our district the day before the district meeting. These meetings have been held annually ever since, and in 1900 a district Sunday-school meeting was added. Since that we have three days and evenings full of interest spent in discussing questions pertaining to the different departments of the work of the church, for they are all important, all closely connected and dependent upon each other.

Some of the pioneer elders who labored in Michigan now rest from their labors. I name only a few. Elder Isaac Miller of Woodland, elder Brillhart of New Haven, elder Z. Albaugh of Saginaw. Could these, with others of the departed, see the present advance made in Sunday school and missionary work over their day they would rejoice. The result of the work done thus far, though even now only in its infancy, who can

measure? Who can tell of the joy of the isolated brethren and sisters when the minister came to bring words of cheer, and break the bread of life to eager listeners. Through the self-sacrificing labors of some who have been willing to spend and be spent, under the blessing of God, from a nucleus of a few pioneer members churches have been organized and houses of worship built at several places. Perhaps of all who have engaged in the work in this field, none have made more real sacrifice for the Master's cause than have the several brethren who have served in the capacity of district evangelist.

And now what of the future? If we take a bird's-eye view of the southern peninsula of Michigan, we find fifteen congregations, with a total of something over seven hundred members, of the Brethren church widely separated, with a great work before them. We have been blessed in the past, freely we have received the blessings of our Heavenly Father resulting from the earnest labors and offerings given in the past by hearts full of love, so let us now unitedly labor for the increase of the Kingdom of our Lord and Savior Jesus Christ by freely giving of our means, time and talents, in His Name



WHERE THE BRETHREN ARE AT WORK IN MICHIGAN.

By C. L. WILKINS.

This district comprises all the territory in the lower peninsula except the first tier of counties on the South. Until the last few years the greater part of the work had been done in the central and southwestern part of the district.

However there are a few churches, namely, Sugar Ridge, Little Traverse, and Bear Lake, in the northern part of the district that have been organized

for a number of years. Lake View church has been organized more recently and has a membership of one hundred and ten. It was in this church where our dear brother Eld. A. W. Hawbaker (whose name we hold in sacred memory), did some very efficient work. By the untiring efforts of Bro. Hawbaker and his co-laborers, they have built up a strong church of active members, besides establishing a number of preaching points on the outposts of their district. The district of Michigan has about eight hundred members, twenty-three ministers, and ten elders.

At our last district meeting we decided to raise \$500 for mission work in the district. Under our present conditions the mission board has decided to direct their efforts to the rural districts. But do not get the impression that the district is not in favor of city missions. If our means would justify, nothing would please us better than to open a city mission. Under our present condition we believe it wisdom on the part of the board to direct its work more especially to the rural districts.

1. Because we have a number of weak churches in the district that need assistance in various ways.

2. Because we have a number of isolated members living in various parts of the district where Sunday school could be organized and preaching services held. By so doing we would not only be able to hold those that are already members, but we believe if the proper efforts were put forth, it would only be a question of a few years until we would be able to organize a number of congregations at these isolated points.

3. Because we have a large field in the northern part of the district that is ready to be occupied and if we, as a body do not go forth and occupy the field some one else will.

4. Because the schoolhouses of the

district are open for Sunday school and preaching services. I believe one very good way to occupy this field would be to have a number of our active, consecrated young brethren and sisters sent out to these various schoolhouses to organize and conduct a Sunday school and have the same followed up with regular preaching services and a series of meetings. To illustrate, a certain brother moved to a place where there were no members; at a schoolhouse nearby he started a Sunday school with a small attendance, but closed the year's work with an attendance of seventy-five. Go thou and do likewise and the field will be occupied.

Middleton, Mich., Dec. 24, 1906.



THORNAPPLE CONGREGATION.

By I. F. RAIRIGH.

The early settlers in the territory which was afterward embraced in Thornapple congregation were Henry Hullibarger and wife, Jesse Blough and wife, Andrew Shopbell and wife, and the three Reese brothers, Peter, Aaron and Amos, who lived in Campbell township, Ionia county, Nicholas Allarding and wife, Darwin Wood and wife, Henry Gerkey and wife, in Carlton township, Barry county. Frederic Klepfer and wife lived near Hastings, Barry county and a Sister King in Woodland township, Barry county. There were also eight members, George and Jacob Kepner, with their wives, their father and mother, a sister and her husband, living near Pottersville, Eaton county, and three members, Jos. Wiles and wife and son, David, were living in New Haven township, Gratiot Co., and held their membership here for a while, David Baker and wife also lived near Shepardsville, Clinton county.

The organization was effected some time during the year 1867, but the exact date is not known as no written records

were kept until 1883. There were no distinct boundary lines drawn between Thornapple and the other local churches in the south part of the state which had been organized a little earlier. At that time though there was no other local church in Michigan north of the Black River church in Van Buren county.

Elder F. P. Loehr and Bro. A. Wallick, then living at Bloomingdale, Van Buren county, were present at the council when this church was organized, but there was no resident elder here until elder George Long moved in from Indiana in 1871. Prior to this elders from Indiana came to aid in church work when needed. The scattered members in Michigan belonged to the Northern District of Indiana until 1873. Then Michigan was set off as a separate district and held her first district meetings in the spring of 1874, in the Thornapple congregation.

There was only one official living here among the charter members of this congregation, Bro. Frederic Klepfer, a deacon, but Darwin Wood was elected to the ministry at the time of the organization and Jacob Kepner and J. G. Winey were elected to the ministry in November, 1869. Later in the same year Isaac Smith and Samuel Groff were chosen as deacons. In the fall of 1870 Isaac Smith was elected to the ministry and I. F. Rairigh elected to the deacon's office. In June, 1877, I. F. Rairigh was elected to the ministry and L. D. Fry chosen as deacon, and on November 8, 1883, S. M. Smith was chosen to the ministry and Henry Hahn and Emanuel Mote were elected deacons. Bro. I. F. Rairigh was advanced to the eldership in June, 1891, and on June 10, 1893, Henry W. Smith and G. R. Leece were elected to the deacon's office.

The care of the church was in the hands of elder George Long from 1871 until he withdrew from her fellowship

THE HISTORY

in 1883 to unite with the Old Order Brethren. Bro. Daniel Chambers, a non-resident elder, had the oversight from 1883 until our present elder, I. F. Rairigh, was ordained in 1891.

Other ministers who have moved into this congregation were J. C. Overholt, P. B. Messner, Charles Stutsman, D. E. Sowers and W. P. Workman.

The first meetinghouse was begun in 1870 and so far built that it was used to worship in, in the fall of that year. This house stands four miles east of the southwest corner of Ionia county, on the line between Ionia and Barry counties. Previous to this time meetings were held in members' dwellings and in school-houses. In the year 1878, what is known as the west house was built near the northwest corner of Campbell township, Ionia county, about one mile south of Elmdale. In 1888 a third meetinghouse was built in Campbell township, one mile east and two and one-half miles south of Clarksville.

The first house, built in 1870, is still standing and has been used by the Old Order Brethren since 1883. The two other houses are each 40x50 feet in size, are frame buildings, and were built at a probable cost of \$1,500 each, if all material and labor had been paid for, but much of this was donated.

In January, 1906, a meetinghouse was purchased in the village of Lake Odessa. The house and lot cost \$1,000. This money was in part contributed by the members of the Woodland congregation and citizens of Lake Odessa. This is a good, substantial frame building about 32x54 feet in size, and was formerly used by the Methodist church.

The first love feast in the congregation was held in Bro. Isaac Smith's house (now in the Woodland church), on the south town line of Woodland township, in the fall of 1868. Elder Joseph Risser, of Darke Co., Ohio, was present and of-

ficiated. About thirty members communed.

About 1872 the first Sunday school was organized, with Bro. I. F. Rairigh as superintendent. This was only kept up during the summer months, and for a period of several years there were no Sunday schools. At the present time there are evergreen Sunday schools kept up at each of our meetinghouses.

At the center house a Christian Workers' meeting was organized and meets every two weeks on Sunday evening. Preaching services are held regularly each Sunday at the three houses of worship.

At the district meeting of 1893 it was decided to apportion the entire district among the several congregations. The territory allotted to Thornapple was Ionia, Kent and Ottawa counties, but our members principally live in Odessa and Campbell townships, Ionia Co., and Bowne township, Kent county, with a few members in Grand Rapids and a few in Ottawa county.

Of the original members of this congregation, so far as I know, only three are now living within our present territory, of which Bro. Henry Hulliberger, now nearly eighty-nine years of age, is the oldest.

The present membership is one hundred, forty-six brethren and fifty-four sisters. The officials are I. F. Rairigh and S. M. Smith, elders (the former elder in charge), J. C. Overholt, P. B. Messner and W. P. Workman, ministers in the second degree; Henry W. Hahn, Emanuel Mote, G. R. Leece and Henry Hart deacons. The church is in peace and while the growth and progress has been slow, yet we feel that the prospect seems good for a steady growth.

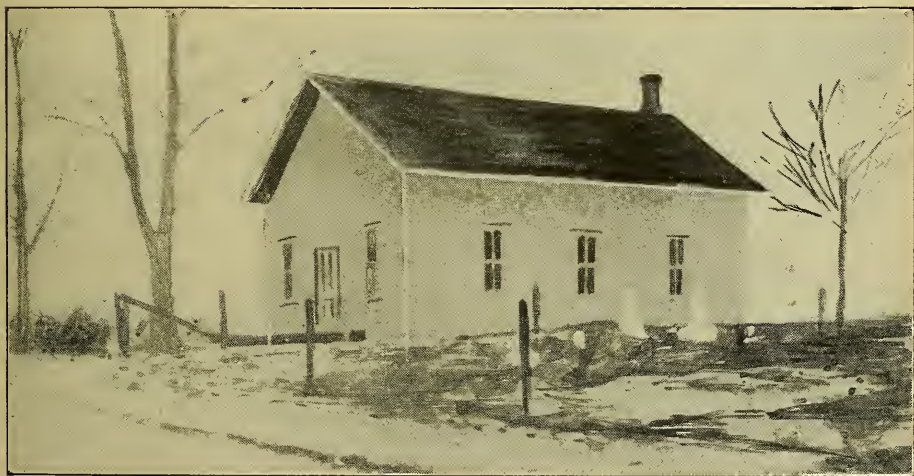
There is a general desire for more aggressive work at home and a willingness to assist in district and general missionary work. Lake Odessa offers a field

for active work and willing workers would be welcomed here to aid in the work, as well as in all parts of our congregation. There are a number of other denominations represented in our midst, but yet there is a field "white to the harvest," and he that goeth forth and weepeth, bearing precious seed, shall doubtless come rejoicing, bringing his sheaves with him.

Lake Odessa, Mich.

and wife; Mahlon Funk and wife; Frederick Loehr and wife; Christian Funk and wife. Bro. Frederick P. Loehr was chosen elder.

The first love feast was held in October, 1865, in Bro. Christian Funk's grist mill. The territory at the time of the organization comprised the entire state of Michigan. The first Sunday school was organized in 1869, with Bro. David Thomas as superintendent, but Sunday



Black River Church, Michigan.

THE BLACK RIVER CONGREGATION.

By I. C. SNAVELY.

The Black River church is located in Van Buren county, in the southern part of the state, within eight miles of Lake Michigan. The first members that came to this part of Michigan were Brethren John and Dan Funk and their wives. They arrived here in 1855 and settled near Bangor.

The church was organized ten years later, with sixteen members, among whom were John Funk and wife; Dan Funk and wife; A. B. Wallick and wife; David Thomas and wife; Philip Bame

school has not been conducted continuously since then, only occasionally until for the past two years we have had an evergreen Sunday school. This many thought could not be had in this country of snowy winters, but to their surprise and our joy it has proven quite possible indeed.

The churchhouse here was built in 1898, at a cost of about \$800. Previous to its erection meetings were held mostly in schoolhouses.

At present there are but twenty-eight members, and very much scattered, fully one-fourth living too far from church to attend regular services. At one time

since the organization the membership has numbered sixty, but from various causes, it has decreased to twenty-eight, fifty per cent of whom are now above sixty years of age.

During the past years, the following ministers were elected: Moses T. Baer, William Gephart, Samuel H. Baker, Davolt Spillers, and David Thomas, and Bro. Moses Baer ordained to the eldership. Bro. Isaac Rairigh of Lake Odessa, Michigan, is our present elder, Bro. David Thomas and Bro. I. C. Snively the present ministers, the latter coming here a little less than two years ago. Brethren George Wertenberger, Frank Thomas, L. A. Fisher, Uriah Thomas and Isaac Flora, are in the deacon's office.

This church has seen its dark days and has met many difficulties and at times in undergoing these hard trials, like as the strong winds in the forest, many limbs were broken off and much damage done during the storm. But brighter days are dawning, the clouds seem to be shifting past and we see the sun shining through the clouds.

At present, though we are few in numbers, we have a promising Sunday school with an average attendance of forty. Our Sunday school is largely composed of children and young people.

We have one member living ten miles from the church and one twenty miles, where we should be having preaching, but owing to our small supply of ministers, we are unable to reach these places. Bro. David Thomas, our co-laborer is now sixty-nine years old, and because of the infirmities of old age is unable to do much preaching, especially away from home, so these mission points are being neglected for want of ministerial help. At present we are sustaining one preaching appointment each Sunday at the church.

Breedsville, Mich.

THE BEAVERTON CONGREGATION.

By DAVID B. MOTE.

The first settlers of the Brethren in the territory of the Beaverton congregation, were Bro. Abiathar Ordiway and wife. They settled in Billings township, Gladwin county, on October 20, 1884. At that time there were but few settlers in Gladwin county, but Brother and Sister Ordiway stood firm in their belief and their good Christian lives are still held in memory by the few that were permitted to associate with them during their pioneer life.

Not until about ten years ago did the Brethren begin to hold meetings in this territory. At that time Elder D. Chambers drove a distance of sixty-five miles by private conveyance, accompanied by his wife, and held some meetings by order of district mission board. The board then established a mission point here and sent brethren to hold meetings as often as the small amount of means at their disposal would allow.

In the fall of 1898 Brethren Enos Crowel, Wm. Bergman and Ira Early, with their families, located in the vicinity of Beaverton. In the year 1900, other members moved in. Some located near Coleman, Midland county, a distance of eighteen miles from those living in the vicinity of Beaverton. On August 17, 1901, a council was called at the home of Bro. Enos Crowel, and an organization was effected, with a membership of seventeen, called the Beaverton congregation. The territory assigned consisted of Gladwin county and the north tier of townships in Isabella and Midland counties, with Elder D. Chambers of New Haven congregation in charge. Bro. Perry A. Arnold, the only minister, lived a distance of eighteen miles from the main body of members.

On January 4, 1902, Bro. Wm. Mc-



Beaverton Church, Michigan.

Kimmy, a minister, presented his letter of membership. The district mission board, seeing the need of a minister here, assisted Bro. McKimmy in locating. The meetings were held in school-houses. The first love feast was held in Bro. Enos Crowel's dooryard in a tent erected for the occasion.

The brethren began to take an active part in Sunday school even before the church was organized. Bro. Enos Crowel was the first superintendent. As the brethren are scattered some they can not all attend one Sunday school, but nearly all seem to be interested in the work. For several years there have been three, and part of the time four, Sunday schools in the congregation's territory, superintended by the Brethren.

At a council July 4, 1903, the Brethren decided to build a meetinghouse and at once appointed a committee to draw plans and ascertain the cost of building. The house cost \$1,400 and was dedicated on June 4, 1905.

Our present membership is sixty-three, with sixteen applicants for bap-

tism, who applied for membership during a revival meeting just closed. Elder D. Chambers is still elder in charge. Other ministers are Perry O. Arnold, John A. McKimmy, Wm. McKimmy and John Mark. The deacons are brethren Levi Fike, J. S. Riley, Enos Crowel, J. S. Whitmer, and David B. Mote.

We think there are grand openings here for active church work for the Brethren. The young members are taking considerable interest in Sunday school work, also in Christian Workers' and prayer meetings. The district, ministerial and Sunday-school meetings of the district were held at our church last October, which was a great boon for the Brethren in this vicinity.

Beaverton, Mich., R. D. No. 1.



SAGINAW CONGREGATION.

By LEVI BAKER.

The first settlement by the Brethren in what is now known as the Saginaw church was made in the year 1873, by



Prayer at the Water Side Preparatory to Baptism, Saginaw Church, Michigan.

a few members moving from Miami county, Indiana. About this time Bro. David Baker from Ashland county, Ohio, settled in Clinton county, which was a part of the Saginaw district.

The first meeting was held at Zachariah Albaugh's house, June 21, 1874, Elder Isaac Miller, of Barry county, Michigan, and Elder George Long, of Ionia county, being present at this meeting. A communion was appointed to be held at the same house on October 9, 1874. Elders George Brower and Isaac Fisher, of the Mexico church, Indiana, were present at the communion and organized the members into a working body. Zachariah Albaugh was chosen deacon. He served with Bro. David Baker, a deacon living in the south arm of the church. On September 22, 1877, an election was held for a minister, the lot falling on Z. Albaugh. Again on March 7, 1879, another choice was made, the lot falling on Bro. David Baker. At this meeting Z. Albaugh was advanced to the second degree and Bro. Adam Albaugh and Bro.

Noah Sullivan were chosen to the deacon's office.

These were pioneer days. The country was a wilderness and many were the hardships and discouragements of the early church. Bro. Z. Albaugh and Bro. D. Baker did much mission work without pay for services, paying their own expenses and at the same time struggling with pioneer problems.

For many years the meetings and Sunday schools were held in the brethren's houses and barns and later in the schoolhouses.

Elder George Long and Isaac Miller each served as head of the church until Z. Albaugh was chosen elder. He served the church until June, 1885, when he moved to Kansas, where in a few months he was taken sick and died. Elder Chambers, of Middleton, was then chosen elder and has had the oversight ever since. October 4, 1885, a choice was made for a minister, the lot falling on Levi Baker. Again on October 5, 1890, another choice was made, the lot falling on J. E. Albaugh. November 1,



Baptism, Saginaw Church, Michigan.

1906, a choice for deacon was made, the lot falling on Bro. Neri Shrider.

Our present ministerial force consists of David Baker, Levi Baker, and J. E. Albaugh, the latter being ordained to the eldership. Deacons,—Adam Albaugh and Neri Shrider.

This church has suffered much in the past by emigration and death. Only three of the original number are still living,—Brethren David Baker, Solomon Bigham and William Hiser. We now have an evergreen Sunday school, Christian Workers' meeting and regular preaching services.



THE SUNFIELD CONGREGATION.

By HENRY W. SMITH.

On February 1, 1875, Bro. Benjamin Fryfogle, wife and daughter Onia, and Addison Fryfogle and wife located in Sunfield township, Eaton county, Michigan. These members, with Jacob Peifer, who had located several years previous, were the beginning of the

body of members which afterwards became the Sunfield congregation. This territory then belonged to the Woodland church.

The Brethren continued to settle in Sunfield township and in September, 1877, they were organized into a congregation with thirty-five members.

Elder Isaac Miller of the Woodland church was their first elder. The ministers at the time of the organization were Benjamin Fryfogle, in the second degree, I. N. Miller and Samuel Ross, in the first degree. Deacons: Henry Hart, Addison Fryfogle and Samuel Kulp.

Meetings were held in what is known as the Magden schoolhouse. The council meetings were held in the members' houses. The first love feast was held October 13th, 1877, in Benjamin Fryfogle's barn.

The church continued to prosper and increase in numbers and in 1882 the present churchhouse was built at a cost of \$1,260, and was dedicated December 23rd, 1882.

Benjamin Fryfogle was ordained elder in June, 1878. In December, 1881, David West was chosen to the ministry. Christian Frantz and Samuel White were elected to the deacon's office. In December, 1882, Peter B. Messner was called to the ministry. John Towns, John Peifer, and Bazil Wells were called to the deacon's office. In June, 1886, Bro. Barnes was chosen to the ministry, and Solomon Smith to the deacon's office. In March, 1894, B. F. Fryfogle, son of elder Fryfogle, was chosen to the ministry. In November, 1895, Harmon Towns was called to the ministry. In June, 1899, Henry W. Smith was called to the ministry. John Hoover and Jacob Hoover were called to the deacon's office.

The Sunfield congregation has had its times of prosperity and its times of adversity. In 1897, Elder Benjamin Fryfogle with some others withdrew from church fellowship, thus leaving the church without an elder. Elder S. M. Smith had the care of the congregation for one year. Then he resigned and Elder Isaiah Rairigh of the Woodland church was chosen elder. In December, 1905, Henry W. Smith was ordained to the bishop's office and is at present the elder in charge.

The present membership numbers forty-two. The official body at present is Henry W. Smith minister, John Towns, Christian Frantz, John Hoover and Jacob Hoover, deacons.

The openings for active church work are not as bright as in some localities, yet we labor on, trusting to the good Lord for the future.

Sunfield, Mich.



THE RIVERSIDE CONGREGATION.

By HARVEY GOOD.

The first members of the Brethren church to locate in Missaukee county,

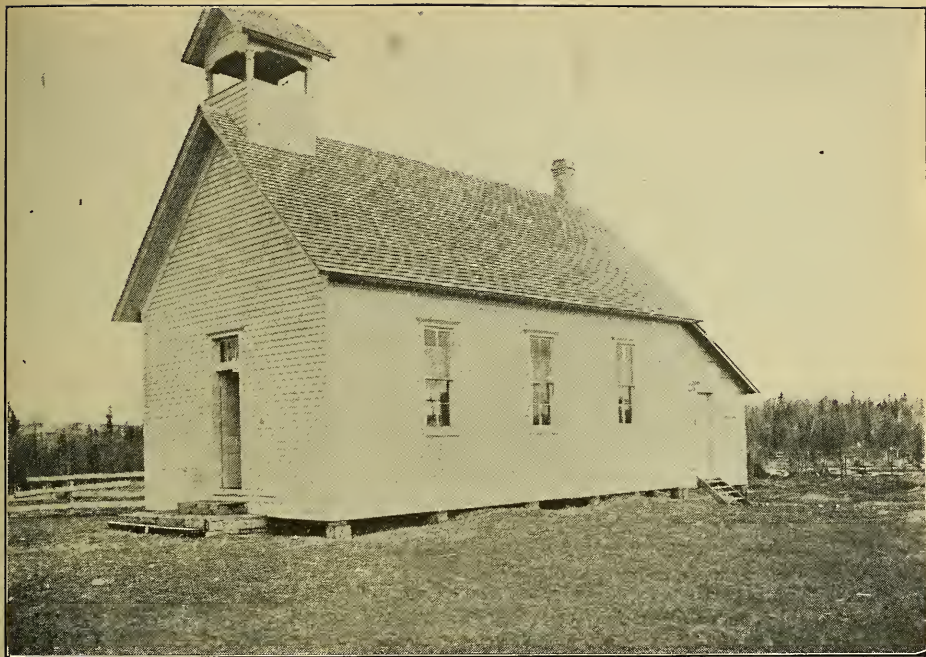
were Moses Burkett and Margaret, his wife. They with their family came here eighteen or nineteen years ago. At that time there was a Sunday school held by the Methodists and Presbyterians, in which Bro. Burkett took an active part for some time.

These pioneer members were not long in making their request to the mission board for preaching services. Accordingly such men as Isaiah Rairigh, I. F. Rairigh, S. M. and John Smith, Peter B. Messner and George Stowe were sent to supply their wants. Sometime later Brother and Sister George Sager located at Boon, Wexford county, about twenty-five miles west of here, but later moved away. In the fall of 1896, a minister in the first degree located here and, beginning in the spring, conducted preaching services each Lord's day in the schoolhouse near by.

The first love feast occurred early the following fall and took place at the home of Brother and Sister Burkett. Bro. J. M. Lair of Custer, Mich., officiated at the services, being sent here by the mission board. The work at that time was in the limits of the Sugar Ridge congregation, over which Eld. Isaiah Rairigh had the oversight. In the fall of 1897, six more members moved in, including the writer and his parents. Father was in the deacon's office as was also Bro. Burkett.

The first council meeting was held November 27, 1897, at the home of Brother and Sister Burkett. Bro. Wm. McKimmy being here at the time presided. Fifteen members were present at the council besides Bro. McKimmy and a visiting sister.

A prayer meeting was conducted which was largely attended and many were the pleasant seasons that we worshiped together. We also conducted a singing school in the winter of 1897-98, which proved very helpful, many neighbors and friends taking part.



Bear Lake Church, Michigan.

In the spring of 1898, the first baptism took place, Bro. Lair administering the rite. It was a new thing to many, they having never seen it performed that way before.

Things moved along nicely for a while but troubles came and we were left without preaching, except as the mission board would supply it.

The first Sunday school was organized in the summer of 1901, with the writer as superintendent and Bro. Julius Doerr assistant. Bro. Doerr, a deacon, had moved here with his family the previous winter. In the fall, Bro. Tyson, a minister in the second degree, located here with his family, but on account of physical ailments has not been able to do a great amount of preaching.

We were organized into a congregation December 30, 1902, with a membership of about twenty-five. Elders I. F. Rairigh and J. M. Lair were present to assist in the work. Bro. Lair was chosen as our first elder. The lines describing the limits of our congregation were as

follows: On the west, the center line of Grand Traverse and Wexford counties. The north line to be the north line of Kalkaska county. The south line to be the south line of Missaukee county and the east line to be the west line of the Beaverton congregation. The last mentioned line has never been established, to my knowledge. However the mission board was authorized at our late district meeting to assist churches in establishing their lines, so it will probably soon be decided where that boundary line will be.

We were favored at various times with series of meetings by the mission board, and in the summer of 1903, five were added to the church by baptism, four of them being from the Sunday school. For a number of years Bro. Lair conducted the meetings furnished by the board and labored earnestly for the cause at this place. His powerful sermons, his wise counsel, and the love he showed toward us will long be remembered. In the fall of 1905 he tendered his resignation as elder of the congregation and

Bro. A. W. Hawbaker of Copemish, (whom to know was to love), was chosen in his stead. Bro. Hawbaker labored earnestly for us until the Lord took him home.

At a special council, August 21, 1906, Bro. J. L. Butler was reinstated into the first degree of the ministry, and the writer elected to the office of deacon. December 29, 1906, at our regular council Elder Wilkins of Middleton was chosen as our elder for 1907. We elect nearly all of our officers for one year at a time.

Through the kindness of the mission board, Bro. Wilkins expects to be here the last Saturday in each month and remain over Sunday. His ability as an evangelist and elder are well known and we trust that by his help the church here will do much good for the cause of Christ.

We now number thirty-seven, thirty-four of whom live from one-half to three miles from our meetinghouse. Until the spring of 1903 our services were held in the schoolhouse, one mile west of where our meetinghouse now stands. Our house of worship is 30x40x14 feet. It is located three miles east and one mile north of McBain, our nearest railroad town, and one mile east of the Galt post office. It stands in the center of the township whose name it bears. Nearly all the work and most of the material were given free of cost, so that we are not able to say what its cost will be. It is not yet completed but we hope by next spring to bring it near completion. We are indebted to the Thornapple and Woodland churches for assistance in building.

The schoolhouse, in which we used to hold our services, used to ring with many conflicting doctrines, Methodist, Mormon, Presbyterian, Brethren and what not? But some of the leading members of the different faiths have died and some

have moved away, so that now there is hardly even a sermon preached in it. We certainly have lots of elbow room. Our field of gospel work is great, but oh! how few the laborers. We need more loyal workers. The spirit of lodgeism is spreading fast. May God grant that willing workers will come and help us spread the Gospel of God's redeeming love.

What this church, as well as the whole brotherhood needs, is loyalty. When once each one feels this need, and unites his efforts loyally to Christ and the church, we will see a great awakening and many souls will be brought into fellowship with our blessed Master.

Our services now consist of two appointments a month by the home ministry, Sunday school each Sunday and monthly appointments by the mission board. We also conduct a Christian Workers' society which is closed now but we expect to take it up again in the spring.

We have a band of noble young members who are doing good work and we believe that there is a bright future awaiting us if we faint not by the way.

In conclusion will say that there have been fifteen baptized, five expelled, two have been reinstated into the church, and two were called away by death. There was also one received into fellowship that had been expelled in another congregation.

Galt, Mich.



LAKE VIEW CONGREGATION.

By J. EDSON ULERY.

During the summer of 1902 the first Brethren located within the bounds of this congregation and on the following December 28, there were sixteen to meet in the schoolhouse at Brethren and organize what is known as Lake View congregation. Her territory in-



Lake View Church, Michigan.

cludes the west half of Wexford, and all of Manistee and Benzie counties. A. W. Hawbaker was appointed shepherd of the flock and remained in charge until his decease December 5, 1906. As yet no one has been appointed to fill the vacancy. The Lake View church grew rapidly numerically.

A cluster of Brethren located in Benzie county desired a separate organization. Their request was granted them July 28, 1906, and this took twenty-two from our number. To-day we have one hundred and one members, with four regular preaching services,—Brethren, Marilla, Zion and Onokama with an evergreen Sunday school at each place.

There are seven ministers, all in second degree, viz., Isaac Dierdorff, Charles Keith, Frank Gilbert, George Dierdorff, Levi Feightner, Emory Morphew and J. Edson Ulery. Six brethren in deacon's office. Lemon Eby clerk, Frank Miller, Hezekiah Grossnickle, Alex W. Miller, Lemon Provont and A. W. Taylor.



SUGAR RIDGE CONGREGATION.

By D. F. WARNER.

About three decades ago, God told some of His faithful watchmen to go to a land that He would show them. They went; they sowed; they returned. To-day, the reader can come to Mason Co., and find a church home. Sequence,—move out; emigrate, fill up the gaps.

Eld. George Long—now not with us—

and Brethren Levi Bosserman and Dan'l Chambers, all of this district, were the first to do any preaching at this place. Oliver Williams was the first member to locate, which was in 1881, about two miles from present site of the church. Later came Brethren Levi Dague, Jacob Mahler and William Kreigh, with their wives. Love, courage, and perseverance were predominant characteristics in the lives of these brethren and sisters.

Let the leader understand that at this time in northern Michigan the environment was a romantic one. Many Indians, no doubt descendants of the tribes that were acquainted with Father Marquette, were roving through the primeval forest. The conveyances were but rude, and drawn principally by ox-teams on winding roads through dense woods. So, the first members here endured practically everything in pioneer life and worship to found a home for themselves and "whosoever will."

This congregation was organized in March, 1881, with a membership of six persons. Its territory was very undefined. Possibly at the time of its organization there was no church nearer the one in Gratiot county. Bro. Levi Dague—called Grandpa Dague—was its first elder, and was ordained here. To know this old brother was to know what is meant by genuine Teutonic pluck.

The meeting places at this time were principally in the homes of the Brethren. Surely close communions; a love blending of common interests; a worship

filled with heart-to-heart talks for the prosperity of Zion. Certainly around the family hearth-stone is a serene and prolific nursery for the "good seed." The first love feast was held in Grandpa Dague's barn in 1881.

As to Sunday schools the Brethren early took an active part. Seventeen years ago, one Rev. Shaw, a Baptist minister, through the solicitation and aid of the Brethren organized a Union Sunday school at the schoolhouse one-half mile east of the present church. Four years later the Brethren organized their own school, in their own churchhouse. Bro. Jacob Mahler was the first superintendent, and superintended for about three years. To-day there is a prosperous school here under the leadership of Bro. George Teeter.

The main part of the present church-house was built about thirteen years ago. Some improvements have been made since, giving us a house to-day that would cost at least eight hundred dollars. It is well situated, being in a beautiful farming and fruit-growing district.

The present membership—due chiefly to immigration—numbers about sixty-five, with one detached portion of about ten members residing near Terry, Oceana county. Elders Isaac Rairigh, Isaiah Rairigh, J. M. Lair, and the late A. W. Hawbaker, have in their order, held oversight here. The last was succeeded by Eld. C. L. Wilkins of Middleton, Mich., who is our present elder. The present official body consists of Eld. J. M. Lair, J. B. Shirkey—a second degree minister—together with deacons Jacob Mahler, Israel Fisher, Jerry Cable and George Teeter.

The Lakeview church is about forty miles north of Sugar Ridge. Excluding this church there is no congregation within a wide radius. This offers nearly

unlimited opportunities for the Brethren. Who will come?



CHIPPEWA CREEK CONGREGATION.

By W. F. JEHNZEN.

The first member in this congregation was Bro. Matthew Holsworth, who located in this locality in the year 1880, on Section 7, Martiny township. All was woods. There was no clearing on the piece of land which he bought to make a home for himself and family. He lived here something like two years.

Being desirous of hearing the Brethren preach and also attend a love feast he took a journey to the Thornapple congregation, Michigan, located in Ionia and Kent counties. While there he spoke to some of the ministers about his lonely lot in the woods and how he wished some one would come up here and hold some meetings. The result was that Bro. David Baker made arrangements with Bro. Zachariah Albaugh to come with him to Rodney. In December, 1883, they came and held meetings in a schoolhouse for one week; also visiting from house to house during the day. The result of this week's efforts was the conversion and baptism of three persons, Bro. Holsworth's wife and Bro. Carl Jehnzen and wife. They promised to come back in one month, which they did and held another week's meetings, at which time three more came out on the Lord's side and were baptized, W. F. Jehnzen and wife and Brother and Sister Holsworth's daughter. We had to cut ice three feet thick in order to get into the water for baptizing. This was January, 1884. The Brethren left appointments for next month, when Bro. Isaiah Rairigh came and preached for us. Meetings were then appointed to be held each month

during the year and there were ten baptized.

In January, 1885, we were organized. Zachariah Albaugh was chosen elder and W. J. Jehnzen was chosen for deacon. As we had no resident minister with us the Brethren in neighboring congregations came and held meetings for us once a month for about two years at their own expense. Those meetings were always held in our schoolhouse, which still stands on the opposite corner from our meetinghouse. Between those preaching periods the members would meet at each other's houses on Sunday and the deacon would read the Scripture and exhort as best he could.

Our first love feast was held in June, 1884, in an unfinished house. This house is now the home of Sister Nell Spooner. Soon after this the state district mission board took care of us and furnished us with a preacher once a month until the year 1889, when an election was held for a minister. The lot fell on Bro. Jacob Tombaugh, who in September of the same year was advanced to the second degree of the ministry. Shortly after this, in January, 1890, William H. Kriegh, a minister in the second degree, moved among us.

Bro. Kriegh departed this life in 1897. Jacob Tombaugh moved away in 1896, and when Bro. Kriegh died we were again without a resident minister. Our state district mission board came to our rescue and again made arrangements for meetings once a month. This continued until the fall of 1902, when Elder Jacob Frederick moved among us, coming here from Clay county, Indiana. Since that time Bro. Frederick has preached unto us the Word of God and has the oversight of the congregation.

Our territory at first comprised Mecosta, Newaygo, Osceola, Wexford and Gladwin counties, afterwards reduced to Mecosta, Newaygo and Osceola coun-

ties. Our meetinghouse was built in 1889, at a cost of \$600. Much of the cost was due to the material. Of labor we had an abundance but of cash we were short. The General Missionary and Tract Committee donated \$175 to help us build.

Bro. W. F. Jehnzen has been conducting Sunday school there even before the Brethren were known here and as soon as a meetinghouse was built he moved the Sunday school from the schoolhouse into the meetinghouse and we have had an evergreen Sunday school ever since. The present Sunday-school membership is forty, with Bro. W. F. Jehnzen superintendent, C. T. Smith assistant, G. H. Jehnzen secretary, A. M. Kepner, treasurer.

Jacob E. Frederick is now elder in charge, with C. T. Smith, Samuel Holsworth, A. M. Kepner and D. P. Show, deacons. Our present membership is forty-three. There have been baptized and received into the church since organized ninety-three members, of whom twelve have departed this life and gone to their reward as faithful members. Thirty-eight have been disowned for various causes, of whom six have died out of the church to date.

Our meetinghouse is nearly half way between Rodney and Chippewa Lake.

There are good openings for mission work in our territory, both in Mecosta and Newaygo counties. We need more help in the ministry, as we only have one, our elder, and he has all he can do at home without going out in the mission field, in fact he needs help right at home.



THE CRYSTAL CONGREGATION.

By GEO. E. STONE.

The first members to locate in what is now the Crystal church, were Wm. Shively and family, from Ohio,



Crystal Church, Michigan.

—and Jacob Snyder and family from Pennsylvania. They both came to Michigan in 1880, locating in the eastern part of Montcalm county, then a part of the New Haven church. By the summer of 1901, a number of other members had located in the eastern part of the county and hence at a council held in the New Haven church June 13, 1901, petition came to the church from the scattered members of Montcalm county, asking that an organization be made of the county and that Geo. E. Stone (a minister in the second degree), have his membership with the new organization. The petition was granted.

August 15, 1901, there was a council called to meet at Bro. Samuel Bolinger's and an organization was effected. There were nineteen members, namely: Geo. E. Stone, minister in the second degree and chosen as pastor, and his wife, Matilda Stone; Samuel Bolinger, advanced to second degree at organization; Watson Towsley, elected deacon at organization; and his wife Viella Towsley; Jacob Witter and John Eastarday, elected deacons at organization; Emanuel

Bolinger, and his wife Margaret Bolinger; John Bolinger and his wife Sarah Bolinger; Valentine Babcock and his wife Ella Babcock; Sarah Royer, Margaret Shively, Nancy Johnson, Wilford Roose, S. K. Marsh and Orlando Henry. The new organization comprises the county of Montcalm, twenty-four miles north and south, thirty-six miles east and west. At organization Isaiah Rairigh was chosen as our elder.

We were so scattered that it took some careful planning to decide where to center and locate our churchhouse; but finally Crystal cemetery one and one-half miles south of the village of Crystal, was selected. All went to work with a will to build, and on the 6th of October, 1901, we had our churchhouse ready to dedicate. It is 34x48 feet with basement under the whole house; cost about \$1,250.00. October 4, 1902, the first love feast was to have been held, but in the midst of the feet-washing service the house was discovered to be on fire, supposed to have caught from the chimney. We had no means of protection, and our new church, for which



Vestaburg House, of Crystal Lake Congregation, Michigan.

we all worked so hard, was leveled to the foundation. We realized \$590 on insurance.

Then were the dark days, but God's faithful know no defeat. On October 27, 1902, we commenced the erection of another house on the same foundation and this house was completed and dedicated January 18, 1903. A love feast was held January 24, 1903, the first we were permitted to enjoy and finish in the new organization.

August 15, 1901, we organized an evergreen Sunday school with about forty scholars. It has been evergreen ever since. We have always used the Brethren's supplies. Geo. E. Stone was the first superintendent. At present R. B. Noll is superintendent, and with his helpers and teachers, five in number, is doing a noble work. The attendance at present is about fifty.

Our present house is valued at about \$1,200.00. We have at this time a membership of fifty-nine, with Elder C. L. Wilkins as elder. Geo. E. Stone and Samuel Bolinger are ministers in the second degree; B. Shridner, Wm. Smith,

J. Witter, Watson Towsley, John Eastarday, Jas. Lechner and Milton Bolinger, deacons.

We are surrounded by other denominations and many are tied to secret orders, hence our hope is in the rising generation.

We have a helpful Sisters' Aid Society which has helped greatly to create missionary sentiment, as well as to contribute financial aid to the church and poor, not only at home, but to respond to the calls that come for help. We have teachers' meeting every two weeks at the church and it would do any one good to see the zeal in these meetings.

During the winter and spring of 1906 the members of the Crystal church living north of Crystal, at and around Vestaburg, decided to build a church-house at Vestaburg. Brethren Emanuel, Samuel and Milton Bolinger said to the congregation: "If you let us build a house we will see that it costs no member of the Crystal church more than they see fit to pay." July 8, 1906, they had their house ready to dedicate. It is a nice veneered cobblestone structure,

28x40 feet. An earnest, consecrated Sunday school of about forty scholars was present at the dedication services, to share in the joy of meeting in the little stone church at Vestaburg.

It will not be long before they will be an organization by themselves and then be the better prepared to carry the responsibility that awaits us all in this life.

The Crystal church has two churches; a membership of fifty-nine; two ministers in the second degree, seven deacons; about one hundred scholars in two evergreen Sunday schools and has two preaching services each Lord's day. It has a Sisters' Aid Society and teachers' meeting. A large territory with sin rampant on every hand surrounds it, hence no one needs be idle. What we have been able to do in the past by God's help, is only a beginning. Let us hand to our posterity a pure, unadulterated church of Jesus Christ is our prayer.

Crystal Lake, Mich.



NEW HAVEN CONGREGATION.

By J. W. CHAMBERS.

About the year 1856, Bro. Joseph Wiles moved into New Haven township, Gratiot county, Michigan, as the first member of the New Haven church.

The New Haven church was organized as such August 3, 1878. The territory which it first occupied had no specific boundary lines but we may say embraced all that part of Michigan north of Grand River.

Eld. Daniel Chambers was its first minister, having moved from Crawford county, Ohio, August 15, 1878. January 17, 1880, Eld. Daniel Chambers was ordained to the full ministry and David White was elected to the ministry. The demand for meetings was great and the private houses of the Brethren and

friends and the public schoolhouses were the accommodations for meetings.

August 31, 1878, at the first love feast which was held in Bro. Joseph Wiles' new barn, an organization was effected with thirteen hopeful, earnest members. In the spring of 1879, the first Sunday school was organized. Our meeting-house was completed in 1888, at a cost of \$837.85. June 12, 1902, our church-house was almost destroyed in a cyclone, the repairing of which cost us \$625.00.

The present membership numbers sixty-five. Our elder now is Eld. C. S. Wilkins, who moved from Henry county, Ohio, in the spring of 1903. Soon after Bro. Wilkins came Eld. D. Chambers resigned his oversight of the New Haven church and Eld. Wilkins was chosen as elder in charge. Our present official body follows: Ministers, Eld. C. S. Wilkins, Eld. Daniel Chambers, J. W. Chambers and Jos. F. Sherrick; deacons, Jesse Sherrick, R. H. Yutzey and D. E. Chambers.

Other denominations near us are Methodists, Disciples, United Brethren, Baptists, Church of God, and Catholics. The openings for active, aggressive church work for the Brethren are good.

At one time the membership of the New Haven church numbered over one hundred, but August 15, 1901, the Crystal church was organized and on August 17, 1901, the Beaverton church was organized out of the New Haven church, cutting down its membership and territory. We are still thinly scattered over considerable territory, Bro. Clark, Mt. Pleasant, Mich., Sister Margaret Shoe and Sister Emma Vernier of Shepherd, Mich., being among the scattered.

Bro. G. E. Stone was the first deacon elected. Eld. John Brillhart came to the New Haven church from Crawford county, Ohio, in 1880 and died February, 1888. Eld. E. Bosserman moved from Hardin county, Ohio, in 1881, and

moved back to Ohio in 1892. Space forbids mentioning the names of not a few others who have labored in the New Haven church, some of whom have gone to receive the reward of the faithful.

We now have two meetinghouses, two evergreen Sunday schools, a Christian Workers' meeting and in general a good working body of members. This is the home church of Bro. M. M. Sherrick, now of Mt. Morris, Ill.

Middleton, Mich.



MICHIGAN AS A MISSIONARY STATE.

By J. EDSON ULERY.

Michigan presents some peculiarities. Although it is one of the central states, its resources are still undeveloped. It naturally divides itself in two sections. The southern part has been settled for many years and its customs and habits are locally fixed. The northern part is a timbered section, especially containing soft woods.

Those whose inclinations were for the forests came this way. Many helped to fell the forests, settled or took up claims so that the present population is largely the descendants of the hardy forester, possessing their traits of character.

A look into the early camp life of the woodman reveals its life, and the traits then formed, while in camp, have been carried to the home. A cluster of twenty-five or fifty men in camp, a large sleeping apartment, a dining room and another room, perhaps a reception room, where the many hours whiled away in smoking, card playing, telling of stories, profane and smutty, left their stain upon all who in any way took part. Perhaps

near by a number of log huts or shacks occupied by private families. These in some instances brought some religious conceptions with them, but the settlements being so remote, preaching was seldom heard. If any was done it was upon union principles, no one denomination being strong enough to individually carry its own work. So union church-houses were built, union Sunday schools organized. This many times led to "the survival of the fittest," as a result many houses to-day are closed because of factions.

These conditions led people who had high ideals and aspirations for better things, to absent themselves from religious services, and to practice the moral and charitable side of life. So to-day the prevailing principle or basic idea of Christianity is **only**—morality, charity and noble ideas.

Therefore Michigan presents an open field for missionary work. In all my travels I have not found so broad a field. Many places of worship are open to those who wish to come and preach the Word of God, and organize Sunday schools. For permanency these should be organized on denominational ideas rather than union.

Now that Michigan land is being converted into farming districts, different conditions prevail. Industrious farmers, coming from other states, have implanted new ideas, both temporally and spiritually. Some localities have greatly changed. But some localities, many miles square, have no religious services but they do know a walking representative of Christ. Greater results will come from living among and associating with the people than from the pulpit.

Oneskama, Mich.

CHRISTMAS IN THE HOSPITAL

By EFFIE V. LONG.

This was a new experience. This gladsome season of Christmastide is generally spent around the old fireside at home, or with friends and loved ones; but to spend Christmas in a hospital would be quite a new experience to most of us, and so it was to me.

For a few days prior to December 25 one could tell that Christmas was near. And when the nurses came in and began to decorate with holly and mistletoe, and to put up mottoes and Christmas greetings on the walls, it seemed that all that was lacking in the preparations was a good old-time American snow and cold wind. But look where we would, outside, and nothing save the sun's glare and the dust-covered world was to be seen.

The preparations went on apace. Some gentlemen came from the adjoining men's hospital with flags and banners and festoons, and these they arranged in the ward in great profusion. While watching them at their work we found ourselves unconsciously scanning the mass of flags on the veranda in the hope of finding Old Glory among the list. And sure enough, there it was and our hearts began to beat faster. Being Uncle Sam's children, we asked one of the sailors to place it in our ward. This he kindly did. And—laugh if you will—while looking at that little flag with stars and stripes, on that Christmas eve, as the sun was setting, the tears began to flow. Yes, we do have love for Old Glory, and when in a foreign land we behold our own dear home land's banner, we have such feelings as we never knew before. Then quietly, we sang "Star Spangled Banner" and "America," and thanked God that America is our own native land.

Then, as time passed, many visitors came in to see the decorations. In preparation for the morrow, a little organ was brought in, and quite a little throng gathering around it sang the sweet, never-dying Christmas carol, "Hither, ye Faithful." Then there came flooding over me sweet recollections of a dear home across the sea where we used also to gather around the organ at Christmastide and sing together. Do you wonder that I could not keep back the tears? But I did try, for they were endeavoring to make the time an occasion of joy for us. Truly, nothing can take the place of love. While I was lying with face to the wall so that no one would see my tears, I heard a voice, "A little boy wants to see you." I turned, and there stood a sweet little boy, holding out a Christmas card and wishing "A merry Christmas to you!" What a world of good a little child can do! I just felt like hugging him up close, with a "God bless you."

Christmas dawned bright and clear, as is ever the case here in India, and after greetings the nurses went to the organ and sang several carols. The mail brought a nice lot of Christmas cards and greetings. How good it is of our friends to remember us, and how nice to have friends.

A sermon was preached at 11 o'clock by a Church of England clergyman. He spoke briefly concerning the birth of Jesus. Including the nurses there were about two dozen present. Next in order was the dinner, a Christmas dinner for patients! The nurses insisted that they would have it, and they did. There were six from the two wards that were able to go to the table, and two of

these had been on milk diet. Only one of the number of patients could eat a full meal. On the table, however, was chicken and ham, potatoes and salad, fruits, candy and custard, and last of all a large plum pudding and a bottle of whisky. The nurse said, "Now Mrs. Long, don't you drink that whisky." At this they all laughed, for one day before the nurse asked whether I would drink whisky, seeing nothing else seemed to do me any good. All knew I had refused. So they joked about it. Nevertheless, they admired the stand we take on the subject, although they have no scruples along that line. The plum pudding was cut into quarters, after which a liberal supply of whisky was poured over it and ignited. Then it was ready to be eaten.

But, aside from our study of the gracious Gift to mankind, the most enjoyable feature of the day was when the one I love best came in, to spend the evening visiting hour,—and it was a complete surprise, too. How good the Lord is to give us loved ones to cheer us along life's pathway. And so the Christmas of 1906 ended and we praised God that He allowed us to spend it so.

Further Notes.

There was a lady in the hospital who used to bear the name of "Sunshine" in America, and she surely deserves the name. As soon as she could be up a bit she was going about in the ward, doing little kindnesses to every one, and waiting on the patients when the nurses were out. She is a missionary and she knows the Lord and trusts Him fully. I thanked the Lord again and again for her life and for the inspiration and help she was to me. There were others there too, called Christians, but it was such a joy and comfort, at such a time, to be with one who loves the Lord. She and I both felt that it

was the Lord who sent the other there at that time and so we both rejoiced together and praised Him.

This lady, Miss Johnson, and I had many talks on religion. She had never heard of our people,—knew nothing of the Brethren Church. She did not know that feet-washing is practiced by any body of believers, and it gave her some new thoughts. She always thought it was intended to teach us humility,—to be willing to do any service whatever for our fellow-men, in His name, and really I felt ashamed when I knew how much more completely she has imbibed that spirit of Christ than many of us who follow the teaching literally. Her spirit was manifest in her willing service to others in the hospital, and her joy in that service and forgetfulness of self. She told me one day that she had taken out an old lady's teeth and cleaned them because they needed it so much and the nurses had neglected it. "But," she added, "I hardly felt like using my own brush on them so I just washed them as well as I could."

One day the doctor spoke sharply to her and told her she ought to be up and at work, doing some one some good, rather than lying there in bed, as she was not sick. She was really not able to be up, as we all knew, and it stung her. With tears in her eyes she said to me, "Praise the Lord. He knows my heart. Perhaps I am too proud in some way and this has been sent to humble me." And so she took every ill that came to her, and I praise the Lord for bringing us together, as well as for the many other blessings that came through sickness.

There was one nurse who, when she knew we were missionaries, asked us jokingly to convert her, as she was a heathen. When Miss Johnson left the hospital, this nurse told her that her example and her living had done more to

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strengthen her (the nurse's) faith in Christianity than anything before had ever done. And she said of another missionary that her patience was exemplary,—she had been so patient in every respect that when she left the hospital, she left a good influence behind. That is the kind of Christianity the world needs.

In one ward there were six cots. Of the patients one was English, one American, one Scandinavian, one each from Russia and Germany, and one was Eurasian. Of these two were Christians, two Jews and two Catholics. This gives some idea of what a mixture Bombay is.

A little German woman was there with her sweet little babe. It had such high fever that a nurse remained by its side. The poor woman was so grieved she took scarcely any nourishment. The father was at work on a boat and she could not get him word for a month, so if the little one whom he loved so much would die, he would have to come to such a sad and lonely home, all because a little child was taken away. She had the sympathy of us all. One day the mother came to me to get a letter written. It was a pleasure to thus be able to do even a little service for some one. In her broken English and with tears in her eyes, this mother dictated as follows: "Dear sister, the little child is very sick, has very high fever; but don't weep or cry so much. God will care for me." I was so pleased with her trust in the Lord.

It is remarkable the way the Catholics care for those of their own faith. Almost daily the priest and sister would

come through the wards seeking out their sick ones and talking with them. One old Catholic priest would often come and talk with me, and I enjoyed it, for he was very cheerful. One day he thought I might perhaps be dangerously sick, I suppose; so he said if I needed him soon, if anything serious happened I should call him and he would come at once, for I would want to make my confession. After telling him I would call him if needed, he went away happy.

But the thought remains that we are able to do much good by visiting the sick. Perhaps we do not do enough of it. Moreover, I am sure much good can be done by visiting hospitals. The sick are easily approached and their hearts easily reached. Besides in so visiting we are obeying commands of our blessed Master.

One of the pleasant remembrances of my hospital stay was the constant care, interest and anxiety of our mission family and the assurance of many prayers offered for the sick daily at the family altars; also the love shown in the many letters and greetings, and booklets sent to read, the clippings, and in many other ways suggested only by love. A Hindu friend remarked to me that it is hard to be sick here, for your friends and kindred are so far away. But we replied, assuring him that we do have friends and loved ones here, and in every way they supply the lack as nearly as possible. To me our friends were so good and kind and helpful that one almost concludes it is really nice to be sick.

Jalalpor, Surat, Feb. 14.



A SCENE OF IDOLATRY

By J. M. BLOUGH.

One day at high noon three of us made our way to Kali Ghat, the famous temple from which it is supposed that Calcutta has derived its name and where the famous goddess "Kali" is worshiped by many a zealous Hindu. This figure of the goddess is one of the most horrible to be found. Her picture you can see on page 43 of "India; A Problem." Kali is the wife of Siva, and the most famous goddess among the Hindus and is known by several different names.

The temple at Kali Ghat is some 300 years old but there is no beauty about it whatever. The day on which we went was a special day and the narrow road was lined with people, going and coming. Some, like ourselves, had gone to see, but the multitudes had gone to worship. Along the way were the flower, fruit and sweetmeat sellers, for the worshipers buy these things in great abundance to offer to the great goddess. Beggars also were most numerous, for who would not do them a little kindness along with his worship?

The nearer we came to the temple, the larger the crowd of people and the greater the confusion. Going to worship meant going into confusion. The first door of the temple, which is not the desirable one, was so crowded with people that we could not begin to think of pushing our way in. With a guide we went around behind the temple and there was a sight! Kali is a blood-thirsty goddess and here, right before our eyes, the sacrificing was going on. In the ground a small pole was set, with an upright fork, into which were thrust the heads of goats and calves; then, with one stroke of the axe, the head fell off and the blood streamed over the ground,—a sacrifice to the god-

dess Kali. Everything was so filthy, and you may imagine the odor. Such a sight Kali is said to love. Men, women and children were walking around and over it all and scrambling for the falling heads, and such an uproar! Where is the religion? Here are the devotees, sure.

Where is the goddess? About twenty feet away is the door to the temple in which she sits enshrined. But can we see her? Not much hope, for see the crowds pushing toward the entrance. The guide said, "Come, I will show you the goddess." We followed, but with little hope. O the crowd! We managed to get to the open door, but it was filled and the inside was literally packed with worshipers who had come to do homage to the angry one who must be appeased. They brought all sorts of offerings to set before her and also decorate her. Several men tried to aid us and rushed into the crowd and with all their might attempted to push the mass aside just long enough for the Sahib to get a glance. And a bare glance it was. By stooping and watching our chance we got just a glimpse of the hideous face and it was over. And who cares? It seemed sacrilegious, but no one objected. The goddess was perfectly oblivious to all and it made none of the worshipers any worse, I trust.

But I thought upon this scene much. O the devotion! What do the people get that brings them in such crowds? How they strive to get to their goddess! These poor, benighted heathen! I am assured they do the best they know. They need light. But for Christians, O for Christians who are so zealous to get to their God! If people would make half the effort to get to the true God of heaven, surely they would find Him.



Here not all could get to the goddess, but I am glad that with our God it is not so, but all who will come to Him may find Him and have the assurance that at all hours of the day and night

the door is open. Pray for the zealous, deceived people of India. We turned away from the scene, sad hearted indeed, but with a prayer upon our lips.

Bulsar, India.

HOMeward BOUND

By S. N. McCANN.

From Singapore to Hongkong the sea was rough and we were two days late. We have had a rather long stay at Hongkong, twelve days, before our boat sails.

We have put in our time visiting missionaries, to learn all we can of mission work, and in sight seeing. Hongkong is one of England's strongest fortified places. It is located on the bluffs of Victoria Island and is a beautiful city. A number of missionaries live in Hongkong and work in the outlying districts.

At Canton, ninety miles up the Pearl river, is a missionary center. About nineteen societies are centered in Canton, and over fifty missionaries live here. South China's strongest worker is here. They have several fine hospitals, an asylum for the insane and a fine Christian college.

The method of work here is to have the center at Canton and work the outlying districts through native helpers. The missionary goes from center to center, or, as they say, from chapel to chapel. They get a few members at a place and build a little church, put a native worker in charge of it and they then visit it as often as once a week, or, where they have many chapels in charge of one man, as often as once per month.

Dr. Hager, of Hongkong, has forty chapels in his charge. His territory is 150 miles long and he must visit it on horseback, or on foot, so he does not

get to his places so often. He spends most of the year in the field, looking after and directing his men. But a small part of this vast field is effectively worked. Thousands and thousands have not heard the Gospel yet. Most of the field is allotted to the societies already at work. There does not seem to be enough territory unoccupied at any one place to warrant a new mission to open work.

The missionaries at Canton said, "Come and make a center here and help to work the outlying districts." This would be all right if there were no more needy fields, but with the vast stretches of territory unoccupied, further north, we feel that our mission home will not be in South China.

The missionaries here advise that new missionaries coming into China locate in some older mission, if possible, in a missionary training school, not so much to learn the language as to learn the manners and customs of the people. Missionaries must learn how to be polite and not drive the people from them by their rudeness. They say years of wasted effort will be saved if this method is adopted by a new mission. I feel that the advice is good and hope we can profit by it.

The great lack, here as in India, seems to be in consecrated native workers. The missionaries are not sufficiently supplied with native workers to push the work as they would like.

EDITORIAL COMMENT

MICHIGAN.

A near-by mission field! The lumber regions of the northern part, as well as the opportunities of the southern part, certainly afford excellent opportunities for telling the precious Gospel. It is a territory of morality and gross immorality, but not characterized by strong religious convictions. Protestant churches have not pressed far into the lumber regions. Yet here is a region where the language is known, close to the body of the church, needing the Gospel greatly. While it may not have as great advantages for making a living as some parts, yet it is a goodly land too, and souls are just as keen for the saving truth, are just as precious in these parts as elsewhere. The same amount of energy spent in this territory as is spent elsewhere would reach glorious results for God.

Until you have conquered self, God has little room or chance to do much through you.

"Whoever believes God's truth gets God's reward for doing it."

There is much unbelief in the church. Christians refuse to follow fully Christ's commands and give as an excuse, "It is not practical in this age." Many of them do not realize that this is the rankest kind of unbelief.

Stand firm on the solid rock, Christ Jesus; then you are in shape to lift your fallen brother.

There is no use preaching a missionary sermon without the preacher throwing into the collection. He must do so to keep the fire burning on his own altar.

One cannot be a blessing to others without receiving richly himself.

Resolution is often an indication of weakness of purpose. People who are in earnest about doing good never stop to resolve,—they do.

Do not ask someone else to be what you yourself will not strive to be. Conquering self is the secret of power in the world.

Charity begins at home, but it is a poor kind that gets no further than home.

Some Christians pray as though their hearts were bleeding for the heathen, but it does not take close observation to discover their pocketbooks never bleed for them. A pastor's wife went among the members soliciting funds for missions and said, "Ministers are not expected to give." Yet she, with her husband, was one of the wealthiest members in the congregation. She wonders, too, why her Christian effort is not more appreciated.

Some argue that South America is not a good missionary field. It may be a little difficult to win souls to Christ there, but if the experience of the Methodists in Brazil is worth anything, then these converts are worth going after. Edmund E. Talley, of Bello Horizonte, Brazil, reports in "Go Forward" that last year the membership averaged \$6.25 per member for the work of Christ.

Who would ever think of sending just one person or two out to hold the fort against a thousand or a ten thousand? This would not be done in war, in busi-

LOOK ON THIS

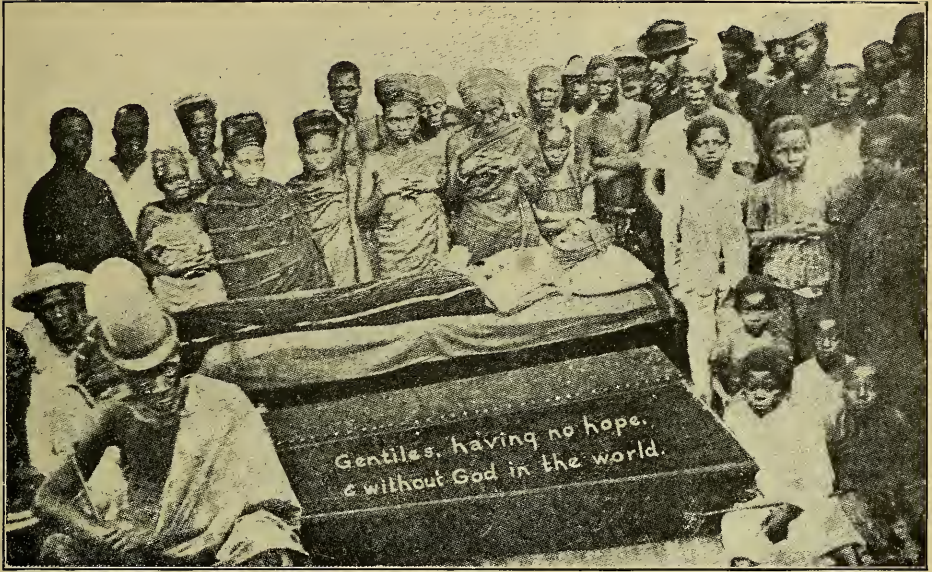


Saginaw Church, Michigan.

What stronger contrast can be made than is pictured on this page and the following one! Up in Michigan a funeral procession stopped long enough at the church door to catch a perpetual glimpse at the sad procession following a loved one to her resting place. The deceased was Edith Holden, president of the Christian Workers' Meeting, and Sunday-school teacher in the Saginaw church. The casket is laden with flowers, the best expression of tender memories which now fill the minds of her many friends. In the bereavement there is hope, for she believed on the Lord and loved Him dearly.

The next picture shows the funeral of a Fetish Priest in West Africa. The natives have imitated the coffin of the white man, and the artist of the English Periodical from which the illustration was taken engraved the text on the coffin so as to add force to the scene. What sadder words can be written over any coffin than "No Hope?" And these poor Africans as well as others are without hope, because the Church has not carried hope to them.

AND THEN ON THIS



Funeral of a Fetish Priest in West Africa.

ness, or in any other avenue save in spreading the Gospel. God is all powerful, but He never meant that we should not represent His power by a consecrated host.



There is much done these days in the name of missions which is but ordinary philanthropy, and not intensely enough Christed to be real preaching the Gospel.



The pocketbook is often the surest test of Christian character.



Karl W. Kumm, secretary and founder of the United Missions in the Soudan of Africa is in America working up sentiment and support for the movement in that land of golden opportunity. In the Missionary Witness the situation is tersely put thus:

It is estimated that at least fifty millions of people in the Soudan are outside of the influence of any of the existing mission stations in that great land. But suppose in order to be very conservative we cut these figures in halves. Even then we

have twenty-five millions for whom no one is caring, whom no one is touching with the message of the Gospel. Think of it!

The pagan tribes conquered by the British are appealing for Christian teachers. Unless we respond to their appeals, the Moslem priests who are flocking in will ere long win the whole country over to the fanatical faith of Islam.

A country with postal service, telegraph extending in every direction, railways prospecting, all under civilized rule and open to the Gospel. Large cities with British residents and no missionaries. Languages without literature, nations without a Bible, peoples without a missionary, the sick without a hospital or physician, all without hope and without God.



Sister Anna Fiant, of Springdale, Ark., in sending a contribution for the famine fund of China makes the following comment: "The terrible suffering in China appeals very strongly to me. It seems to me God will surely send a curse on our nation, or the Brethren, if we do not do more for them than we are doing." Funds are coming in right along and the Committee is forwarding them through

the Red Cross Society direct to China for relief. Others wishing to make donations can do so through the Committee and have it accounted for in the regular way.

On pages 112 and 113 of the February Visitor appears a picture with a subscription, "The Surrey Church in Worship." The picture really was taken when the District Meeting of North Dakota was held in the Surrey church and should have had credit accordingly.

The last issue of the Visitor consisted of 28,000 copies, and in addition to the regular subscription list, every reader of the Gospel Messenger, not getting the Visitor, should have received it as a sample copy.

Against His Principles.

It is said that a certain man refused to give anything to the missionary collector because to do so would be a violation of his principles. "My principles," said he, "are these:

"Fear God, honor the king,

But part with your money the very last thing."

Too many are influenced by just such unworthy principles. As a rule the pocketbook is the last thing that goes on the altar of consecration.

Under the auspices of the China Inland Mission in Southwest China, a revival of unusual numbers was experienced. The baptisms for eight days ran as follows: 201, 131, 152, 95, 108, 142, 128 and 12; total 969. The influence is widespread and many villages are deeply affected. Three years ago in these villages fetish worship, devil worship, spirit-tree worship and the like was observed and now whole villages are praising the Lord.

Are you planning for that large spiritual uplift that attends Annual Meeting by praying much for the meeting and by sending liberally to the collection taken at the Missionary meeting? Do not overlook this. It is too important to be passed by lightly.

The American Sunday School Union in its Northwest District, having headquarters at Chicago and now under the superintendence of G. P. Williams, reports the following results for the year ending March 1, 1907: They started 763 Sunday schools, having 2,776 teachers and 24,982 scholars, aided other and old schools in 1,557 cases, where 10,105 teachers are giving Bible instructions to 102,933 scholars, delivered 9,748 addresses, distributed 7,398 Bibles and Testaments, made 132,497 visits to families, circulated \$4,471 worth of religious literature. 2,778 conversions reported.

Here are some good reasons why a missionary meeting fails to interest the hearers and the next time they do not come:

"Because of an apologetic, mournful announcement.

"Because it began late.

"Because it never was planned, it just happened.

"Because the facts presented were old.

"Because the geographical fiend held sway.

"Because the interested man talked so long!

"Because there were too many speakers and no one had an opportunity to do his subject justice."

Now and then a congregation goes ahead and builds a meetinghouse and finds, before they are done, that they cannot raise the money to pay for it. They complete the house and then ask the Committee for assistance. But the Committee is helpless in assisting them, for it cannot help to pay church debts and when the house is com-

THE MISSTORY

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pleted, the indebtedness must be looked upon as a church debt. "Why," do you ask, "should not the committee help to pay a church debt?" Well, if Annual Meeting would once authorize such a step, the committee would soon find room to spend all its money in paying church debts. The Committee stands ready to consider every call to help build meetinghouses and has funds on hand which it can loan to congregations coming properly under the requirements, with easy terms of payment, and without interest. But arrange with the Committee before you put up your building.



\$16.50 keeps an orphan in India one year. With this amount it can be fed, clothed, housed and educated. There are over a hundred orphans not provided for by some Sunday school, or Sunday-school class, or sewing circle. Why can't we have one hundred who will take up this work? There is many a home in our brotherhood where the orphan supported by the family is spoken of as "one of the family in India," for whom prayers are offered and support given. The year for beginning support is April 1. Amount may be sent in all at one time, or quarterly, just as donors prefer. To secure the name of the orphan supported write to Brethren Mission, Bulsar, India, stating if you prefer a boy or girl, and you will, in about ten weeks, get a reply.



To her many friends and relatives it will be good news to learn that Eliza B. Miller, of India, will return to America on the furlough to which she is entitled. She will leave India some time about the first of October, and will spend one year in America.



On February 13 a little missionary boy named Lloyd Rowland Emmert, came to

the home of Jesse and Gertrude Emmert, at Bulsar, India.



Dr. O. H. Yereman arrived in America last month. His return voyage was by way of the Pacific and upon his arrival on American soil he hastened eastward, stopping to spend a day with Bro. D. L. Miller at Mt. Morris, Ill., and then came on to the Mission Rooms at Elgin. His address to the Elgin congregation on Wednesday evening clearly indicated that he had been in actual contact with disease and misery in India, and revealed the fact that he has not lost any of his energy and push, which characterized him before going to India. For the present he is making Batavia, Illinois, his headquarters and he hopes ere long to be able to bring his mother and sisters, who now reside in Smyrna, the doctor's old home, to America to be with him.



S. N. McCann and wife will reach the United States some time during April and will proceed to D. L. Forney's home at Reedley, California, until Annual Meeting time. Then they will come east and arrange their plans for the year. A number of churches have already written in, asking Bro. McCann to visit them and lecture for them. No promises are made until arrangements have been made with Bro. McCann, and likely no announcements will be issued until after Annual Meeting.



J. M. Blough, of Bulsar, India, is in need of complete files of the Missionary Visitor for the years 1902, 1903 and 1904. Persons who are willing to part with their copies will please write the editor of the Visitor, stating the conditions on which they will be sent to Elgin. Bro. Blough is now editing the Sunday-school quarterly in India and desires to have the Visitor in his library.

A New Mission in South America.

For upwards of a year the Progressive Brethren have been seeking a new field in which to establish a mission. China was seriously considered, but at a recent meeting of their mission board, held at Ashland, Ohio, they finally decided on Argentina, South America. The Brethren Evangelist gives a very good write-up, setting forth the reasons for opening a mission in that country, rather than anywhere else. In discussing the need as the first reason, the writer says:

"This has been partly because it has been supposed that the Roman Catholicism of that continent was at any rate better than heathenism, and partly because, Romanism being in power, Protestant missionaries have not until recently been allowed to labor.

"Now, however, a larger familiarity with the country reveals the fact that the greater part of it is still pagan, and that the Roman Catholicism existing is little if any better than pure paganism. It is a change of names rather than of forms."

Then the editor tells about the people to be found there, the opportunity to labor and the climate and resources of the country. This shows there is a great opportunity in Argentina and that the difficulties are not so much greater, if any, than in other heathen fields.

But the most effectual part of the article is what the editor says of the workers who are to go there. The writer, C. F. Yoder, the efficient and able editor of the Evangelist, is with his wife the one to open the field. He thus speaks of his appointment and the situation before the church, and how true are these words for every body of believers:

"Concerning the persons elected by the Board to open the work in Argentina we have nothing to say. Far be it from us to preach to others what we are not willing to practice ourselves. We believe that the command to spread the Gospel is to all, and instead of waiting for a further call it is up to us and to all to show good rea-

son for not going, or else go. We are happy in the prospect of having this privilege, but if others better prepared will go, we shall be glad to aid them.

"It will be said, as it has been said so often, that we need all our workers at home. Yes, and more too. But we will always need more workers as long as we make the commands of God which call for sacrifice apply to others, and make exceptions of ourselves. We are short of workers because parents are saying to their children, 'The ministry and missionary work means a life of poverty and hardship,' and they encourage them to go into business or the professions, and send them away to other schools than Ashland College, where they lose the spirit of the church if they do not leave it entirely.

"Young women say, 'I will never marry a preacher,' as if that were a dreadful thing. Where do they get such silly notions? Let the pastors and the parents do their duty and from the three or four thousand young people in the church we will have many times more than the twenty or thirty preparing in Ashland College to make the ministry their life work.

"It is not more members or more money that the church needs so much as more prayer and more obedience to the Word, and we believe that nothing will help to bring the church to this higher plane than to actually launch out in the work which our Savior with his latest breath gave to us to do as our chief mission. The life of obedience is the life of blessing for churches as well as individuals. Shall it not be ours?"



WHICH WAY SHALL IT BE?

Considerable interest has thus far manifested itself on the way of acknowledging mission receipts as discussed in the March Visitor. It is a pleasure to publish the comments as received, so that these friends and supporters of missions may be heard.

A. B. Miller of Timberville, Va., writes thus: "I am opposed to the present way of acknowledging mission receipts. It may be a good way, but I believe there is a better one. That is why I oppose it. The names of pupils having a certain standing of work in my

school are placed in the county papers on the Honor Roll. We have followed this plan several sessions. We have taught, though, where pupils were inspired, in some way, to do good work from a sense of duty. The former plan has brought good results, but the latter far better. The most successful year's work was when my pupils worked from a sense of duty. On one hand they were encouraged from without, on the other from within. All thought actions of the Christian are from within out. No Christian gives because his name goes on the list in a Visitor column. If so, what would be the blessing? He who gives a dollar from a sense of 'love duty,' backs that dollar with a prayer and it will accomplish more good than five given otherwise. We will drift fast enough into 'the-almsto-be-seen-of-men' giving, without any encouragement. The present plan may 'provoke each other to good works, to a like liberality' but will it outweigh the tendency to violate the command of Jesus, 'Sound not a trumpet'? Give us the proposed way. You receive the money; I get a receipt; the unsaved gets the gospel, and God gets the glory. If I were to get any glory, I should be robbing God for 'to Him be glory forever.'"

Noah Longanecker: "Yes, certainly God's plan must **always** be the **best**."

D. A. Rowland, Polo, Ill.: "Yes, by all means."

Lee Dadisman, Newberg, Oregon: "It seems to me that no one could find fault with that way of expressing it, as it certainly is the gospel way, or in harmony with the gospel way."

Mrs. Cora Cripe Brubaker, of Chicago: "I heartily approve of some such plan as you suggest. This is a little different than some I have thought of, but I think yours is just as good as mine, so I offer no suggestions differ-

ing from yours. I do hope it will be accepted. I think I have spoken to you upon this very subject. I know I have to many others, for it never did seem just right to give the names of all when I used to send in the receipts for the mission. But then, I know that there are some who really will oppose it, for they insist that the children's names ought to be published (to encourage them). I think it is not the children demanding it so much as their elders. If such a plan as you propose had always been in vogue, I vouch for it, that the dear children would never think of asking to have their names in print. I'm glad that this thing has at last come up, for I have never liked the other and felt it was not in keeping with the tenor or teachings of Jesus Christ."

Mary Zug Francis, Lebanon, Pa.: "The present way of acknowledging receipts of money always savored so strongly of sounding a trumpet that I often felt pressed to lift my voice against it, but considered it too weak to be heard. Now that there is a plan proposing a change, I will keep quiet no longer. I sincerely hope the Brotherhood will adopt it. Those who gave to be seen of men may decrease their gifts, others will not."

Mary Ann Brubaker, Virden, Ill.: "Your communication in the last Missionary Visitor, concerning the acknowledging of receipts of money, I endorse. The new plan is what we ought to have. I have long wished we could have some plan by which we could carry out Jesus' instructions more fully. I also feel that our Annual Meeting collections could be taken in some way that it would not appear so boastful. When the different congregations send in their amounts for general mission work, why report them at the Annual Meeting? Why not keep the amount donated until after the Annual Meeting, then report

in our own literature only? Our present plan announces the amount donated, to the world at once, and it seems as if we were somewhat boastful."

E. B. Lefever, Pasadena, Calif.: "The proposed plan is a better one. Why not adopt it?"

L. N. and Mary Kinzie, Roanoke, Va.: "We are indeed glad to see the article, 'Which Way Shall it Be?' in *Missionary Visitor*, and we are in full sympathy with it. We do not see anything objectionable to that plan, and it certainly is in accord with the Scripture teaching. Furthermore, it gives both the wealthy and poor an opportunity to give without the comments of their friends on the amount given. In this we can speak from experience. When quite young, we wanted to give and really felt it our duty, but were criticised because we wanted to give more than those around us thought we should. Not that they did not wish to do that which was right, but they had been brought up under different influences and really thought we were giving too much. Now, of course, this did throw a damper over us to a certain extent, and in sending in our little contribution to your office, the other year you failed to receipt it as we asked you to, and our names were set opposite our contribution, and consequently we heard remarks from that.

We welcome the day when our reports will be without names."

The following have voted a plain, hearty "Yes" to the proposed plan: Dove L. Sauble, Annie E. Zuck, Mary I. Geiser, J. S. Geiser, Baltimore, Md. Two Interested Readers, Mattawana, Pa. Ira Martin, Mary Martin, Edith Delp, Larned, Kansas.

The following is the only comment thus far received favoring the old way:

H. A. Hoffert, Moorefield, Nebr.: "I have noted the proposed change in acknowledging mission receipts in *Missionary Visitor*. To give you my idea I would say, I like the old way because it does me good to sit down and look over the receipts, and notice here and there some person or church on the list with whom I am acquainted, and can also note the amount given as stated therewith. Another thing I think it is a good way to let our light shine (Matt. 5: 16). We preach, help the needy, visit the sick, etc., and do not hide it. When our heart is right before God, we are not ostentatious over it either. It is all right for others to know of our giving, the same as to know of our other good deeds, but we are, as it were, not to let ourselves know it. The 'left hand' and the 'right hand' are both a part of self. My preference is to continue the old way."



CHRISTIAN STEWARDSHIP



It is not generally known that there are a goodly number of tithers scattered over the Brotherhood; further, that in 1903 the committee authorized what has been termed "The Tenth Band," to encourage members to give at least a tenth of their income to the Lord. No special agitation has been carried on

since this action, but the band has been quietly and steadily growing and the blessings are increasing. There is no formality in belonging to this band, simply a matter between you and your God. Just so He knows that you are returning to Him what belongs to Him, and then show your love for His cause

by giving as the Lord has prospered you.

The time has come when more aggressive work should be done. The work of local congregations, of district boards, of the General Committee is greatly hampered along certain lines simply because the church is not doing what she should do.

We invite testimony from all tithers as to the results they have experienced because they have tithed. The name and address need not appear in print, thus allowing freedom to encourage others.

Let us have a campaign in favor of rendering unto the Lord what is our great privilege to give and open anew the windows of grace in our individual hearts.



Seriously Think About It.

You say you do not believe in giving the Lord the tenth. It is too legalistic, it is too compulsory, it is not Christian, and there can no blessing come from it.

Well, how like an unconverted man would talk about being a Christian do you speak about tithing!

You have never tithed; what do you know about its blessings? Not a whit more than does the unconverted man know of the grace of pardon in the soul. You say it is too legalistic. The unbeliever wants freedom of thought and not to be bound down to the commands of Christ. This is "too legalistic too." It is too compulsory. Yes, it may seem so in this life when our hearts are more wrapped up in gaining in this world than in the other. It is not more compulsory than believing on the Lord Jesus Christ. Not to believe on Him is to lose life eternal. Not to believe in the grace of giving a tenth or more is to have no experience of the Divine grace which is seen in those who do give it. And it is

Christian. In fact it is the smallest measure of Christian appreciation that one can consistently conceive of, if there is any progress of doctrine in the Bible. Unquestionably, under the Old Law, it was a tenth and more. There is no possible chance for it to be less than that under grace.

This truth may never have dawned upon you in that way. It may appear repulsive at first. But go sincerely to the Bible old and new, walk on your knees as you progress, take up the privilege of rendering unto the Lord his portion which cannot be less than a tenth, and if, after you have given the matter a faithful and fair trial, you find no blessing in it, no new life, no new power, you are entitled to witness before the world that God does not want the tenth returned to Him as belonging to Him and more given as God has prospered us.



Some Testimony.

A Brother and Sister at Pearl City, Illinois, thus testify concerning tithing after reading the editorial in the last issue: "Sister Studebaker and myself did appreciate the piece you wrote for the last Visitor and were doubly glad for it. It is the position we have advocated and practiced for years and could not be induced to give it up. There is so much satisfaction in giving the Lord his own. I also have for years maintained that there can be no gift to the Lord until after the tenth is given."

R. W. Woodsworth, editor of "The Christian Steward," Toronto, Canada, writes, "Your article on tithing cannot fail to do much good. I trust your approaching Conference will take hold of this question in a very practical way and devise ways and means for a thorough educational campaign on the Bible standard of giving."



The Little Missionary

THE SOUL'S AWAKENING.

Hark! it is His gracious will,
Hush my lips, and be thou still,
Trust in Him, yea fear thou not,
God will choose thine earthly lot.

Go, His pleasure to fulfill,
Lay aside thy selfish will,
Lend, ah then, a listening ear,
Soon His glory shall appear.

Oh the music of that voice,
Makes the weary heart rejoice,
Silent tongue for gladness sings,
While the soul mounts up on wings.

Sorrow's clouds shall flee away
At the dawn of that bright day,
As our joyous anthems ring,
Christ the Lord, eternal King.

G. Elizabeth Messner,

Lake Odessa, Michigan.



A PLEA FOR THE ORPHAN.

Dead, found dead on the street;
Dead, for want of a crust;
Dead, with their naked feet;
Dead, in the midst of lust.

Dead, and no friends around.
Dead, on a winter's night.
Dead, on the cold, damp ground.
Dead, what a pitiful sight!

Dead, with no eye to pity,
Dead, with no arm to save.
Dead, in the midst of a city,
And none to weep o'er the grave.

So is the untimely end
Of many an orphan child.
Dead, and without a friend
That has upon it smiled.

They for affection crave
As well as you or I.
If pure religion we have
We will not pass them by. (Jas.
1: 27.)

It is our duty here
To help each other on;
To cause in all good cheer,
Ere they are from us gone.

Then give the cry our heed
Of the orphans near our door;
Help in their time of need,
And give them of our store.
Joseph D. Reish.
Osage, Sask., Canada.



BANNER OF MISSIONS.

Fling out the banner! Let it float
Skyward and seaward, high and wide;
The sun, that lights its shining folds,
The cross on which the Savior died.

Fling out the banner! Angels bend
In anxious silence o'er the sign,
And vainly seek to comprehend
The wonder of the Lord divine.

Fling out the banner! Heathen lands
Shall see from far the glorious sight;
And nations, crowding to be born,
Baptize their spirits in its light.

Fling out the banner! Sin-sick souls,
That sink and perish in the strife,
Shall touch in faith its radiant hem,
And spring immortal into life.

Fling out the banner! Let it float
Skyward and seaward, high and wide:
Our glory, only in the cross;
Our only hope, the Crucified.

Fling out the banner! Wide and high,
Seaward and skyward let it shine;
Nor skill, nor might, nor merit ours:
We conquer only in that sign.
—George W. Doane.



A LITTLE LIGHT-BEARER.

To the little heathen children
Afar across the sea
We send the light of Jesus
That is known to you and me.
And, though I'm but a little boy,
I know full well 'tis true
That we should always bear a light
To shine for Him. Do you?

Sometimes we let our light grow dim
When we're at school or play;
We're just like grown-up children,
And forget that every day

We should watch and see 'tis burning
With a flame so clear and new
That all the world about us
Can see it shine. Do you?

Perhaps you think that boys and girls
Can't shine so very far;
Jesus can make a little child
Outshine the brightest star.
And when I get to be a man,
Whatever else I do,
I'm going to lift aloft my light
And let it shine. Do you?

—Anna King Murphy.



THE LITTLE HEART.

A little heart hid a thought of spite
Deep in its innocent white away,
And it whispered when it knelt to pray.
"Nobody knows, for it's hid from sight."

But the little heart lay wide awake,
And the silence spoke to it and said,
"O dear little heart, the thought is red,
Like a danger sign for safety's sake."

The little heart heard, but heeded not;
And it nursed the thought, and kept it
warm—
Safe from the tempest of inward
storm—
And thought, "In the morn 'twill be
forgot."

But the blue sky wept, the sun was sad,
And the roses hung their dainty heads,
Dropping tears on the violet beds;
And the little heart was far from glad.

So the ugly thought was thrown away,
And a lovely one came in its place;
Then smiles arose in each flower face—
The sun came out, and the heart was
gay.

—Etta W. Miller.



A LITTLE MISSIONARY.

By E. A. M. Replogle.

"You are a real little missionary," I said one day not long ago to my niece, little Faye Baker, quite a small girl of ten years. She had been telling me about a poor little Holland boy in school, Derkie Vanderzyl. His father drank and his mother was not well.

"He is only six years old; he has such pretty dimples and looks so innocent," she said.

One day it was very cold and Derkie had no mittens or gloves. His hands were too cold to go out with the others and he had no skates to go on the pond

with them to skate. That evening Faye came home with her usual smile, but her bright eyes were beaming as if something was to be done. She hunted the best pair of old mittens she could find, and darned at them all evening till they looked real nice. Then she got her brother Walter's old skates and fixed them, and put all in a package. When done, she went to sleep happy and perhaps dreamed of her first real charity.

Early next morning she was up and off with her present, her face beaming with animation. She told us in the evening how glad he was. His mother was so pleased that she let him come over the next Saturday to spend the day at the Baker home. When he sat down to dinner he folded his hands and bowed his head as the Holland children are taught. It would be well if some of our American children were taught more reverence at meals like poor little Derkie.

After this Faye's older sister said, "If I had plenty of money I would travel a lot." There was silence for a few moments, after which Faye looked up so earnestly and said, "If I get big and have money I am going to have a home for poor boys and girls."

We smiled. I thought, "Oh what a legacy you have received, dear child, from a lot of pure, unselfish mothers back of you." I remembered their kindness to those around them. When a little child, like Faye, I used to be so afraid of the old colored women, Winnie and Mollie, who worked for my grandmother. She would smile as I would walk as far away from them as I could.

We reap what we sow. If the ideals we hold up for our children are no higher than self, born of pleasure, or dress, or money, or fame, they will not likely rise higher, into noble, self-sacrificing lives, making the world better.

Coopersville, Mich.



In the funeral chapel on second floor the Brethren worship in Denver, Colo. Light poor, ventilation not good, surroundings undesirable, indeed how much they stand in need of a churchhouse.

MISSIONS IN THE SUNDAY SCHOOL

May 5, Joseph the Wise Ruler in Egypt.—Gen. 41:38-49.

One reads over and over how strangely God wrought in the life of Joseph not only for his own good but the good of his people and all Egypt as well. But God's wondrous leading is not confined entirely to Joseph's time. The following taken from an English exchange shows the same story in many ways, and how God brings about good through serious ill:

The Rev. Adolphe Jalla sends from his mission field, founded by the late Rev. F. Coillard, the following remarkable story:

"We are just back from the capital, where there is a great feast to-day. The people have been flowing in all the morning from all parts of the plain, as they have been called by the big war-drums. They came with their spears and guns, for they had not been told the reason of the call.

"A son of the king, about twenty-five

years old, is the hero of the day (the younger brother of Litia, the heir-apparent). Ever since 1885 they had believed he had been murdered during the revolution. Instead of that, he had been sold as a slave, and taken to the Bihé, far away to the west, in Portuguese territory.

"There, after long years, he was taken care of by American missionaries. He was soon among the inquirers. He arrived here nearly three months ago, but his tale was too marvellous to be believed. However, little by little, the proofs came in. He at last was allowed to see his mother, in the presence of the king's sister. They knew each other at once, and cried with emotion.

"To-day all the capital is stirred up. Rejoicings, salutations, dances, distribution of food are all going on, but, of course, no intoxicants are offered. We went also, and showed our joy by singing hymns with all the Christians; and many others joined us. We were in the

large public hall. Then the king and all who were inside joined in prayer. . . . King Luwanikee seems deeply impressed by all these events. Nguanya-nyanda is the name of the king's son who had been lost, but is now back. May he, like Joseph, be a blessing to the whole house of his father. . . . We have been having good intercourse with him, even long before he was reckoned as a prince. His zeal and his prayers have edified us. Poor boy—in his new clothes and his new position he was rather shy among all the people who were gazing at him."



May 12, Joseph Forgives His Brothers.
Gen. 45:1-15; 50:15-21.

How noble it is to suffer wrong and then bear it patiently and return good for all the ill. Theoretically every one believes in it. As relates to our fellows we all urge them to do it. But how few can rise to the same spiritual heights we advise others, and conquer all feeling, forgive fully and seek our enemy's good. This is touchingly illustrated in the following incident, which occurred in a mission in India, and is reported in the Illustrated Missionary News:

A young lad, named Nundo Lal Doss, was a student at the L. M. S. Institution at Bhowanipore. His father was a heathen, and was very reluctant to send him there, but the lad's future advancement was at stake; so he was allowed to go. When six young students of the Institution were baptized, Nundo Lal Doss was at once taken away, and nothing heard of him for three years. Then he returned and passed through stages of blank infidelity. Struck with the remark of a fellow-student that he felt he could not save himself, and needed a Savior, the young fellow had great

searchings of heart. The spiritual conflict ended in his acceptance of Christ, and then the inevitable hour of persecution had to be faced. At first he could not bring himself to make confession, and for two years he was a secret disciple; but at last he spoke out his conviction to a Brahmin neighbor. The latter at once apprised Nundo's father of the fact, and his indignation knew no bounds. Seizing his son, he beat him until he fell to the ground stunned, and would have thrust him into the street but that others interceded for him. Before this outburst the young convert quailed. He did not give Christianity up, but once more kept it to himself. But a further crisis came. Hearing of many deaths from cholera, it dawned upon him that he might die a coward. He could stand the hypocrisy no longer; so he wrote a letter to his father and left home. The father and friends sought him out and pursued him with all kinds of solicitations. The old father took him in his arms, and with great tears rolling down his cheeks besought his son not to break his father's heart and bring his grey hairs in sorrow to the grave. "Even now," wrote that son, "it sends a pang through my heart as I think of it after more than thirty-four years." From this tender entreaty the old man changed his tone to angry denunciation. "Go, then, and be a Christian, or whatever you like," he shouted; "but never see my face again. Do not dream of entering my house. If you come here I will kill you or kill myself. You are no more my son. You are dead to me." Thus father and son parted, never to speak to one another for more than seven years. His story is typical of the terrible struggle through which the Hindu has to pass who would declare himself a Christian.

May 19, Israel Enslaved in Egypt.—
Exodus 1: 1-14.

While the United States can be glad that for years now the national sore of slavery has been removed from within our borders, yet this cannot be said of every country of the earth. Slavery is almost universal in Africa. It is found wherever there is Mohammedan power. Though in not so cruel a form, slavery exists to-day in Madagascar, China, Corea, Siam, Assam, in some parts of India, in Afghanistan and parts of Central America.

Those lands are all within reach of the Christian church and what a blessing it would be if the Gospel of the Lord Jesus Christ would be taken to them and they made free. The interesting experience of Israel in Egypt should make every one active in this work among these peoples of the earth. The following shows what blessings come to those held in slavery if the Gospel comes near them:

Two Mohammedan priests in Hausaland have boldly come out on the side of Christ. They have given up their sacred books and have liberated their slaves.

One of them came to Dr. Miller and said, "I see from your New Testament that Jesus Christ does not allow slavery. So I have determined to liberate my two slaves."

"What will you do?"

"Oh, I shall take them to the court on Christmas Day (1905) and give them their papers of freedom. I choose Christmas Day because on that day our Great Deliverer came."—Intelligencer.

May 26, Childhood and Education of
Moses.—Ex. 2: 1-15.

There is no more promising field for greater missionary effort than is being made these days in the hearts of the Sunday-school children of the church. Instilled right from the beginning of their little lives is the spirit of giving for missions. Mothers and fathers are praying earnestly for missions in addition to making personal sacrifices in the way of gifts. Little ones are taught to sacrifice their desire for sweetmeats in order to give their pennies to the Lord. All this is sure to bring back a rich return for the Lord. "For whatsoever a man soweth that shall he also reap." It is sowing to the Spirit and shall reap not only everlasting life to those who prove faithful but everlasting life to the many who receive the Gospel through these gifts. What a harvest!

The Sunday school will look into the face of the child Moses and see God's wonderful protection and guidance in his infancy and all through his life. But forget not, teacher, parent, or scholar, greater things are in store for the one to-day who will put himself under the protection and guidance of Christ, whose day Moses would have been glad to see and would have greatly rejoiced.

Then think, too, of childhood in the wretched homes of wickedness and idolatry. Drunken homes of America! Unwelcome homes for girls in China; neglected and forsaken homes in India and South America. If Christianity means much to grown people in every land, how much more it means for the helpless children in these same parts.





OUR COLLEGES



From Canton Bible Institute M. Clyde Horst Reports:

What a blessing to the mission cause is The Missionary Visitor! Every month it comes to us brimful of good news from the workers on the field as well as from those who are now in preparation for life's mission. In its columns we read of the trials, discouragements and successes of those now at the front. Mingled with these are the expressions of noble aspirations that are being kindled in the hearts of those whose eagerness for the field almost limits their term of preparation. As these messages are read, they electrify the open-hearted Christian with the current of heavenly inspiration, thus making him a "live" medium for the transmission of heavenly messages to the souls in darkness.

Mission reading and study must be recognized as an indispensable requisite of world-wide evangelization. We praise God that the church is being awakened to her duty; and mission study is an important factor in this reform. When modern missionary facts and problems are brought to the knowledge of the church, she will respond to the many calls. Could every church, Sunday-school room, and home have on its walls a map showing the lands that are yet in darkness, and could there be in each of these places a herald of missions who lives the spirit of missions, there would be an awakening in Zion that would show to the world that the church has a message that must be told by her.

Our Missionary Society has completed the study of "Daybreak in the Dark Continent." Many are the sentiments that this study has kindled in our hearts. What wonderful opportunities were lost by the early churches in Northern Africa! What a long period of darkness was forced upon this continent! Think

of the enormous price that has been paid by the church for Africa's redemption, in the many missionary lives that have been sacrificed! And then this thought occurs to us: What price must the future church pay for the world's redemption, that will be caused by the neglect of the present! God help us to act wisely in this generation!

We shall study the book, "Sunrise in the Sunrise Kingdom" for the next few months. May it be our aim to inform ourselves as to this needy field, for the purpose of praying more definitely and effectively for its needs; and may it become the earnest, expressed, active desire of every Christian that not only daybreak, but also sunrise and fulness of day may speedily dawn upon every land.



Earl E. Eshelman Reports From Huntingdon, Pa.:

The spring term has opened, bringing to our halls many new faces. Some who are here for the first time and some who, after an absence, have returned again to college hill. We are forcibly reminded that power is being developed and that this energy of mind and soul is to be spent in one of two directions, for the uplifting of men to higher planes of life—up to God or for the weakening of the individual and society for fighting the battles against sin and wrong. Our obligation is, by a realization of these facts made greater.

Though we are not doing much compared with the great amount of work to be done, yet as many as possible of the students are enrolled in weekly Bible classes. Each student is urged to spend some time each day in Bible study and prayer, and one day of the week, some on Friday, some on Monday, and some on Sunday, groups of students meet and with the group leader, review the most important points in the week's

study. By this, daily Bible study is cultivated. Bible study and prayer are fundamental in the Christian life. To cultivate these in a student is cultivating a power of inestimable value in Christian service.

The volunteer band meets on Sunday morning at 8:30. On account of illness and absence, we have not been able to carry out a definite order of programs, as desired, yet it is the earnest wish of all that each meeting shall be a spiritual benefit and strength to each one in the Master's work. Different topics of mission interests are discussed: "Moravian Missions," "Current Missionary Activity," "The Life of J. G. Paton," and "Prayer and Consecration in the Volunteer Life." All these have been interesting topics. Our band numbers seven this term.

The Missionary and Temperance Society has been holding its usual monthly meetings this year. Different phases of missions and the temperance questions are treated at these meetings. "The Importation and Influence of Liquor upon the Heathen," and "The Non-Christian Religions" have proved to be very interesting topics.

One of the most interesting and helpful Christian influences in our college life is the young men's and young women's meetings, held each Wednesday evening at 6:15. In these meetings we come heart to heart with one another, and talks are given on topics that are of interest to all, and uppermost in the student's mind. The aim of these meetings is to develop in each student a Christian character.

Annual Meeting is nearly at hand again. We trust that this meeting will mean much for the mission cause; that it will be an impetus to the mission study class, so that soon one may be started in each congregation of the

Brotherhood; and that it will be a power in placing a missionary secretary in each district of the church. For this we pray and work.



Sunday School and Missions.

The Board of Managers of the Young People's Missionary Movement has announced the Second Annual Conference on the Sunday School and Missions to be held at Silver Bay, Lake George, N. Y., July 12 to 18, 1907.

This gathering promises to be even more significant for the development of the missionary spirit in the Sunday school, than the epoch-making conference of last summer.

The plan of the Conference provides for the discussion of nearly every problem relating to the introduction of missionary instruction into the local Sunday-school. During the first period of each day, there will be lectures on "Missions in the Sunday school from the Viewpoint of Child Study." The second period will be devoted to several classes for the systematic study of missions by grades. This will be followed by an hour of conference and discussion of the problems of the missionary organization of the local Sunday-school, the missionary library and literature, and benevolence. The last period of the morning will be given to short inspirational addresses from the platform.

Five days of the above schedule, a Sunday with two great sermons, and much time for meditation and prayer will bring to the delegates and consequently to every local Sunday school and church represented, a vision of our opportunity in the missionary education of the child.

For further particulars write to Mr. R. E. Diffendorfer, 156 Fifth Avenue, New York City.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

	March 1906	March 1907	Apr.-Mar. 1906	Apr.-Mar. 1907	Dec.	Inc.
World Wide,	\$1613 92	609 25	22030 84	18988 13	3042 71	
India,	593 32	623 31	6121 71	6865 29		743 58
Brooklyn M. H.,	97 59	33 50	2968 06	1942 18	1025 88	
Miscellaneous,	18 80	154 01	408 03	629 48		221 45
	\$2323 63	1420 07	31528 64	28425 08	3103 56	

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the month of March, 1907:

WORLD-WIDE FUND.

Pennsylvania—\$174.80.

Eastern District, Congregations.
Mountville, \$22.40; Coventry,
\$61.40; East Conestoga, \$14.88;
Springfield, \$2, 100 72
Individuals.

Mrs. J. T. Myers, Philadelphia,
\$1.20; A. H. Brubaker, Marriage
Notice, 50 cents; John Scarver,
Laurelville, \$1; Lizzie B. Steh-
man, East Petersburg, \$1; Andrew
Hollinger, Lancaster, \$1; D. G.
Hendricks, Chester, \$1; Mrs. Ly-
dia H. Kurtz, Ephrata, \$1; Aman-
da R. Cassel, Vernfield, \$2, 8 70
Southern District, Individuals.

M. O. Myers, Waynesboro,
\$7.50; M. A. Davis, Laidig, \$1;
Mrs. John H. Beeler, Greencastle,
\$1; David B. Hostetler, Chambers-
burg, \$5; Mrs. Geo. Diehl, York,
\$1; Jacob Beeler, Dallastown, \$1;
Joseph Christner, Scottsdale, \$1;
Roy Sell, Woodbury, \$1, 18 50
Middle District, Congregation.
Lewistown, 3 88
Individuals.

Mary Rohrer, Honey Grove, \$1;
D. Y. Swayne, Huntingdon, \$3;
S. Strauser, McAlisterville, \$3;
Nora V. Sieber, Mifflintown, \$1;
E. S. Coder, Dawson, \$1; Wm.

Beery, Huntingdon, \$1; John W.
Spicher, Wilgus, \$10; Edith E.
Dellet, Lewistown, \$1; Mary
Rohrer, Honey Grove, \$1; Gideon
Sieber, Mifflintown, \$1; Susan R.
Demuth, Walnut Bottom, \$2, .. 25 00
Western District, Individuals.

Mrs. Sarah K. Dickey, Lavans-
ville, \$1; Susan Christner, Somers-
et, \$1; Mrs. J. M. Fike, Bills, \$1;
G. M. Moyer, Philadelphia, \$1;
Mary Sheele, Alice, \$2; Mrs. Wm.
S. Weller, Somerset, \$1; H. H.
Wolford, Boucher, \$1, 8 00
Sunday school.

Waterford, 10 00

Kansas—\$61.55.

Southwestern District, Congregation.
Newton, 1 05
Individuals.

Daniel Niswander, Caldwell, \$1;
Regina Harnish, Conway Springs,
\$2, 3 00
Northeastern District, Congregation.
North Solomon, 3 50
Individuals.

Mrs. Maud Dingee, Minneap-
olis, \$1; Sarah Lauver, Ozawkie,
\$1; Mr. and Mrs. Funderburg,
Morrill, \$50; J. E. Ott, Ottawa,
\$1, 53 00
Northwestern District, Individual.
Anna Bishop, Oronoque, 1 00

Iowa—\$58.70.

Southern District, Congregations.
English River, No. Side, \$18.50;
English River, \$13.75, 32 25
Individuals.

THE IMBISTONARY

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Frank Borden, South English, \$1; Mrs. D. M. Baughman, Pulaski, \$1; Jos. Sniteman, South English, \$2; Elizabeth Gable, Olive, \$10; W. G. Casky, Corning, \$1.20; M. K. S., South English, \$1, Middle District, Individuals.		\$1; W. H. Swam, Beckleyville, \$1.75, 26 75	
J. B. Spurgeon, Adel, Marriage Notice, 50 cents; Mary E. Loudenslager, Defiance, \$6.55; Mrs. Otto Plautz, Ida Grove, \$1; Mrs. S. B. Stonerook, Tipton, \$1; Ida M. Doty, Mo. Valley, \$1, 10 05	16 20	Western District, Individual. Chas. F. Miller, Johnsville, ... 1 00	
Northern District, Individual. Joe Meeker, Clarion, 20		Missouri—\$26.55.	
Illinois—\$46.16.		Northern District, Individuals. M. C. Wolfe and Wife, 20 00	
Northern District, Congregation. Kingsley, 10 67		Southern District, Individual. Olive Holmes, 2 00	
Sunday School. Yellow Creek, 8 00		Middle District, Individuals. Sophia Darrow, Milo, \$1.50; Mary A. Eshelman, \$3.05, 4 55	
Elgin Christian Workers, 3 19		West Virginia—\$22.00.	
Individuals. Mrs. D. K. Fry, Wheaton, \$1; Matt Myer, Polo, \$1; Ellen Spickler, Polo, \$1; Mr. and Mrs. Jos. Arnold, Lanark, \$1.10; Mrs. J. A. Kreps, Lena, \$1; Lizzie Studebaker, Pearl City, \$5; Tobie Bowers, Dixon, \$1; A. L. Clair, Mt. Morris, \$1.20, 12 30		Second District, Individuals. Fred Bauer, Junction, \$1; Mrs. Maggie Schell, Medley, \$1; H. J. Hutchinson, Oak Hill, \$6; Jennie Burgess, Streby, \$1; Catherine Harper, Onego, \$10, 19 00	
Southern District. Christian Workers of Astoria, Individuals. F. H. Christner, Cerro Gordo, \$1; Orlow Groves, Astoria, \$1, ..		First District, Individuals. J. B. Leatherman, Burlington, 3 00	
Virginia—\$39.20.		Indiana—\$15.69.	
Second District, Congregation. Linville, 27 10		Northern District, Individuals. Henry Warner, Walnut Level, \$1; Pearl M. Pheanis, Liberty, \$1; Emma R. Zook, Topeka, \$1; Mrs. Lydia Dice, South Bend, \$1; I. D. Parker, Goshen, Marriage Notice, 50 cents, 4 50	
Individuals. P. S. Thomas, Harrisonburg, \$1.50; Mary M. Wine, Bridge-water, \$1; Wm. J. Gouchenour, Maurertown, \$1; Jos. F. Driver, Timberville, \$2; J. E. Crickenberger, Waynesboro, \$1; Mary Zigler's estate, Broadwater, \$3.60; Mrs. Goldie Brooks, North River, 50 cents; Miss Minnie Simmons, Roman, 50 cents; Rachel A. Grim, Timberville, \$1, 10 00		Middle District, Sunday School. Burnetts Creek, 6 19	
Ohio—\$34.20.		Individuals. Miss Blanche Crites, Bringhurst, \$1; Sophia Voorhis, New Waverly, \$1; Myrtle Cline, Flora, \$1; Iola McFarland, Union City, \$1, 4 00	
Northeastern Dist., Sunday School. Mt. Pleasant, 6 41		Southern District, Individuals. Mrs. Loma Anderson, Ladoga, 1 00	
Individuals. J. L. Guthrie, Nevada, \$1; Wm. Horner, Canton, \$2.55; Eld. David Brubaker, Perrysville, 24 cents, Southern District, Individuals. Anna Nissly, Bradford, \$15; Sallie D. Lohrer, Campbellstown, \$1; Mrs. T. O. Ross, Mandon, \$1; Mrs. Clara Holloway, Zanesville, \$1; Allen H. Welmer, Greenville, \$1; Joseph Ruble, Potsdam, \$1, ..		California—\$15.50.	
Northwestern District. Mary Bramer, Edgerton, \$1; David Berkebill, Delta, \$1; Mrs. Sarah A. Vore, Lima, \$1; Sarah A. Smith, Wauseon, \$1, 4 00		Individuals. F. C. Myers, Covina, \$3; Laura Eby, Tustin, \$10; M. M. Eshelman, Los Angeles, 50 cents; Walter and Selma Stephens, Holtville, \$2, 15 50	
Canada—\$33.75.		Nebraska—\$13.50.	
Congregation. Sharon, 33 75		Individuals. Wilbert Horner, Lincoln, Marriage Notice, 50 cents; Samuel Miller, Octavia, \$1; C. Whisler, Ashland, \$1; Mrs. Eph. Peek, Falls City, \$2; Fanny Ault, Holmesville, \$1; Members in and near Hampton, \$7; Mrs. D. R. Stutzman, Virginia, \$1, 13 50	
Maryland—\$27.75.		Oklahoma—\$13.00.	
Eastern District, Individuals. A Sister, Burkittsville, \$10; John D. Roop, Westminster, \$3; Elizabeth Rinehart, Medford, \$5; L. W. Rinehart, Medford, \$5; E. Joseph Englar, New Windsor, \$1; Lizzie Orendorff, Sunnyside, 1 15		Congregation. Paradise Prairie, 12 50	
		Individual. W. B. Gish, Thomas, Marriage Notice, 50	
		Idaho—\$6.75.	
		Congregation. Nampa, 4 52	
		Sunday School. Nampa, 73	
		Individual. Joseph Brown, Meridan, 1 50	
		North Dakota—\$2.00.	
		Individuals. Hannah Leedy, Starkweather, \$1; S. L. King, Cando, \$1, 2 00	
		Colorado—\$6.00.	
		Sunday School. Rocky Ford, 6 00	
		Wisconsin—\$5.15.	
		Sunday School. Primary Class of Ash Ridge, .. 4 00	
		Individual. Ella Sandmire, Viola, 1 15	

THE MISSIONARY

319

Texas—\$3.00.	
Individual.	
J. M. Moore, Manvel,	3 00
Arkansas—\$1.00.	
Individual.	
J. S. Rodeffer, Rosa,	1 00
North Carolina—\$1.00.	
Individual.	
Wm. D. Weesner, Winston Sa-	
lem,	1 00
Washington—\$1.00.	
Individual.	
Mrs. Ann Castle, Fulda,	1 00
Unclassified.	
M. E. Rothrock,	1 00

Total for March,...	\$ 609 25
Previously reported, \$18387 88	
1906 A. M. Surplus, 1072.60	19460.48

Total for the year	
so far	\$20069 73

INDIA ORPHANAGE.

Pennsylvania—\$129.00.	
Eastern District, Sunday School.	
Lebanon,	16 00
Individuals.	
A Sister, Lancaster, \$16;	
Amanda R. Cassel, Vernfield, \$17;	
J. P. Hetric, Pottstown, \$16;	
Jacob S. Harley, Vernfield, \$16...	65 00
Middle District, Individuals.	
Cheerful Givers, Union Deposit,	
\$16; Sisters' Aid Society of Al-	
toona, \$16,	32 00
Southern District, Individual.	
Bessie Rohrer, Waynesboro, ...	16 00
Illinois—\$100.00.	
Northern District, Individual.	
A Sister, Kent,	100 00
Virginia—\$69.45.	
Second District, Sunday Schools.	
Lida M. Zigler's class, Timber-	
ville, \$4.45; Sisters' Aid Society,	
Bridgewater, \$16,	20 45
Individuals.	
Mrs. L. N. Moomaw, Roanoke,	
\$16; L. N. Kinzie, Roanoke, \$16;	
A Sister, Churchville, \$17,	49 00
Kansas—\$32.00.	
Northeastern District.	
Christian Workers of Morrill, ..	16 00
Individual.	
R. E. Eisenbise, Morrill,	16 00
Iowa—\$41.00.	
Northern District.	
Waterloo Sisters' Sewing Circle,	
Individual,	16 00
Mrs. G. A. Moore, Eldora,	25 00
Maryland—\$32.00.	
Middle District.	
Young People's Missionary As-	
sociation, Hagerstown,	16 00
Individual.	
Anna Schindel, Hagerstown, ..	16 00
Nebraska—\$25.00.	
Individual.	
J. E. Young and Family, Be-	
atrice,	25 00
Ohio—\$24.00.	
Northwestern Dist., Individual.	
Sarah Byerly,	16 00
Southern Dist., Sunday School.	
Greenville,	8 00
Idaho—\$21.00:	
Individuals.	
D. Caldwell, \$16; H. A. Swab,	
Thorn Falls, \$5,	21 00
North Dakota—\$16.00.	
Individual.	
J. C. Cripe, Berthold,	16 00

Oklahoma—\$8.00.	
Guthrie Aid Society,	8 00
Oregon—\$5.00.	
Individuals.	
J. H. Kreps and Wife, Inde-	
pendence,	5 00
Indiana—\$5.00.	
Northern District, Individuals.	
J. H. Schrock, Middlebury,	5 00
Michigan—4.00.	
Sisters' Aid Society of Wood-	
land Church,	4 00
Total for March,	\$ 511 45
Previously reported,	3267 80
Total for the year for far, ...	\$ 3779 25

CHINA FAMINE FUND.

Indiana—\$43.16.	
Northern Dist., Congregations.	
Second Brethren Church, South	
Bend, \$13.61; Goshen City, \$5.50;	
Maple Grove, \$24.05,	43 16
Pennsylvania—\$15.00.	
Middle District, Individual.	
J. H. Smith, McAlisterville,	5 00
Eastern District.	
Willing Workers' Sewing So-	
cietiy of Indian Creek, \$5; Two	
Sisters and a Brother, Indian	
Creek Church, \$3; A. A. Price,	
Harleysville, \$2,	10 00
Ohio—\$14.50.	
Congregations.	
Christian Workers of Beech	
Grove, \$10; North Star, \$3.50,	13 50
Southern District, Individual.	
Mary West, Pleasant Hill,	1 00
Illinois—\$12.00.	
Southern District, Individual.	
A. D. Stutzman, Girard,	10 00
Northern District, Individuals.	
J. H. Moore and Wife, Elgin, ..	2 00
Texas—\$11.65.	
Individual.	
J. M. Moore, Manvel,	11 65
Maryland—\$11.00.	
Middle District.	
Christian Workers of Beaver	
Creek,	11 00
Kansas—\$11.19.	
Northeastern Dist., Individual.	
R. E. Eisenbise, Morrill,	10 19
Missouri—\$10.00.	
Northern Dist., Sunday School.	
Shelby County,	10 00
Iowa—\$5.00.	
Northern District, Individual.	
Samuel Hershey, Sheldon,	5 00
Arkansas—\$1.50.	
Individual.	
Anna Fiant, Springdale,	1 50
Unclassified,	1 00
Total for March,	\$ 135 00

BULSAR MEETINGHOUSE.

Indiana—\$30.00.	
Northern District, Individual.	
M. Alva Long, Waterloo,	15 00
Middle District, Congregation.	
Pipe Creek,	15 00
Iowa—\$15.00.	
Northern District, Individual.	
J. F. Eikenberry, Greene,	5 00
Southern District, Individuals.	
Jacob Snell, South English, \$5;	
Elizabeth Gable, Ollie, \$5,	10 00
Missouri—\$8.00.	
Northern District, Individuals.	
M. C. Wolf and Wife, Platts-	
burg,	5 00
Southern District, Individual.	
Mary S. Mays, Cedarville,	3 00

THE MISSTORY

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Pennsylvania—\$1.00.

Eastern District, Individual.				
Amanda R. Cassel, Vernfield, ..	1	00		
Total for March,	\$	54	00	
Previously reported,				
Error in May total,	\$	1271	00	
Error in carrying Oct. total forward,		60	1 60	1269 40
				\$1323 40

INDIA HOSPITAL.

Indiana—\$20.00.

Middle Dist., Sunday School.				
Pipe Creek,	15	00		
Northern District, Individuals.				
J. H. Schrock and Wife, Middlebury,	5	00		

Pennsylvania—\$6.00.

Middle District, Individual.				
John W. Spicher, Wilgus,	5	00		
Eastern District, Individual.				
Amanda R. Cassel, Vernfield, ..	1	00		

North Dakota—\$5.00.

Individual.				
Geo. K. Miller, Cando,	5	00		

Iowa—\$5.00.

Northern District, Individual.				
J. F. Eikenberry, Greene,	5	00		

Nebraska—\$5.00.

Individual.				
Louis Macey, North Platte,	5	00		

Total for March,	\$	41	00	
Previously reported,		696	40	

Total for the year so far, ...\$ 737 40

BROOKLYN MEETINGHOUSE.

India—\$10.00.

Individuals.				
A. W. and Flora Ross, Vyara, ..	10	00		

Pennsylvania—\$7.50.

Middle District, Individual.				
Mrs. Minich Fogelsanger, Ship-				
pensburg,	5	00		

Southern District, Individual.				
Hannah Replogle, New Enter-				
prise,	1	00		

Eastern District, Individual.				
Amanda R. Cassel, Vernfield, ..	1	50		

Ohio—\$7.00.

Northwestern Dist., Individual.				
A Brother, McComb,	4	00		

Northeastern Dist., Individual.				
Mary R. Hoover, Spencer,	3	00		

Indiana—\$5.00.

Middle District, Individuals.				
Vernard Browning and Wife,				
Gaston,	5	00		

Oklahoma—\$3.00.

Individuals.				
Bertha R. Shirk, \$2; N. B. and				
Ida Nelson, Cement, \$1,	3	00		

West Virginia—\$1.00.

Second District, Individual.				
Mazy Christian, Boyer,	1	00		

Total for March,	\$	33	50	
Previously reported,		2108	68	
Int. on funds during year,		531	60	

Total for year so far, ...\$ 2673 78

CHINA.

Pennsylvania—\$11.00.

Western District.				
Sisters' Sewing Society of Wal-				
nut Grove,	10	00		

Eastern District, Individual.

Amanda R. Cassel, Vernfield, ..	1	00		
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Missouri—\$5.00.

Northern District, Individuals.				
M. C. Wolf and Wife, Platts-				
burg,	5	00		

Oklahoma—\$1.01.

Individuals.				
N. B. and Ida M. Nelson, Ce-				
ment,	1	01		

Ohio—\$1.00.

Individual.				
A Sister, Lima,	1	00		

Washington—\$1.00.

Individual.				
Dewey Landon Stutsman, Cen-				
tralila,	1	00		

Total for March,	\$	19	01	
Previously reported,		228	09	

Total for the year so far, ...\$ 247 10

INDIA MISSION.

Indiana—\$10.00.

Northern District, Individual.				
Miss Emma Shuck, Middlebury,	10	00		

Pennsylvania—\$2.81.

Middle District, Individual.				
J. D. Ellinger, Maitland,	1	81		

Eastern District, Individual.				
Amanda R. Cassel, Vernfield, ..	1	00		

Tennessee—\$2.00.

Individual.				
Rachel Gross, Rogersville,	2	00		

Washington—\$1.05.

Individual.				
Enoch Faw, Eltopia,	1	05		

West Virginia—\$1.00.

Second District, Individuals.				
Nan A. Breakiron, Morgantown,				
50 cents; Laura H. Snider, Mor-				
gantown, 50 cents,	1	00		

Total for March,	\$	16	86	
Previously reported,		1006	78	

Total for the year so far, ...\$ 1023 64

BROOKLYN MEETINGHOUSE FUND

FOR MARCH, 1907.

California.—Susie Forney, \$2.50; James Farquhar, \$2.50; Anna McVey, \$16.25; Mamie Myers, \$1; Ida Rauck Miller, \$10.

Canada.—Mrs. Abram Buck, \$5.

Iowa.—Eld. Wm. Long, \$2; Minnie K. Moser, \$1; F. H. Heilman, \$2; Julia A. Gilbert, \$6; Eld. I. C. and Kate Johnson, \$5; Geo. D. York, \$5; Mr. and Mrs. F. A. Garner, \$5; Eld. W. Pyle, \$5; D. R. Chamberlin and Wife, \$10.

Indiana.—A Brother and Sister (Mexico church), \$5; Poplar Grove Sunday school, \$8; Bethel Sunday school, Ladoga church, \$13.35; J. L. Minnich, \$2.50; Lydia Minnich, \$2.50; Ester Self, \$2; D. M. Byerly, \$5; Harvey Wertz, \$2; Grace Wright, \$1; Hattie Shull, \$1.

Illinois.—I. J. Harshbarger and Wife, \$10; John F. Schultz, \$5; M. Lizzie Demmy and Sunday school class, \$4.

Kansas.—B. S. Katherman, \$1; Norman Flora, \$4; Leora M. Wales, \$5; H. S. Eberhart, \$10.

Missouri.—W. R. Cooper, \$2.

New York.—Sister Ester, \$1; Rudolph Knieriem and Wife, \$5; Brother and Sister Kleberg, \$5.

Michigan.—Mr. and Mrs. Geo. R. Burden, \$5.

Maryland.—Izura Miller, \$3; John W. Wolf, \$2; Vallie L. Michael, \$2; J. H. Miller, \$8; Isaac and Emma Long, \$6.

Pennsylvania.—"Lancaster," \$1; Sylvania Keim, \$2; Samuel E. Wright, \$2; Hannah King, 50 cents; David Fogelsanger, \$3; Mrs. Dr. Livingston, \$1; Geo. Burkhardt, \$2; Mrs. Ella Kimmel, \$1; Rachel Shaffer, \$5; B. G. Evans, \$25; R. C. Newcomer, \$10; J. K. Bucher and Family, \$50; Emanuel J. Blough, \$5; E. O. Shaw and Wife, \$20; Carson Valley Sunday school, \$8.35; Ephrata Brother and Sister, \$9.25; Jesse B. Asper, \$1; Elizabeth Danner, \$20.

Ohio.—Frances J. Miller, \$1; Three Sisters, \$6; Martha Minick's Sunday-school class, \$1.98; Ruth Alspaugh, \$5; Mrs. Mary Kurtz, \$5; Emma Horner, \$5; J. E. Oberholser, \$2; Howard H. Helman and Wife, \$5.

Oklahoma.—Brother and Sister S. Angle-meyer, \$5.

Virginia.—Barren Ridge Sunday school, \$10; S. Frank Cox and Wife, \$2; Jos. S. Wine, \$2; S. C. Harley and Wife, \$10; Nokesville Aid Society, \$5.

West Virginia.—Calvin and Elizabeth Rogers, \$5.

Washington.—Tekoa Sunday school, \$5.

Total, \$439.68
J. Kurtz Miller.

5901 Third Ave., Brooklyn, N. Y.

CORRECTION.

In February report under Brooklyn Meeting House J. J. Oller and wife, Waynesboro, Penna. were credited with only \$2. They should have had credit for \$200.

Report of the Brethren Sunday-School Extension Fund of Chicago, Ill., for Year Ending March 1, 1907

Dear Children:—

Below we publish a complete list of all the names sent us of children who worked for the Brethren Sunday-school Extension Fund of Chicago last year, and sent in their reports before March 1, 1907. These names were copied by Bro. Eisenbise from the letters sent us. If any mistakes should occur or if any names are omitted which have been sent in, we will be pleased to have you notify us of the same, so they can be included in next year's report. We appreciate very much the children's effort as shown by this report and trust that even more will be accomplished this coming year to upbuild Christ's Kingdom among the children of this great and wicked city.

In His Name,

Eld. D. S. Filbrun, Ex-Officio.
Dr. O. G. Brubaker, Chairman,
M. R. Myers, Gen. Secy.,
C. E. Eckerle, Supt.,
R. W. Miller,
Chas. W. Eisenbise, Cor. Secy.
and Treas.

Committee 1907.

PENNSYLVANIA.

Amaranth: Dewie Richard, \$1.16; Katie Carnell, \$1.56; Lizzie Carnell, 55 cents; May Carnell, 50 cents; Mary Jane Brady, 50 cents; Sallie Brady, 50 cents; Charlotte Stoner, 25 cents; Lillie Carnell, 50 cents.
Elizabethtown: Webster S. Eshelman, 32 cents; Esther Falkenstein, 50 cents; Ruth Eshelman, \$1.
Friedens: \$6.10 from the following class: Elsie Schrock, Edna Christner, Stella Reitz, Grace Rayman, Willie Rayman, Merle Rayman, Lloyd Reitz, James Trent, Elsie Trent, Grace Baer.
Lewistown: Carl Howe, 25 cents; Esther Allison, 50 cents; John Edmiston, 60 cents; Sarah Rothrock, 30 cents; Martha Rothrock, 30 cents; Fannie Yeater, 25 cents; Rupert Stinebarger, 50 cents; Grace Hummel, 75 cents.
Mechanicsburg: Eva V. Arbogast, 35 cents; Martha Hollinger, 25 cents; Wilber Arbogast, 30 cents; Alven

Hollinger, 25 cents; Helen Stambaugh, 40 cents; Samuel Eckard, 50 cents; John K. Hershman, 50 cents; Fanny Gill, 20 cents; Barbara Spahr, 15 cents; Helen Spahr, 15 cents; Grace Byers, 15 cents; Inez Byers, 15 cents; Cleveland Shirman, 15 cents; Earle Hollinger, 50 cents; Carrie Mohler, 50 cents; Abner Harnish, 50 cents; Sarah Stiles, 50 cents; Clarence Long, 50 cents; Lizzie Derrick, 30 cents; Maggie Sheriff, 15 cents; Bertha Palmer, \$1.40; Orca Z. Miller, \$1.25.
Meyersdale: Ruth Griffith, 50 cents; Mabel Clark, 50 cents; Chas. Griffith, 50 cents; Mrs. Mary Jinliff, 25 cents; Mrs. A. E. Shumaker, 30 cents; A Brother, 45 cents.
New Enterprise: Guy Pierce, 50 cents; Mannie Buck, \$1; Virgie Smouse, 50 cents; Mary Replogle, 30 cents; Mary Smouse, 35 cents; Catherine Metzgar, 25 cents; Edna Over, 25 cents; Hazel Over, 50 cents.
Newville: Earl Bitner, 60 cents; Nannie Gayman, 95 cents; Rhoda Miller, \$1.25; Ira Gayman, \$1; Quinter Gayman, \$1; Millie Asper, 75 cents; Mary Loy, 44 cents; Guy Loy, 43 cents; Paul Loy, 43 cents; Bruce Long, \$1; William Long, \$1; Annie Negley, 63 cents; Mary Negley, 62 cents; Harvey Miller, \$1; Sadie Miller, \$1; Lottie Wilt, 75 cents; Annie Graham, 50 cents.
Saxton: Katie Ritchey, 25 cents; Barbara Hoover, 25 cents; Zura Ritchey, 25 cents; Irene Weyant, 25 cents; Rosa Hoover, 15 cents; Dessa Perrin, 15 cents; Phillip Richard, 25 cents; Carl Fluke, 50 cents; Paul Hoover, 25 cents; Fred Richard, 20 cents; Ralph Miller, 60 cents; Mahlon Hoover, 15 cents; Raymond Brumbaugh, 11 cents; Ella Weyant, 25 cents; Barbara Ritchey, 25 cents; William Brumbaugh, 30 cents; Martha Reed, 50 cents; Elvin Hoover, 15 cents; Alverda Oaks, 40 cents; Mary Oaks, 30 cents; Olla Batzel, 40 cents; Roy Batzel, 40 cents; David Batzel, 20 cents.
Vernfield: Wilber Meyer, \$1.85; Sallie Meyer, \$1.86; Bessie Price, \$1.25; Katie Price, \$1; Sallie Price, \$1; Mabel Price, 50 cents; William Price, 50 cents; Mamie Price, \$1; Lizzie Price, \$1.50; Verda Shisler, 55 cents; Lillie Shisler, 55 cents; Sadie Shisler, 55

cents; Lydia Price, 66 cents; Sarah Price, 66 cents; Mamie Shelly, 50 cents; Emma Shelly, 50 cents; Mamie Godshall, 30 cents. **Waynesboro:** Chas. W. Cashman, \$1; Clyde Reddig, \$1; Mr. and Mrs. D. J. Sprinkle, \$1; Clarence Dick, \$3; Glen Byers, \$1; V. R. Koontz, \$2; Hollis Koontz, \$2; Maurice Eigenbrode, \$1; Sale of Books and Collections, \$2.

INDIANA.

Auburn: Harold Urey, 50 cents; Clarence Urey, 50 cents; Martha Urey, 50 cents; Irma Urey, 50 cents; Dora Eldrich, 75 cents; Herbert Haynes, \$1; Lloyd Haynes, \$1. **Churubusco:** Paul Swihart, \$2; Alvin Swihart, \$1; Lucile Swihart, 50 cents; Nera Hire, \$1; Opla Hire, 50 cents; Lyman Hire, 50 cents; Vernice Harlan, 50 cents; Flora Albert, 10 cents; Oma Spittler, \$1; Sarah Black, 25 cents; Alma Long, 10 cents; Faith Miller, 25 cents; Lola Zumburum, \$1; Arthur Hyre, 25 cents; Kimber Humbarger, 25 cents; Herald Zumburum, 20 cents; Martha Long, 10 cents. **Culver:** Chester and Carrie Mitchell, \$1.36; Clyde, Joseph and Hazel Carpenter, \$1; G. W. and Fred Ferrell, 50 cents; Garrett and Clara Jones, 50 cents; Blanche and Ines Leighty, 50 cents; Pearl Mitchell, 25 cents; Mamie and Gertrude, 50 cents. **Hagerstown:** Jessie Hoover, 30 cents; Alta Swovelant, 20 cents; Lethie Swovelant, 20 cents; Bertha Dilling, 50 cents; Grace Johnsonbaugh, 50 cents; Ruth Johnsonbaugh, 75 cents. **Huntington:** Mark Heaston, 60 cents; Pearl Heaston, 35 cents; Ollie Heaston, 35 cents; Lloyd Brumbaugh, 60 cents; Carl Brumbaugh, 80 cents; Martha Moss, \$1; Charley Moss, \$1; Mark Paul, 50 cents; Ernest Ulrich, 50 cents. **Middlebury:** Lamar Zimmerman, \$1; Nora Bollinger, \$1; Mr. and Mrs. Clyde Cripe, \$1; Millard Mishler, 50 cents; Albert Fike, 50 cents; Wilber Bollinger, 50 cents; Glen Cripe, 50 cents; Amos Bollinger, 50 cents; Gladys Cripe, 50 cents; Lester Berkey, 50 cents; Elsie Shrock, 50 cents; Bessie Kendy, 50 cents; Sadie Fike, 50 cents; Elma Weaver, 75 cents; Ray Kindy, 50 cents; Marguerite Schrock, 50 cents; Lloyd Kime, 25 cents; Hazel Kime, 25 cents; Lloyd Berkey, 25 cents; William Lowell, 25 cents; John Lowell, 25 cents. **Milford:** Millie Greenawalt, 60 cents; Willie Greenawalt, 40 cents; Royal and Viola Nether, 85 cents; Bertha Neff, \$1; Ethel Neff, \$1.50; Ruth Hammond, 50 cents. **Monticello:** Linnie Dilling, \$3; Harry Bridge, \$1.50; Inez Bridge, \$1.50; Nelson Kauffman, \$1.37; Galen Kauffman, \$1.37; Russell Brechbiel, \$1.12; Ethel Dilling, 50 cents; Fern Hoagland, 50 cents; Gladys Hoagland, 50 cents; Emma Mikesell, 50 cents; Lizzie Brechbiel, 10 cents; Galen Brechbiel, 10 cents. **Mooreland:** Miles Hamilton, 50 cents; James Hamilton, 60 cents; Rossie Acker, \$1.50; Charley Gife, 15 cents; Lusand Leflingwell, \$1; Letta Brown, 25 cents; Sada Swovelant, 15 cents; Claud Sheets, 20 cents; Eva Brown, \$1; Jessie Teeter, \$1.50. **Nappanee:** Hazel Meyers, 50 cents; Pearl and Mabel Yoder, 15 cents; Vernon Miller, 20 cents; Mrs. J. Eckhart, 15 cents; Elsie Martin, 10 cents; Cleith Wiley, 10 cents; Mrs. J. Miller, 42 cents. **New Ross:** Mark, Paul, Amos Ronk, \$2.62; Jennie, Ida, Barbara Burket, \$1.00; Lora Sharp, 50 cents; Hattie and Mary Ronk, \$1; Jane and Elsie Davis, 55 cents; Harold Williams, 50 cents; Latonia Mayfield, \$1; Emma Miller, 50 cents; Paul and Edgar Stoner, \$1; Wilber

and Walter Ronk, 50 cents; Silas Keim, \$1; Blanche Heath, 25 cents; Lera, Cecil, Lettie and Ruth Huffman, \$1.75. **North Liberty:** Class 3, Eagle Creek, \$1.70; Grandma Rodabough, 78 cents; Della West, \$1; Dorothy Early, \$1; Grace Motts, 75 cents; Annie Early, \$1; Mary Early, 25 cents. **Plymouth:** Amy Holsinger, \$2.50; Emma Holsinger, 90 cents; Emma J. Wagoner, 90 cents; Emma E. Wagoner, 90 cents; Raymond Leibert, \$1; Frank Barnhart, 65 cents; Raymond Gripe, 40 cents; Floyd Swartz, \$1.90; James Campbell, 40 cents; Larry Fetterhoff, 40 cents; Josie Wagoner, 90 cents; Emma Liebert, 50 cents; Millard Beard, 15 cents; Hobart Welker, 40 cents; Walter Ulery, 35 cents; Owen Cripe, 72 cents; Floyd Wagoner, \$1.50; Eleanor Swartz, \$1.90; Nina Ulery, \$1.40; Cora Ulery, 65 cents; Lee Fetterhoff, 50 cents; Ethel Leibert, 51 cents; William Cambell, 40 cents; Pauline Cox, 15 cents; Dorothy Newhouser, 10 cents. **Pittsboro:** Winie Scheanck, 50 cents; Muriel Scheanck, 50 cents; Charlie Zimmerman, 75 cents; Buford Hicks, \$1.10; Omer Ruber, 65 cents. **Plymouth:** Sharon H. Stuntz, \$1; Estella Harley, 75 cents; Katie Herriman, \$1; Edna C. Stuntz, \$1.25; Jessie M. Stuntz, 50 cents; Roscoe Wise, 25 cents; Artie Miller, 75 cents; Chloie E. Stuntz, 50 cents; Fian-na Kauffman, 10 cents; Earl Miller, 75 cents; Mabel F. Weaver, \$1; William Weaver, \$1. **Roann:** Lewis Glaze, 50 cents; Mabel Glaze, 25 cents; Leo Glaze, 25 cents; Ira Heeter, 50 cents; Myrtel Provines, 25 cents; Icel Lehman, \$1; Mabel Warren, 25 cents; Luther Glaze, 50 cents; Tresse Heeter, 75 cents; Eva Lehman, \$1; Galen Lehman, \$1; Vernie Figert, 25 cents; Russell Figert, 25 cents; Ruth Swihart, 50 cents; Harve Swihart, 50 cents; Ira Swihart, 40 cents; Myrtle Swihart, 40 cents; Frank Baldwin, 25 cents; Hazel Baldwin, 25 cents; Zona Baldwin, 25 cents; Jesse Fairburn, 25 cents; Nora Leitner, \$1; Ora Provines, 50 cents; Jesse Warren, 25 cents; Leona Tombaugh, 35 cents; Della Weller, 25 cents; Jennie Weller, 25 cents; Junie Weller, 25 cents; Ocy Fairburn, 25 cents; Kate Patterson, \$2; Lester Lehman, \$1; Violet Overcash, 25 cents. **Silverlake:** Jennie Long, \$1; Emma Miller, \$1; Effie Montel, \$1; Russell Working, \$1; Charley Hartough, \$1; Inez Leckrone, \$1; Dorsey Butterbaugh, \$1; Zilpha Priser, 75 cents; Bryan Leckrone, 75 cents; Felda McGlenner, 65 cents; Elsie Smith, 50 cents; Hannah Arney, 50 cents; Iva Montel, 50 cents; Charley Frantz, 50 cents; Fern Hessler, 50 cents; Emma Montel, 50 cents; Nancy Brill, 35 cents; Flossie Shireman, 35 cents; Laura Kreiter, 20 cents. **Wabash:** Mary Frantz, \$1; Ruth Frantz, \$1; Ira Price, 75 cents; Pauline Brubaker, 50 cents; Phoebe Brubaker, 50 cents; Geneva Brubaker, 50 cents; Lee Crumsine, 50 cents; Marie Crumsine, 50 cents; Earl Bollinger, 50 cents; Lena Austine, 30 cents. **Walkerton:** M. S. Morris, 50 cents; Fannie Morris, 50 cents; Orvil Morris, 50 cents; Virdia Morris, \$2.50; Charles Rupel, \$1; Paul Rupel, \$1; Mary Gensinger, \$1; Mary Kilian, \$1; David Ruff, \$1.50; Earl Morris, \$2; Bertha Hawkins, \$2; Roy Summers, 84 cents; Melvil Summers, 84 cents; Mary Summers, 74 cents; Elvy Summers, 74 cents; Dorothy Goon, 50 cents; Demry Long, 50 cents.

IOWA.

Dallas Center: Frank Laughman, \$1.05;

THE MISSTORY

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Mosie Wise, 75 cents; Abie Royer, \$2; Clarence Butterbaugh, 85 cents; Ray Sehnman, 50 cents; John Rowe, 25 cents; Glenn Rowe, 35 cents; Lucile Royer, \$1; Rudy Royer, \$1; Charley Wise, 50 cents; Martha Wise, 50 cents; Bessie Wise, 50 cents; Sammie Wise, 50 cents; John Wise, 50 cents; Beulah Wolgamuth, \$1.25; Ruth Rowe, \$1.50; Iva Sipling, \$1.25; Ethel Miller, 50 cents; Frank Weber, 70 cents; Elta Runty, 50 cents; Orville Royer, 62 cents; Bertha E. Wise, 75 cents; Golda Rowe, 50 cents. **Fairfield:** Elizabeth Rodabaugh, 50 cents; Alice Rodabaugh, 50 cents; Florence Kelly, 50 cents; Grace Glotfeltz, 25 cents; Jimmy Glotfeltz, 25 cents; Vierra Rodabaugh, 30 cents; Minnie Rodabaugh, 30 cents; Roy Johnston, 30 cents; Charley Johnston, 12 cents. **Garrison:** Judea Shaffer, 50 cents; Frank Edmister, 50 cents; Victor Ridenour, 30 cents; Ralph L. Barnhart, 25 cents; Geo. W. Runyan, 25 cents; Benjamin Barnhizer, 25 cents; Lyda Long, 50 cents; Alta Gnagy, 25 cents; Jennie Weaver, 25 cents; Anna Long, 25 cents; Clarence Barnhart, 25 cents; Gladys Troxel, 25 cents.

OHIO.

Alliance: Rosa and Anna Teeter, 60 cents; Alva Teeter, 50 cents; Mary Teeter, \$1; Rena Teeter, \$1; Alta and Martha Oyster, 50 cents; Orhea Oyster, 75 cents; Frank Oyster, \$1.45; Florence Minser, \$1; Raymond Minser, \$1.25; Olive Hoover, \$2; Harold Hoover, \$2; Thanksgiving Offering, \$5.70. **Defiance:** Martin Snyder, 10 cents; Charley Snyder, 10 cents; Viola Kilpatrick, 10 cents; Orville Noffsinger, \$1.50; Obert Noffsinger, 50 cents; Nellie King, 50 cents; Joy Berger, 75 cents. **Delta:** Fern Harrison, 75 cents; Ena Harrison, 85 cents; Opal Harrison, 60 cents; Libbie Hall, 50 cents; Clara Richey, 30 cents; Rachel Richey, 30 cents; Edith Richey, 30 cents; Ethel Richey, 30 cents; Roy Richie, 30 cents; Opal Werry, 15 cents; Sarah Berkebile, \$1. **Hamler:** Ray Shively, 15 cents; Maggie Roberts, 25 cents; H. R. Sarhart, \$2; Lulu Barns, \$3; Aaron Roberts, \$2.40; Flora Roberts, \$1; J. E. Roberts, 20 cents. **New Madison:** Mary Bollinger, \$1; Christal Foble, 25 cents; Mary Rife, 50 cents; Hetta Rife, 20 cents; Nerva Anderson, 15 cents; Lena Anderson, 15 cents; Anna Keener, 25 cents; Eddie Rife, 25 cents; Hezekiah Rife, 25 cents; Edna Hollinger, \$1. **New Middletown:** Irene Longanecker, 50 cents; Ada Reichard, 50 cents; Iva Reichard, 50 cents; Raymond Reichard, 50 cents; Cyrus Gillen, 55 cents; Paul Barger, 25 cents; Elma Barger, 25 cents; Willie Mauch, 35 cents; Charlie Mauch, 35 cents; Louis Mauch, 30 cents; Hazel Kurtz, 35 cents; Elva Kurtz, 10 cents; Levi Good, 50 cents. **Pleasant Hill:** Marie Kindell, \$2; Daniel West, \$1; Ruth Billman, 50 cents; Susie Mohler, \$1; Gladys Senseman, 50 cents; Roy Furlong, 50 cents; Charles Manning, 50 cents; Judd Reed, 25 cents; Mary Frantz, 50 cents; Albert Sleppey, 25 cents; Lawrence Sleppey, 25 cents; Ruth Alspaugh, 25 cents. **Trotwood:** Iva Shaeffer, 60 cents; Mable Haines, 50 cents; Nella Stoner, \$1; Myrtle Bowser, \$1; Ruth Swinger, 50 cents; Anna Coffman, 75 cents; Martha Coffman, 75 cents; Millie Stoner, 50 cents; Anna Miller, 50 cents; Virgie Eby, 50 cents. **Union:** Margaret Flory, \$2.25; Emma Slough, 50 cents; Mary Slough, \$2; Vinnie Smoot, 75 cents; Mary Smoot, 75 cents; Ruth Gilbert, \$1.68; Mary Lutz, \$1; Gertrude Oaks, \$2.01.

West Salem: Elsie Frank, \$1; Hatten Leaman, \$1; Paul Leamon, \$1; Mary Leaman, \$1; Charley Shank, \$1.50; Clyde Bowman, \$1.50; Walter Worst, \$1; Nellie Zigler, 50 cents; Ruth Frank, \$1; Ralph Dagne, 75 cents; Edna Drushal, 50 cents; Elmer Showalter, \$1. **Williamstown:** Hazel Trackler, 75 cents; Jessie Trackler, 50 cents; Hazel Bosserman, 50 cents; Allen Tombaugh, 25 cents; Gladys Thomas, \$1; Jessie Musgrave, \$1.

KANSAS.

Abilene: Wilda Kline, \$2.17; Fay Goshutt, \$2; Gladys Kauffman, \$2.50; Nellie Derrick, \$1.00; Ida Brown, \$2; Grace Perry, 10 cents; One extra picture, 30 cents. **Altamont:** Mildred Trapp, \$1; Ariel Trapp, 50 cents; Alda Bowman, \$1.50; Luella Baker, 50 cents; Lawrence Baker, 50 cents; Mabelle Joyce, \$1; Milo Joyce, \$1; Blanche Morris, \$1. **Fredonia:** Mary Hunter, 15 cents; Amelia Messner, 25 cents. **Overbrook:** Purnia Flora, \$1.50; Elsie Wenger, 50 cents; Jessie Shoemaker, \$1; Maggie Flora, 75 cents; Ruth Shoemaker, 50 cents; Norman Flora, \$1.50; Dora Shoemaker, 50 cents; Aaron Shoemaker, 50 cents; Elmer Shoemaker, 50 cents; Two pictures, 40 cents. **Redfield:** M. E. Davis, \$1; Roy Crumpacker, 25 cents; John Eliseaser, 50 cents; Leo Crumpacker, 30 cents; Millie Ruthrauff, \$1; Ollie Ruthrauff, \$1; Pearl Richard, 50 cents; Lela Davis, \$1; John Eliseaser, 50 cents; M. L. Richard, \$2.50; Maggie Ruthrauff, \$2.25; Ray Crumpacker, 25 cents; Ores Crumpacker, \$2; Alden Crumpacker, 25 cents; John Eliseaser, 50 cents; Lydia Crumpacker, 25 cents; Isaac Spitler, 25 cents; Ora Stockmyer, 25 cents; Isaac Ruthrauff, \$1.50. **Sedgewick:** Mary McKee, \$1; Katie Hupp, \$1; Gracie Wales, 50 cents; Garnett Wales, 50 cents; George Lewis, \$1; June Chapple, 50 cents; George Stewart, 30 cents; Mildred Wales, 20 cents. **Waldo:** Millie Bradshaw, 50 cents; Lettie Hoff, \$1; Johnnie Daggett, \$1; Neva Natle, 40 cents; Ruth and Nana Winder, 75 cents; Helen Hoff, 50 cents; Jessie Winder, 60 cents; Veta Thompson, \$1; Millard Bradshaw, 50 cents; Velma Thompson, \$1; Vernon Hoff, 50 cents; Marvin Wagner, 75 cents; Rufus Daggett, 50 cents; Vinna Brown, 25 cents; Glen Porter, \$1; J. Porter, \$1; Milford Porter, 50 cents; Eva Dees, 75 cents; Bessie Dees, 75 cents; Davie Dees, 50 cents.

MICHIGAN.

Beaverton: Clarence, Dora and May Mote, \$6.78. **Lake Odessa:** Ruth Smith, \$1.50; Mable Smith, 60 cents; Pearl Smith, \$1.10; Ethel Smith, \$1.10; Ruby Thomas, \$1.15; Pearl Thomas, \$1.17; Roy Thomas, \$1.15. **Bannister:** Freddie Albaugh, \$1.25; Gertrude Albaugh, \$1; Jennie Albaugh, 50 cents; Bertha Albaugh, 75 cents; Rosa Albaugh, \$1; Hazel Albaugh, 50 cents; Flossie Albaugh, 50 cents; Edith Holden, \$1; Royal Holden, 50 cents; Floyd Holden, 50 cents; Mattie Randall, 50 cents; Glenn Baker, 25 cents. **Vicksburg:** Robert Noll, 25 cents; Freddie Wholesworth, 25 cents; Charlie Noll, 25 cents; Nina Kipp, 10 cents; Devere Stahl, 25 cents; Paul Hat, 10 cents; Sarah Shrider, 50 cents; Irvin Wholesworth, 25 cents; Clayton Lechner, \$1; Jay Brillhart, 25 cents; Freddie Noll, 25 cents; Hattie Noll, 25 cents; Oliver Lechner, \$1; Atla Witter, \$1; Lloyd Witter, \$1; Homer Noll, 50 cents; Wilber Noll, \$1; Clara Noll, 50 cents; Lulu Noll, 50 cents; Lela Kipp,

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10 cents; Nila Kipp, 10 cents; Eva Wholesworth, 25 cents; Vera Stahl, 50 cents; May Kipp, 15 cents; Leroy Lechner, 10 cents; Bessie Brillhart, 15 cents; Joseph Lechner, 25 cents; Tillie Stone, 50 cents; Katie Smith, 50 cents.

MISSOURI.

Centerview: Susan Stoner, 50 cents; Barbara Stoner, 50 cents; Ned Stoner, 50 cents; Amelious Stoner, 50 cents; Clara Holloway, \$2.52; Chester Goodyear, \$2.52; Sunday-school teacher, \$2. **Jasper:** Ida Teeter, \$1.20; Gracie Teeter, \$1.20; R. H. Faith, 10 cents; Lulu Teeter, 75 cents; Walter Weimer, 75 cents; Gracie and Alma Greenwood, 50 cents; Earl Heavry, \$1.20; Ruth Umphlet, \$1; Louis Umphlet, \$1; **Stet:** Levi Mayers, 50 cents; Ida Mayers, \$1; Dora Mayers, \$1; George Clemens, 50 cents; Claude Clemens, 50 cents; Clara Spitzer, 50 cents; Eli Spitzer, 25 cents; Sallie Spitzer, 50 cents; Susie Mayers, \$1; Leslie Paul, 15 cents; John Jones, 40 cents; Ray Jones, 50 cents; Addie Jones, 60 cents; Lucy Mason, \$1; Ralph Lam, 50 cents; Erwin Lam, 50 cents; Fred Lam, 50 cents; Delia Clemens, 30 cents; Johnnie Mason, 15 cents; Emma Mason, 15 cents; Eva Mason, 10 cents.

NEBRASKA.

Beatrice: Laura Netzlev, 25 cents; Della Webster, 29 cents; Pearl Vasey, 75 cents; Annie Buck, 50 cents; Pearl Buck, 50 cents; Hazel Kessler, 25 cents; Ethel Kessler, 25 cents; Idona Rauss, 50 cents; Forest Eisenbise, 50 cents; Ray Stutzman, 10 cents; Harold Dohner, 50 cents; Helen Dohner, 50 cents; Rejenald Dohner, 50 cents; Earl Neutan, 25 cents; Robert Neutan, 25 cents. **Holmesville:** A. B. Peters, \$1.05; Eva Terwilleger, 25 cents; Samantha Robinson, \$1; Amos Peters, \$1; John Fry, 60 cents; Wesley Fry, 50 cents. **Kearney:** Milton Snaveley, Marie Snaveley, Eva Snaveley, Rosella May, Ross May, Mira May, Florence Reeves, Rosa Whitney, Esther Forney, Ruth Forney, Samuel Forney, Above class, \$4. **Red Cloud:** Bruce Eshelman, 15 cents; Clarence Eshelman, 10 cents; Keto Studebaker, 35 cents; Harry Studebaker, 35 cents; Jay Studebaker, 30 cents; Kate Whitaker, 25 cents; Addie Whitaker, 25 cents; Willie Jarboe, 25 cents; Thomas Bashor, 25 cents; Bert Fry, 50 cents; Edgar Throne, 50 cents.

ARKANSAS.

Springdale: Viola, Cora, Charlie and Lee Fiant, \$2.50.

NORTH DAKOTA.

Kenmare: Edna Forney, 25 cents; Ethel Forney, 25 cents; Randa Forney, 25 cents; David Forney, 25 cents; Bertha McGraw, 25 cents; Cecil McGraw, 25 cents; George McGraw, 25 cents; Gussie Jones, \$1; Kenneth Jones, \$1; Keith Jones, \$1; Elma Harris, 50 cents; Mabel Harris, 50 cents; Zora Harris, 50 cents; Cora Harris, 50 cents; Mildred Arkenbauer, 50 cents; Candis Beagle, 50 cents; Maria McFarland, \$1.25; Galen Michael, 20 cents; Gertie Michael, 20 cents; Ina Michael, 20 cents; Emily Michael, 20 cents; Daniel Michael, 20 cents.

ILLINOIS.

Astoria: Ezra Bucher, \$1.50; Harvey Ruth, \$1; Mary Ruth, \$1; Rosa Danner, 25

cents; Edith Bubb, \$1; Grace Bubb, \$1; Mary Palmer, 25 cents; Emon Stauffer, 10 cents; Mable Lind, \$1.50; Clara Lind, \$1.50; Maggie Ruth, 50 cents; J. A. Ruth, 40 cents. **Lanark:** June Robinson, \$1.50; Glenn Coffman, \$1; Frank Baumgardner, 50 cents; Leslie Hoak, \$1; Daniel Eckman, \$1; Clyde Newcomer, \$1.50; Glenn Wolfley, 40 cents. **Laplace:** Ray Wolfe, \$2; Earl Wolfe, 50 cents; Ora Turner, \$1.25; Cora Wolfe, 25 cents; Eldo Henricks, 25 cents; Blanche Wine, 50 cents; Olan Wine, 50 cents. **Morrison:** Katie Ackerman, \$2; Mrs. Apple, \$1; Eliza Miller, \$1; Mary Getty, \$1; Miss Mary Getty, 25 cents; Howard Getty, 25 cents; John Miller, \$1; Mrs. McKay, 50 cents. **Palestine:** Ross Swinger, \$1; Ruth Swinger, \$1.10; Joe Weller, \$2.10; Lura Swinger, \$1.50; Lester Swinger, \$1.50; Rex and Guel Goodwin, 30 cents; Martha Swinger, \$1.50; Laura Swinger, \$3; Lawrence Seymour, \$4.50; Russel Fitzpatrick, \$1.05.

WEST VIRGINIA.

Martin: S. E. Digman, \$2; Emma Likins, 50 cents; Nancy George, 50 cents; Malinda Rotruck, 25 cents; Mary Rotruck, 20 cents; T. B. Digman, 55 cents. **Purgitsville:** David Arnold, 25 cents; Mrs. High and daughter 50 cents; Rode Reniker, \$1; Hannah Helman, 25 cents; Lena Renker, 25 cents; Sallie Fleming, 25 cents; Lidia High, 25 cents; Harriett McGee, 25 cents. **Shanks:** Flora McDonald, 50 cents; Martha McDonald, 50 cents; Etta Haines, 45 cents; Almeria Pownall, 25 cents; Frank Pownall, 25 cents; Bell Pownall, 25 cents; Washington Pownall, 25 cents; Charles Pownall, 25 cents; Mary Shelly, 50 cents; Ethel Smisher, 50 cents; Elmer Wolford, 50 cents; Delpha Bean, 25 cents; Eph Dean, 25 cents; Glen Powhall, 25 cents; Nettie Powhall, 25 cents; Peter Haines, 25 cents; Freda Tutwiler, 10 cents; Emma Buckman, 25 cents; Howard Compton, 10 cents.

OREGON.

Myrtle Point: Leona Hughes, 50 cents; H. K. Root, 25 cents; Gertrude Wagoner, 25 cents; J. C. Royer, 40 cents; Jessie Barnett, 15 cents; Otis Barnett, 20 cents; C. Roberts, 25 cents; Agnes McCracken, 25 cents; Chesta Chandler, 20 cents; J. N. Roberts, 50 cents; Annie Reed, 50 cents; Sister Otto, 25 cents; Allison Roberts, 60 cents; Ruben Stevens, 25 cents; Viola Royer, 20 cents; Gracie Bonewitz, 50 cents; E. E. McCracken, 35 cents; Tony Royer, 20 cents; Leo Huff, 45 cents; Cassie Royer, 20 cents; Henry Royer, 25 cents; Sister Reed, 35 cents; Party Unknown, 10 cents.

IDAHO.

Nezperce: Cynthia Hoover, \$1.50; Muri Johnson, \$1.50; Clifford Johnson, \$1; Galen Johnson, 25 cents; Hazel Hess, 25 cents; Nannie Billups, 25 cents; Lelah Greek, \$5; Bascom Billups, 25 cents; Bernice Thomas, 20 cents; Georgia Thomas, 15 cents; Harold Fike, 50 cents; Clyde Fike, 50 cents; Gladis Fike, 50 cents; Jessie Lehman, 25 cents; Charlie Lehman, 25 cents; May Johnson, 25 cents; Russell Johnson, 25 cents; Francis McPerey, 40 cents. **Weiser:** Pearl Johnson, 50 cents; Goldie Gripe, 75 cents; Freda Stiverson, 90 cents; Josie Johnson, \$1.30; Willard Snyder, 60 cents; Pearl Snyder, 60 cents; Daisy Ritzius, 60 cents; Vesper Ritzius, 60 cents; Hazel Rothrock, 50 cents; Anna May Rodabaugh, 50 cents.

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WASHINGTON.

Spokane: Bertha McFarlen, 50 cents; Geo. McFarlen, 50 cents; Johnnie McFarlen, 50 cents; Rosie Aschenbrenner, 75 cents; Truman Aschenbrenner, 75 cents; Edna Aschenbrenner, 75 cents; Bessie Aschenbrenner, 75 cents; Mary E. Aschenbrenner, 25 cents; Cora Aschenbrenner, 25 cents; Silvy Blickensdoefer, 20 cents; Grace Bock, \$1; Brethren Sunday school, \$2.10. **Wenatchee:** Mamie McMillan, 55 cents; Iva Sharp, \$2; Elsie Neher, \$1.25; May Gans, 50 cents; Clarence Sperline, 35 cents; Lela Peters, 75 cents; J. C. Sperline, 50 cents.

MARYLAND.

Utica Mills: Charles Whitmore, \$4; Steiner Whitmore, \$6.66; D. Saylor Weybright, \$4. **Westminster:** Ethel Lemon, \$1; Lloyd Barnes, \$2; Mable Barnes, \$2; Harriet Gist, 50 cents; Margaret Gist, 50 cents; Amanda Lemon, 25 cents; Calvin Fitze, 25 cents; Emory Cauffman, 25 cents; Chas. Geiman, 25 cents; Wm. Brown, 25 cents; Paul Price, 25 cents; Margaret Englow, 25 cents.

SUMMARY OF RECEIPTS.

Iowa,	\$ 173 78
Illinois,	357 64
Pennsylvania,	450 84
Indiana,	610 08
Ohio,	597 85
Kansas,	267 38
Virginia,	324 59
Michigan,	103 67
North Dakota,	84 80
Minnesota,	41 00
Maryland,	95 22
Nebraska,	80 09
Tennessee,	2 60
Missouri,	129 72
Idaho,	8 10
Texas,	10 00
Colorado,	19 46
Louisiana,	27 45
California,	105 45
Oregon,	25 64
Florida,	3 00
Arkansas,	5 85
Wisconsin,	17 81
West Virginia,	68 29
Indian Territory,	2 25
Oklahoma,	49 17
Washington,	26 45
Unclaimed,	109 64
Miscellaneous,	3 44
Interest,	18 61
Sale of clothing,	15 22
Extension No. 1,	29 00
Extension No. 2,	40 99
Hastings,	43 44
R. S. Troup,	3 40
Roy Rice,	1 20
Edna Broadwater,	1 00
Total,	\$4054 12

WISCONSIN.

M. D. Looker, Viola, \$2; W. H. Byer, Stanley, \$10.74; H. E. Stryker, Worden, \$5.07. Total, \$17.81.

FLORIDA.

Sidney A. Pfoutz, Wabasso, \$3.

TENNESSEE.

Olive Edens, Johnson City, \$2.60.

LOUISIANA.

Lafayette Sutphin, Welsh, \$27.45.

OKLAHOMA.

Clara A. Dodd, Thomas, \$13.45; J. H. Cox, Coyle, \$8; Mary E. Ritter, Crescent, \$6.22; J. R. Cupp, Nashville, \$20; J. H. Cox, Coyle, \$1; Mary E. Ritter, Crescent, 50 cents. Total, \$49.17.

TEXAS.

Geo. Marchand, Manvel, \$10.

WEST VIRGINIA.

J. A. Bennett, Slanesville, \$3; Clarence G. Hesse, Maysville, \$1.20; Welton Sunday school, Williamsport, \$2.50; Poplar Sunday school, Williamsport, \$2; J. A. Bennett, Slanesville, 88 cents; M. M. Biser, Junction, \$5.75; Geo. Shelly, Romney, \$5.80; Elizabeth Martin, Martin, \$1; T. B. Digman, Martin, \$4; I. J. Saville, Pleasant Dale, \$6.35; Vestus Thomas, Florence, \$8; James M. Thomas, Clifton Mills, \$3; Andrew Jennings, Thomas, \$2.40; Chas. E. Arnold, Leadmine, \$11.61; Brother Hile, Leadmine, \$5; H. N. Kelley, Burlington, \$5.80. Total, \$68.29.

VIRGINIA.

Cora A. Ringgold, Spring Creek, \$5; E. D. Miller, Nokesville, \$2.50; E. E. Blough, Manassas, \$1.50; J. W. Wright, Grottoes, \$5.76; M. A. Good, Bridgewater, \$16.46; Joseph H. Bowman, Harrisonburg, \$8.35; Frank Vandender, Dry Forks, \$1; Alice Garber, Solicitor, \$153.87; C. E. Nair, Broadway, \$2; Theodore Coffman, Bridgewater, \$1.90; J. M. Kagey, Dayton, \$5; Mary M. Miller, Bridgewater, \$1; Mrs. Nina Wampler, Timberville, \$2; A. J. Miller, Bridgewater, \$5; Cora Ringgold, Bridgewater, \$42.13; David Merrick, Timberville, \$1.35; J. M. Kagey, Dayton, \$5; Nina Hylton, Willis, \$1.04; A. K. Frederick, Martinsburg, \$4.85; Sue B. Shaver, Troutville, \$5; James H. Morris, Bridgewater, \$1; Alice Garber, Soliciting, \$52.88. Total, \$324.59.

COLORADO.

W. H. Mohler, Grand Junction, \$19.46.

INDIAN TERRITORY.

J. M. Markley, Mounds, \$2.25.

MISSOURI.

G. P. Burrow, Waynesville, \$1.20; M. Neher, Leeton, \$1.13; Roscoe V. Lentz, Adrain, \$5; G. W. Gett, Cabool, \$1.30; Alva Gauss, Centerview, \$9.04; D. W. Teeter, Jasper, \$7.70; Jesse D. Mohler, Warrensburg, \$8; E. W. Tracy, Collins, 69 cents; N. C. Folger, Cherry Box, \$11; J. W. Kuhn, Mound City, \$4.50; E. A. Markey, Warrensburg, \$5; James A. Campbell, Fristoe, \$10.33; G. P. Burrow, Waynesville, 50 cents; D. W. Fells, Norborne, \$12.55; Mose W. Moyer, Richland, \$1; Nannie Bowman, Hardin, \$9.25; A. Wampler, Knobnoster, \$7.85; T. J. Simmons, Osceola, \$3.60; R. H. Lingle, Versailles, \$6.05; Louisa Bussard, Carthage, \$2; Ruby Christ, Skidmore, \$12.85; Jacob Fahnestock, Deepwater, \$2.70; Ada Kirchner, Harrisonville, \$5; Alex. Netzen, Polo, \$1; Alva Gauss, Centerview, 48 cents. Total, \$129.72.

KANSAS.

Mary Hunter, Fredonia, 15 cents; Amelia Messner, Fredonia, 25 cents; R. J. Shirk, Ramona, \$1; Bert Rutherford, Redfield, \$10; Mrs. L. A. Carpenter, Newton, \$5; Leora M. Wales, Sedgwick, \$4.70; Mrs. John L. Kuns, McPherson, \$8.25; Nannie Myers, Morrill,

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\$13.50; Effie L. Meador, Olathe, \$5.05; Norman Flora, Overbrook, \$7.55; J. E. Peck, Reserve, \$2.41; Isaac Kauffman, Abilene, \$10.07; Leah M. Will, Walton, \$2; Lillie Shank, Navarre, \$1.95; Pearl Myers, Paola, \$5.55; J. W. Batty, Little River, \$25.30; E. A. Thompson, Waldo, \$13.75; Clarence Schrock, Beattie, \$33; Bettie Root, Fredonia, \$12; Jacob C. Clark, Westphalia, \$10.90; H. J. Trapp, Altamont, \$7; H. C. Taylor, Oakland, \$4.45; Ida Keller, Larned, \$7.50; Grace Schul, Moline, \$26.25; J. H. Force, Scott, \$27.10; Viola Funk, Conway Springs, \$2; Sadie Thomas, Peabody, \$5; Ellen Quackenbush, Madison, \$9; Bert Ruthrauff, Redfield, \$6.70. Total, \$267.38.

OHIO.

Geo. Throne, Pioneer, \$3.25; J. Alverton Crowell, Bradford, \$7.55; Sarah Middaugh, Berlin, \$1.35; A. W. Snider, Bradford, \$5; Sarah Middaugh, Berlin, 25 cents; A. E. Hay, Brookville, \$3; G. W. Minnich, Trotwood, \$6.50; Geo. Throne, Pioneer, \$12.79; Wm. M. Bean, Bellefontaine, \$1.50; Jesse Stutsman, Ludlow, \$15.55; Martha Morse, Barberton, \$5; R. T. Waggoner, Celina, \$6.20; Mame Hoover, Alliance, \$18; Earl E. Neff, Dayton, \$2.54; H. E. Stouffer, Paris, \$22.85; Mrs. D. Berkebile, Delta, \$5.35; Hattie Bame, Williamstown, \$4; Mrs. Joseph Harrod, Columbiana, \$13; Daisy Brumbaugh, Union, \$13.50; Lydda Foss, Ashland, 70 cents; Elwood Bollinger, Pioneer, \$12.64; R. A. Fulwider, Mansfield, \$2.40; Jesse Noffsinger, Dayton, \$30; Mrs. John Harnish, Defiance, \$8.15; H. B. Dishong, Deshler, \$2.50; Elsie McDorman, Lima, \$10.30; J. P. Krabill, Prairie Depot, \$6.21; C. A. Hay, Brookville, \$14; H. G. Eerebaugh, West Alexandria, \$17.56; D. E. Shelly, Sinking Springs, \$2; A. A. Smith, McClure, \$2.50; L. May McFadden, Smithville, \$11.13; Geo. Throne, Pioneer, \$15.75; J. E. Roberts, Hamler, \$9; Levi Longanecker, New Middleton, \$5; Georgia E. Bailey, Ashland, \$22.69; E. G. Bagwell, Bremen, \$2.30; Chester Byerly, Lima, \$7.10; Lois Spacht, Williamstown, \$5; Allen Ockerman, Hillsboro, \$2.80; Mandilla Petry, West Manchester, \$10; Stanley C. Wenger, Brookville, \$18.50; O. E. Frank, West Salem, \$11.75; Georgia E. Bailey, Ashland, \$1.20; J. A. R. Couser, Seaman, \$2; Henry Royer, Louisville, \$5; Nancy Smith, Wauseon, \$4.83; R. C. Davidson, Lynchburg, \$2; Elgin S. Moyer, Alvordton, \$8.52; Willis C. Kreider, Arcanum, \$6; Jesse Noffsinger, Dayton, \$6.75; Wm. U. Wagner, Greenville, \$4.50; Sisters' Aid, West Salem, \$8; Carrie Shroyer, New Carlisle, \$5; Mrs. A. F. Shriver, Louisville, \$4.07; I. F. Leatherman, Cloverdale, \$3.75; May Puterbaugh, Greenville, \$8.60; Levi Longanecker, New Middleton, 50 cents; Fern Cockpoth, Tippecanoe City, \$8.40; W. E. Snively, Navarre, \$2.50; Aaron Brubaker, Camden, \$7; G. A. Snider, Fostoria, \$1.60; Oran S. Yount, \$1.75; Mary L. Cook, Bellefontaine, \$5.25; J. W. Eikenberry, Arcanum, \$8.10; Earl E. Neff, Dayton, \$17.62; Mrs. D. R. McFadden, Smithville, \$6.05; W. H. Garber, Ashland, \$27; Petry and Brumbaugh, West Milton, \$6.20; John Baker, Harrod, \$5; W. C. Detrick, Bradford, \$7; Rachel Harstine, \$2; Uriah R. McCorkle, Sidney, \$4.91; H. E. Eckman, New Paris, \$6; D. I. Hoover, Versailles, \$5; G. W. Minnich, Trotwood, \$6.60; Susie West, Pleasant Hill, \$7.50; Alice Flory, Union, \$10.94; Sadie Noffsinger, Defiance, \$3.55. Total, \$597.85.

CALIFORNIA.

Mrs. J. F. Thomas, Inglewood, \$9.60; Anna C. Nelson, Lordsburg, \$5; J. L. Miller, Lordsburg, \$10.85; Myrtle Shively, Tropicco Sunday school, \$5; J. H. Brandt, Covina, \$8; Sisters' Aid, Pasadena, \$5; G. D. Armen-trout, Whittier, \$3; Mrs. Wm. Stutzman, Glendale, \$1.05; C. B. Lehman and Wife, Inglewood, \$5; Geo. B. Detwiler, Glendora, \$4.40; Jeanette Fisher, Covina, \$6.35; J. S. Strole, Laton, \$20; Nancy Marshburn, El Modena, \$3; Mary Nill, Covina, \$2; H. J. Vaniman, Pomona, \$3.30; Minnie Brown, Bangor, \$8.05; J. S. Strole, Laton, \$5.85. Total \$105.45.

OREGON.

E. J. Moore, Newburg, \$2.67; Philip Workman, Mabel, \$1.06; Mrs. Dessa Kreps, Independence, \$7.06; J. N. Roberts, Myrtle Point, \$7.15; Eliza J. Moore, Newburg, \$3.13; L. M. Aasen, Arago, \$2.75; Mrs. Dessa Kreps, Independence, \$1.82. Total, \$25.64.

MINNESOTA.

Geo. R. Shade, Hancock, \$7.65; George Broadwater, Preston, \$10; Wm. Flora, Barnum, \$7.05; Hannah Shook, Preston, \$10; Wm. Flora, Barnum, 30 cents; Addie Wirt, Lewiston, \$6. Total, \$41.00.

NORTH DAKOTA.

A. W. Ziegler, Carrington, \$4.75; Mrs. Levi Fisher, Perth, \$7.85; Lewis Hyde, Kenmare, \$10; E. S. Petry, Carpio, \$17.40; M. F. Harris, Kenmare, \$4.75; Mrs. F. D. Saylor, Zion, \$25; A. J. Pratt, Carrington, \$2.75; Ida M. Myers, Cando, \$12.30. Total, \$84.80.

ARKANSAS.

J. H. Whitcher, Austin, \$1.10; J. C. Ninninger, Palestine, \$2.25; Anna Fiant, Springdale, \$2.50. Total, \$5.85.

IDAHO.

Sherman Stookey, Teakean, \$2.18; Amy Pratt, Payette, \$3.92; Ada Pratt, Payette, \$2. Total, \$8.10.

NEBRASKA.

Mrs. Myrtle Spohr, Dubois, \$1.25; Hattie May Netzley, \$1.75; Amos Shattuck, Juniata, \$3; Constance Corder, Cambridge, \$8.16; E. Forney, Kearney, \$4; Geo. E. Hardnock, Alvo, \$2.56; J. E. Jarboe, Red Cloud, \$3.25; Sadie S. Young, Beatrice, \$5.89; D. F. Kindig, Roseland, \$7.28; Jacob H. Snell, Cambridge, \$10; J. P. Ward, Litchfield, \$4.60; M. N. Wine, Octavia, \$8.70; U. C. Miller, Carleton, \$2; E. T. Peck, Falls City, \$3.25; Mrs. Sadie Groff, Firth, \$10; Daniel Frantz, Holmesville, \$4.40. Total, \$80.09.

MICHIGAN.

D. E. Sowers, Freeport, \$14; Ethel Smith, Clarksville, \$2.94; Harmon Towns, Sunfield, \$1; Martha Smith, Woodland, \$4; Clarence Mote, Beaverton, \$6.78; G. E. Messner, Lake Odessa, \$7.77; Fannie Albaugh, Bannister, \$8.25; Grace E. Messner, Lake Odessa, \$3; I. C. Snively, Breedsville, \$15.87; Harmon Towns, Sunfield, \$6; Mrs. Lewis Christian, Woodland, \$2; I. F. Bairigh, Lake Odessa, \$3; Lulu McKinney, Blissfield, \$7.66; Jesse Spindler, Woodland, \$9.50; R. B. Noll, Vickeryville, \$11.90. Total, \$103.67.

IOWA.

J. K. Miller, Cedar Rapids, \$5; Mabel Rensberger, Lake Park, \$1.40; E. G. Rodabaugh, Fairfield, \$3.02; G. E. Goughnour, Ankeny, \$7.80; G. A. Moore, Eldorado, \$10.50; Mrs. Zona B. Otto, Panora, \$2; D. W. Miller, Robins, \$6.72; Elizabeth McRoberts, Greene, \$3.25; Mrs. S. K. Myers, Tipton, \$5.70; J. B. Barnhart, Garrison, \$3.80; Sisters' Mission Circle, Panora, \$5; S. J. West, Ankeny, \$6; S. B. Miller, Cedar Rapids, 48 cents; F. O. Sheller, Grundy Center, \$12.50; A. H. Replogle, Harlan, \$6.36; D. F. Walker, Adel, \$2; Mrs. Ella B. Harbaugh, Waterloo, \$22.56; Mrs. Isabelle Miller, South English, \$2.62; Nellie L. Cadwallader, Prairie City, \$9.25; Sadie K. Myers, Tipton, \$1.75; Addie Bales, Ollie, \$7; Frank Lehman, Kingsley, \$8.20; A Brother and Family, Liscomb, \$15; Mrs. Zona B. Ott, Panora, \$2.25; J. K. Miller, Cedar Rapids, \$5; W. H. Royer, Dallas Center, \$5.15; Bertha M. Wise, Dallas Center, \$13.47. Total, \$173.78.

MARYLAND.

F. M. Thomas, Hagerstown, \$1; C. L. Alexander, New Windsor, \$1; Otto A. Sanger, Cordova, \$1; C. M. Utz, New Market, \$6.67; Caleb Long, Boonsboro, \$1; J. R. Ridgely, Myersville, \$1.60; E. M. Bish, Westminster, \$1; Allen D. Hoover, Graceham, \$2; J. R. Ridgely, Myersville, \$7.80; John W. Baker, Grantsville, \$5; Eli Yourtee, Weverton, \$5; A. M. Fike, Oakland, \$3.50; John H. Miller, Williamsport, \$5.50; S. P. Early, Union Bridge, \$3.80; D. E. Engler, New Windsor, \$8.10; W. M. Rowe, Smithburg, \$9.50; C. N. Frushour, Myersville, \$5; Solomon Longanecker, Johnsville, \$3.50; Howard Blacksten, New Windsor, \$5; Jos. W. Price, Westminster, \$7.75; Geo. W. Pouch, Weverton, \$4; Wm. Holders, Weverton, \$1; John H. Miller, Williamsport, \$1.50; Mrs. Isaac Long, Williamsport, \$1; M. Katie Baker, Williamsport, \$3. Total, \$95.22.

ILLINOIS.

Henry Mumma, Mt. Morris, \$3.50; Nelson Shirk, Mt. Morris, 90 cents; J. Hugh Heckman, Cerro gordo, \$5.43; Ardell Noffsinger, Smithboro, \$1.20; J. B. Shellenberger, Berwyn, \$1; Mrs. Joel Noffsinger, Smithboro, \$3.75; Mary A. Hintz, Kent, \$2; Henry Harnish, Mt. Carroll, \$15.10; A Brother, Franklin Grove, \$1; J. J. Swartz, Mansfield, \$6; E. J. Knouse, Franklin Grove, \$5; Pearl C. Forney, Parkersburg, \$3.39; Sisters' Aid, Lanark, \$3; Galen B. Royer, Elgin, \$19; Barbara and Emmert Eshelman, Avon, \$2.61; Barbara Gish, Roanoke, \$10; Mrs. Mollie Zarger, Franklin Grove, \$5 Geo. Hossack, Mt. Morris, \$10; Lizzie Demmy, Astoria, \$5.50; J. A. Ruth, Astoria, \$10; M. McNutt, Shannon, \$11.25; Geo. W. Wrightsman, Virden, \$6; Florence Seymore, Palestine, \$25; Earnest Long, Leaf River, \$4; Ada Berry, Lintner, \$10.22; J. E. Bowman, Virden, \$10.75; E. J. Knouse, Franklin Grove, 50 cents; D. A. Ridgely, Parkersburg, 60 cents; D. A. Rowland, Polo, 85 cents; H. H. Vaniman, Girard, \$6.30; Geo. Stauffer, Woburn, \$6; John F. Burton, Mansfield, \$3.30; Anna Miller, La Place, \$5.25; W. F. Ray, Chicago, 60 cents; Anna Driver, Chicago, 60 cents; Dr. O. G. Brubaker, \$1; Chas. W. Eisenbise, Chicago, \$1.30; Geo. Hossack, Mt. Morris, \$25; J. E.

Bowman, Virden, \$1; W. H. Myers, Mill-edgeville, \$35.28; S. S. Neher, Chicago, \$1.90; Mt. Pleasant Sunday school, Ipava, \$5.75; Jennie Harley, Mt. Morris, \$10; Henry Mumma, Mt. Morris, \$6.80; I. A. Royer, Lanark, \$16.27; S. S. Thompson, Hudson, \$7.15; Alta Netzley, Batavia, \$3.70; John W. Gardner, Lexington, \$1.20; Calvin O. Gibson, Chatman, \$2.25; E. J. Stauffer, Mulberry Grove, \$3.50; E. B. Hoff, Chicago, \$12; Bessie Eckman, Lanark, \$6.90; John W. Miller, Morrison, \$7; Virginia Wagner, Beecher City, \$5.04. Total, \$357.64.

PENNSYLVANIA.

J. B. Oellig, Mercersburg, \$1; J. P. Blough, Hooversville, \$2.70; Walter E. Cox, Warriors Mark, 25 cents; H. C. Miller, Meyersville, \$2.50; Alice Garber, Huntingdon, \$1.26; C. B. Runk, Rock Hill Furnace, \$1.50; Alice Garber, Huntingdon, \$2.50; Libbie Holloper, Pentz, \$3.85; Pearle Brubaker, Duncansville, \$8.82; Greene Shively, Mifflinsburg, \$1.81; M. J. Weaver, Scalp Level, \$2; Jesse Rupert, Rock Hill Furnace, \$1.04; Lizzie B. Stoudnour, Martinsburg, \$4.40; Henry Beelman, Dillsburg, \$8.45; Wm. M. Beery, Huntingdon, 45 cents; J. A. Rohrer, Shirleysville, \$1; Geo. A. Armstrong, Huntsdale, \$20; Missionary Association, Waynesboro, \$5; Mrs. M. R. Shaeffer, Bareville, \$1.85; M. E. Sollenberger, Waynesboro, \$25; Conrad Foglesanger, Shippenburg, \$3; Elias A. Morgan, Pine Grove, \$2.40; Chas. Boor, Hopewell, \$1.60; Minnie E. Howe, Maitland, \$15.13; Sunday school, Lewistown, \$5.36; L. H. Warren, Gettysburg, \$2.10; Oliver V. Gehrett, Grafton, \$2; G. E. Brumbaugh, Clover Creek, \$10.40; Naomi McKinney, Shamokin, \$1; C. H. Balsbaugh, Union Deposit, \$1; Alice M. Wieand, York Springs, \$1; Mrs. A. S. Brumbaugh, Martinsburg, \$3.50; Benj. M. Booz, Souderton, \$7.40; Grant Yeagley, Lebanon, \$4; Laura M. Landis, Waynesboro, \$5; S. Z. Witmer, Elizabethtown, \$5.02; M. W. Sell, Hollidaysburg, \$7.25; S. F. Shelly, Shellytown, \$5; Mrs. N. C. Fasnacht, Quarrytown, \$3.50; W. H. Holsinger, Shellytown, \$10; John H. Gayman, Newville, \$13.35; I. N. S. Will, and Wife, Elizabethtown, \$5; Orca J. Miller, Mechanicsburg, \$9.10; Hiram E. Kaylor, Rheems, \$3.30; J. A. Claar, Klahr, \$2; L. H. Camell, Amaranth, \$5.36; F. Pearl Brubaker, Duncansville, \$8; T. S. Foreman, Saxton, \$3.40; P. C. Geib, Mannheim, \$1; J. H. Brindle, Kauffman, \$4.50; W. A. Hummel, Lewistown, \$3.45; W. F. Johns, Chambersburg, \$1.25; Roy Morrison, Kittanning, \$5; W. A. Hummel, Lewistown, 50 cents; S. N. Sherman, Bethel, \$4.80; John Herr, Myerstown, \$2; H. M. Stover, Waynesboro, \$14; D. E. Richard, Maitland, \$1.80; W. H. Mentzer, New Enterprise, \$2.90; Aaron R. Gibbel, Ephrata, \$4.80; Fred Hoover, Saxton, \$6.51; John Buckwalter, Kenilworth, \$20; Alice Garber, Solicitor, Waynesboro, \$54.87; F. S. Boerner, Waynesboro, \$11.50; Geo. Smith, Roaring Springs, \$8.85; H. S. Guyer, Loysburg, \$8; G. H. Miller, Woodbury, \$11.50; Sarah Truckinmiller, Zion, \$6; I. N. Musser, Columbia, \$3; Andrew Bowser, East Berlin, \$1.20; Roy C. Wolff, Waynesboro, \$4.55; Sisters' Aid, Waynesboro, \$4.25; Mrs. Geo. E. Reitz, Freidens, \$6.10; Isaac W. Eshelman, Elizabethtown, \$1.82; J. S. Shelley, Vernfield, \$15.39; W. H. Mentzer, New Enterprise, 75 cents. Total, \$450.84.

INDIANA.

L. P. Kurtz, Goshen, \$3; I. S. Burns, Goshen, \$1; John Keever, Monticello, \$1.90; Brother and Sister Tankin, Garrett, \$3; Faith Miller, Columbia City, 50 cents; Collection, North Liberty, \$8; H. S. Bowers, North Liberty, \$2.48; W. A. Boon, Bunker Hill, \$3; Jeremiah Barnhart, Buck Creek, \$2.70; J. C. Brumbaugh, New Paris, \$1.25; Wm. Barough, South Bend, 60 cents; Elma Berkeley, Syracuse, \$5; H. S. Bowers, North Liberty, \$4.45; Mrs. Emma Clements, Shidler, \$2.20; Franklin Johnson, Linden, \$2; D. C. Campbell, Colfax, \$3.75; Elsie Humbarger, Columbia City, \$2.35; A. W. Hoover, Goshen, \$4.12; Collection, Huntington, \$14.40; Hester Alexander, Francesville, \$1.10; John McKeever, Monticello, \$4.28; Jeremiah Barnhart, Pyrmont, \$7.20; Otie Rinehart, Boston, \$31.10; D. W. Paul, Huntington, \$5.70; Mrs. Anna Eikenberry, Mexico, \$9; Wm. Weaver, Plymouth, \$8.85; W. H. Fairburn, Roann, \$13.25; Isaac Huffman, North Salem, \$11.81; Sophia Voorhis, New Waverly, \$1; Clyde Cripe, Middlebury, \$11; W. H. Fairburn, Roann, \$1.65; J. P. Hoffman, Argos, \$6.75; Grover L. Wine, Huntington, \$8.30; Wm. Weaver, Plymouth, \$1.35; Pyrmont church, Pyrmont, \$11; M. H. Huffman, Onward, \$16.90; Martha Barnhart, Pyrmont, \$20.08; Almada Miller, Napanee, \$1.62; J. H. Vetter, Delphi, \$1.25; J. A. Burket, Huntington, \$1.50; Elmer H. Gilbert, North Manchester, \$29; J. L. Minnich, Ladoga, \$8.50; Cynthia Ellabarger, Cambridge City, \$1; Josie Snoeberger, Camden, \$22; Jesse Pippenger, Plymouth, \$14.86; Zeruah C. Hill, Arcadia, \$10.90; J. E. Fiant, Connorsville, \$8.70; Chas. E. Matthews, Milford, \$9.38; John F. Frantz, Wabash, \$6.05; Gravelton, Sunday school, Wabash, \$3; Mrs. M. H. Shively, Etna Greene, \$8; David Motts, Osceola, \$3; N. W. Butterbaugh, Silver Lake, \$13.05; John H. Neff, Huntington, \$13.40; J. L. Hibner, Monticello, \$12.06; T. D. Butterbaugh, Silver Lake, \$9.12; T. J. Mitebell, Culver, \$4.61; H. M. Huffman, Onward, \$4.50; Mary Replogle, Hagerstown, \$5.30; M. S. Morris, Walkerton, \$17.60; H. H. Johnsonbaugh, Hagerstown, \$6.32; J. P. Dickey, North Manchester, \$9.60; H. A. Ran, South Whitley, \$15; Phebe E. Teeter, Mooreland, \$6.85; J. H. Mummert, Galveston, \$3; Mrs. D. L. Schrock, Middlebury, 60

cents; Samuel Gilmer, Kitchel, \$3; A. W. Eikenberry, Flora, \$3.81; David A. Storm, Clay City, \$9.10; Lewis Moss, Brighthurst, \$3.70; Dora Zumbrum, Churubusco, \$10; Mrs. Myrtle Snyder, South Whitley, \$12.65; Chas. E. Mikesell, Union City, \$21.86; Cynthia Foote, Auburn, \$5.75; Nettle Creek, \$3.67; O. A. Andrews, Grabill, \$4; Pearl Agley, Lima, 50 cents; Elsie Humbarger, Columbia City, \$1.85; Dan Brenemen, New Lisbon, \$6.50; Elias P. Dunbar, Bowers, \$3.40; Flora Funderburg, Huntington, \$12.15; Catharine Stone, Union City, \$5; Forest P. Hostetler, Bennets Switch, \$5; Wm. Hicks, Pittsboro, \$3.50; D. S. Neff, Milford, \$4.85; Mary E. Early, \$4. Total, \$610.08.

WASHINGTON.

Mrs. Dora Whitaker, Bremerton, \$1.50; J. C. Sperline, Wenatchee, \$5.85; Alice S. Christlieb, Centralia, \$5; G. W. Dorman, Sunnyside, \$5.80; G. D. Ashenbrenner, Spokane, \$8.30. Total, \$26.45.

FINANCIAL STATEMENT OF THE BRETHREN SUNDAY SCHOOL EXTENSION FUND.

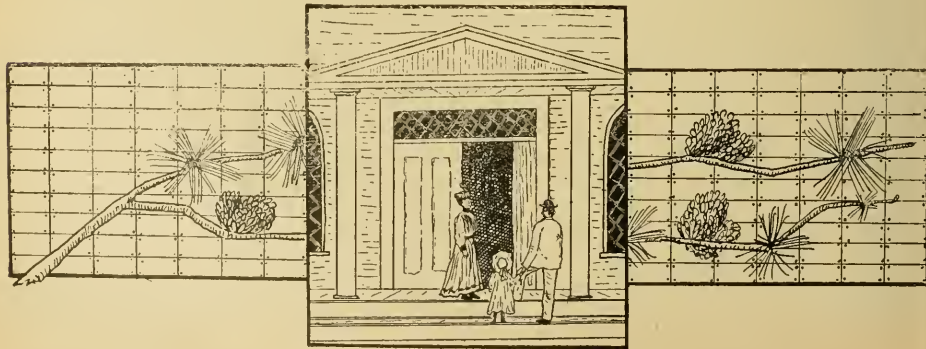
For the Year Closing March 1, 1907. Receipts.

Cash in Bank March 1, 1906,	\$1626 01
Received from mortgage,	1233 01
Received from donations,	4054 12
	<hr/> \$6913 14

Expenditures.

Expended for rent,	\$ 143 50
Expended for missionaries,	846 58
Expended for bookkeeping,	55 00
Expended for light and heat,	123 19
Expended for janitor services,	74 75
Expended for supplies,	82 46
Expended to extend fund,	455 80
Expended for printing,	41 20
Expended on loan,	200 00
Invested in south side church,	2650 00
General expenses,	252 24
Cash on hand,	1988 42
	<hr/> \$6913 14

Millard R. Myers, Sec.,
Chas. W. Eisenbise, Treas.



\$15,290.00

DURING MARCH

\$17,260.00

**DURING FIRST 15 DAYS OF APRIL
IS THE TOTAL RECEIVED FOR**

**ENDOWMENT OF MISSIONS
ON ANNUITY PLAN**

One brother and sister had \$1,000 for ten years with the Committee on this plan and were glad when they added \$14,000 more to it.

**This statement is made to show that those
who have tried the**

ANNUITY PLAN

ARE PLEASED

SEE NEXT PAGE

OUR ANNUITY PLAN


Makes it possible for any member to give to the Lord, while living, what he or she desires to give after they have died, and still realize a fair income from the gift while living.

These are the advantages we can assure anyone:

1. Safety.
2. Income promptly on January and July first of each year.
3. A fair rate of interest depending upon age of annuitant.
4. No care of investing the money.
5. No money lying idle.
6. When annuitant is gone to the better world, his money here has gone to the best of uses,—for missionary purposes.

The only question for the reader to settle is this: "Do I want the Lord to have back any of what He has blessed me with? If so, how much."

That settled, the Committee can show you how it may be done. Hundreds have arranged on this plan and EVERYONE is pleased. Write asking for information on the annuity plan.

 Read preceding page for voluntary expression.

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**GENERAL MISSIONARY & TRACT COMMITTEE,
ELGIN, ILLINOIS**

THE MISSIONARY VISITOR



LET
THERE BE
LIGHT

“In common honesty the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world, he is not able to save a single soul. If he can save a soul, it is awful to withhold him from any—even the lowest.”—R. E. Speer.

PUBLISHED BY

Brethren's General Missionary and Tract Committee,
ELGIN, ILLINOIS, U. S. A.

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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

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(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

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A WORKER'S PRAYER



“ Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for a love which loves unto death!

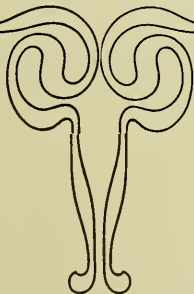
Oh, for a fire that burns!

Oh, for a prayer-power that prevails,

That pours itself out for the lost;

*Victorious prayer in the Conqueror's
Name--*

Oh, for a Pentecost!”





The Valley Meetinghouse.

This church site is about ten miles north of Roanoke, Virginia, and near Daleville. Here such men as Benj. F. Moomaw, John Kline, D. P. Saylor, and many others inspired large audiences with their pleas in behalf of the Lord's cause.



Vol. IX

JUNE, 1907

No. 6

HISTORY OF THE MISSION CIRCLE OF THE BOTETOURT CHURCH*

By SUE B. SHAVER.

The Mission Circle of the Botetourt church was organized Feb. 15, 1895. Although there were some who were not in sympathy with it, the church granted the privilege.

Sister Flora Nininger (now deceased) was the leader and founder of the Circle. For it she labored most earnestly till God called her home.

The object of the Circle was to arouse interest in the salvation of souls, not only those near our door, but at any place where God's children need help. The plan was to discuss topics relative to mission work, and thereby learn the condition of affairs, both morally and spiritually, as they exist over the world to-day. Where is the church, so cold and selfish, that, when it knows how humanity is suffering, and starving for the Bread of Life, will not open her heart's door and give them help?

Prior to this, Botetourt church had not contributed much to the cause of mis-

sions, not because they did not believe it was right, but because its importance was not realized as our duty. It is true that calls were made near home and help was given, but, God be praised, we are awakened to our duty and willingly help our far-away brother across the briny deep, as well as those in the homeland.

The regular meetings were held on the fourth Saturday evenings of each month. The crowds were small, but we believe God's presence and power were with us, for He says, "Where two or three are assembled in my name, there am I in their midst."

Sometimes it was very discouraging, as so few took part in the service, but, thank God, we had a leader who never gave up. Her whole heart was in the work, and for it she worked most valiantly till she was called up higher.

It was a dark day for the Circle when she was called home. The life of the body was gone. Its future destiny looked gloomy. God knows best, although His ways we cannot understand. We find that others had caught up the

*Read before a special meeting of the Circle during the Special Bible Term at Botetourt Normal College, Daleville, Va.

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inspiration and have been carrying forth the work under the name of the Botetourt Memorial Missionary Circle.

It was about this time that we changed the time of our meeting to Sunday instead of Saturday, which feature proved a very helpful one in securing a good attendance.

For several years all the meetings were held in the Valley church, but as the attendance increased, and the congregation was made up principally from Troutville and Daleville, it was decided to meet at Troutville every other month, thus giving six meetings at each place during the year. The last two years we have held meetings at five preaching points in the congregation. The purpose is to acquaint those who are isolated with the work.

The officers of the Circle were elected semiannually until 1903. Since then they are chosen annually.

In order to awaken interest in missions, and inasmuch as the church has established a Missionary Reading Circle for this purpose, the Circle in 1901 purchased two sets of the Reading Circle books, to be used as a circulating library among her members.

The plan of making donations and the amount given has changed more than any other part of the service. At first some set apart a certain part of their income for missionary purposes, such as follows: One brother gave a percent of his strawberry crop, another gave the fruit of several apple trees. One of our ministers gave half of his marriage fees, and we had many other like donations. Besides this an opportunity was given at each meeting for such contributions as they were willing to give. The donations for six months would generally go to one cause.

In August, 1901, we had this subject under consideration: "Can we, as a Circle, support a missionary?" At the

close of the meeting it was decided to appoint solicitors, who should see the members as to what they would give, and whether it should be used in the First District of Virginia or in our sub-district. The solicitors reported \$158 subscribed, and a large majority in favor of said money being used in sub-district work, and for such it was used.

The funds of 1902 were donated to the India sufferers and Orphanage.

In February, 1903, a motion was made and carried to raise funds to support a missionary in India by the approval of the church. Five solicitors were appointed. One month later we have their report, in which we find \$421.95 pledged to be given annually to support a missionary in India. An application was sent to the General Mission Board for some one to go to that field for us, but it was too late to secure one during 1903, so the matter was deferred till the following year, during which time we decided to support two missionaries. In June, 1904, Brother and Sister Ross, of Indiana, were secured and have been laboring in India for two years, under the support of the Circle.

It is quite an inspiration to us at home to get letters from them concerning their work. It increases our zeal to know we have representatives in that benighted land. We believe this has been the means of helping us to do more in our own homeland. May we continue to grow in the Spirit and power until this Gospel shall have been preached to the ends of the earth.



FLORA MAE NININGER.

The Founder of the Botetourt Memorial Missionary Circle.

By President D. Newton Eller.

The subject of this sketch was born May 7, 1874, at Daleville, Botetourt Co., Va. Flora was the second child in a



Botetourt Normal College, Daleville, Va.

family of nine children. Her parents were Benjamin F. Nininger and Anna Maria (Denton) Nininger. Elder Peter Nininger, one of the pioneer preachers of the Brethren church in Virginia, was her grandfather. She was also related to the Moomaw's, Gish's and Denton's, names that have long been connected with our much loved fraternity.

Flora started to school, about a mile from her home, at the early age of four years, and even at that period showed evidence of superior brilliancy of mind, advancing much more rapidly than those who were much older in years. Her progress in school was so remarkable that it was the wonder of all who knew her. At the age of fourteen she taught a school in the family with a success that might be expected only of one far in advance of her years.

She was one of the first students of Botetourt Normal College, and graduated in the English-Scientific Course, in a class of three, June, 1893. Not yet being satisfied with her mental training, the

following year was spent at Juniata College, in taking some special work. The next two years she taught music (vocal and instrumental) and elocution at Botetourt Normal College. Into everything she undertook in life she seemed to throw all her strength, impressing every one who came in contact with her that she possessed a remarkable ambition and energy which always resulted in success. In the home she was a model, carrying herself with such a bearing of womanliness and leadership that each member of the family naturally looked to her for advice and counsel. In school she was a most excellent student. Well does the writer remember that inquiring, attentive mind, always catching, always gathering something good from every subject under discussion in classes under his direction; he never had a better student.

As a teacher she was a success, inspiring her pupils with such energy and ambition as always attended her very life.

Flora was impressed very early in life with the importance of giving her heart to God, but she did not fully yield herself to the wooings of the Spirit until at the age of nineteen. A number of times she remarked that she wanted to wait until papa was ready, and accordingly in July, 1893, she and her papa were led into the liquid stream by Eld. Jonas Graybill and arose to walk in a renewed life. Sister Flora's Christian life was a short one, as we ordinarily count time, but in the truest sense it will never end,—her influence goes on forever. From the very day of her spiritual birth her first and highest interests were to build into a noble Christian character and use her talents in promoting the good of others. After having been at Juniata for a year, on her return she said, "We must organize a missionary society. We must do more missionary work." She went herself to the elders of the church and plead for the privilege of effecting such an organization. Their consent was given and the first meeting was held Feb. 15, 1895. Sister Flora herself became its first secretary. In the beginning there were many discouraging features, but these seemed to be no barrier for the leader, who knew no such word as fail. With her natural social disposition presenting a pleasant face to all who came into her presence, the work was slowly pushed forward. But just at a time when we thought she was most needed she was stricken down with disease and lingered only a few weeks until God took her home Sept. 9, 1896.

How could it be? How could it be? Why must it be that this life, fraught with so many possibilities, with so many talents, must end so abruptly? "Some-time we'll understand."

I need not say that the work she set on foot did not lag, but, on the other hand, things seemed to take a new turn,

and the work moved more rapidly than before. Our leader is taken away from us, but her influence remains, "She is not dead but sleepeth."



AN APPRECIATION.

By President I. N. H. Beahm.

Sister Flora Nininger attended the Botetourt College during its first two years, and was graduated from the English-Scientific Department with much credit as a student, as a society worker, and as a beautiful and influential character.

She became convicted of her duty and surrendered to Jesus, and I think, through her prayers and personal influence, her father followed. At any rate, the two were baptized on a beautiful week day afternoon. It was an impressive sight, one that I shall never forget.

After the erection of the new building, the first one put up, Sisters Flora and Anna Layman Huff became a soliciting committee to furnish the new chapel, which they did, much to their credit and to the convenience and helpfulness of the school.

Sister Flora was especially interested in literature and mathematics, and became quite a power as a debater and a writer. She was of a mild, cheerful, strong but affectionate disposition, very pleasing and impressive, and self-possessed in her style and manner. She was always a source of joy in class work, and her devotion to the work and her progress in the work were an admiration and a benediction. Her memories, in my work as teacher, are among the sweetest and happiest recollections of my professional life. Pure in motive, lofty in purpose, untiring in effort, devoted in the family, earnest in Christian service and a leader in missionary work, her life was a

great success, and though her body has departed, her spirit still lingers in the region of the Valley church, and continues to foster the great missionary life which this wide-awake congregation is evincing from year to year. They not only do an immense amount of preaching here, but this congregation alone supports two missionaries in the foreign

field, and very much of this great work is due to the life of Sister Flora Ninger. Though dead yet she speaketh. Pure and gentle, calm and strong, true and devoted, loving and consecrated, she left a rich legacy to her family and community and to the church.

Elizabethtown College, Elizabethtown, Pa., March 27, 1907.



Four Leprous Men at Jerusalem.

OBSERVATIONS AROUND THE WORLD

By W. R. MILLER

No. 5.—Lepers at Jerusalem.

No one can visit the "Holy City" and spend any time here but what this most dreadful disease of leprosy will be forced upon his vision, as the lepers from the leper colony are permitted to lie in the

most frequented places, where tourists are sure to pass, and where they may succeed in getting a few coins by their piteous appeals.

Leprosy has been regarded as an in-



Elizabeth Miller With a Group of Four Leprous Women at Jerusalem.



W. R. Miller Among the Lepers at Jerusalem.



"The Worst Case."

curable disease, and this probably is true of the advanced stages of the disease, and some forms of it, but Mrs. Ryerson who has worked in the leper colony ten years, reports five cases healed. One of these individuals, a woman, I had the privilege of photographing. I examined her hands. The first joints of all her fingers are gone, and since her healing, which occurred ten years ago, new nails have grown on her fingers, something never heard of in a case where the leprosy is in the blood. Some of the blood of this woman was taken to New York, a thorough analysis made, and pronounced absolutely free from leprosy germs by experts. Her name is Alyah Hassan. Since her cure, there have been no symptoms whatever of a recurrence of the disease, and in case of hurts or burns, the sores heal up as any healthy flesh will do.

There are, as near as I can learn, eighty-seven lepers in the colony, and

the leper hospital, thirty-six in the former, and fifty-one in the latter.

When an individual is attacked with the disease, he becomes dull and very sleepy, and has high fever. After some time these symptoms pass away, then there will be a swelling of the joints of the extremities. During the period of swelling and suppuration and separation of the joints, the pain is most intense, after which the sore dries up, and there is no pain until another swelling, and separation of the joints, which may occur in a few months, or it may be years before there will be another breaking out, owing to the severity of the disease.

In many cases leprosy does not shorten the life, as there was a man at the colony who died last summer, who was a leper thirty-eight years. One other case I have learned of, who is still living, minus arms and legs, and who has been a leper for more than thirty years.

In the colony the government gives



Four Leprous Women.

them shelter, bread and water, and they go out and beg for gratuities, to make up the balance of their living. They are found at the gates, and especially at the crossing of the Valley of Jehoshaphat. This group was taken at Zion's Gate, and you will notice in this instance that the hands are gone off several of these

women. Then they have a tin pail setting in front of them, where the coins are dropped in.

At the colony they are permitted to marry; but I am credibly informed that wherever the husband is a leper, there are no children born. In a period of ten years, there has not been a single instance where a child has been born in the colony to a leprous father. But should the mother only be a leper, it is common for children to be born, and this is one of the ways in which the disease is perpetuated. So long as leprous people are permitted to marry, Jerusalem will have a goodly number of lepers.

The pictures herewith except one, were all taken at the leper hospital. The sister who stands with these people, has been in the hospital for sixteen and a half years. Her name is Sister Elizabeth Miller. She is a German girl, speaks English very well. In the course of conversation she told me that in her sixteen and a half years of experience, she had



At Zion's Gate, Jerusalem.



W. R. Miller and C. W. Guthrie in their Jerusalem home at work on articles for the Visitor.

not known of one case where the disease was contracted by contact with a leprous person. It is clearly evident that the disease is not so contagious as we suppose in America. This is proven by the indiscriminate handling of the lepers by this lady, for the period she has been in the hospital.

The only probable chance of contracting the disease would be by inoculation, and that would not always produce leprosy.

The youngest case in the hospital is a girl about ten years of age. The case of the old man alone, is the worst in the hospital, and perhaps in Jerusalem. The camera has in no wise exaggerated his appearance, but is every whit as bad, and even worse than the picture shows. In one of the women in the picture, even the balls of her eyes are gone, and all her finger ends have dropped off. In photographing the lepers they hesitate

in having their hands and feet shown. As will be noticed in the picture, a number of these put their hands under their clothing.

Whether leprosy is as contagious as we have given it the credit of being, I am not going to say, but it is one of the most dreadful calamities that can be prevalent in any community. Every means possible should be used to stamp it out, but this can only be done, when the different nations act in concert, in eradicating this most dreadful of scourges.

One reason why the lepers are permitted to go about, is a lack of funds to properly take care of them. Some one would do a most gracious act to contribute to this fund, and thus help to isolate these people, and contribute to their comfort as much as their dreadful condition will permit.

Jerusalem, Feb. 1.

CHINESE STATE WORSHIP

By S. N. McCANN.

We had the rare privilege of being at Canton, one of the old capitals of China, on Chinese New Year, the thirteenth of February, and seeing the "kowtow" to the emperor, a ceremony that used to be expected of every one who came into the presence of China's ruler. The English ambassadors refused to submit to "kowtow" unless some representative of China equally high in rank would similarly acknowledge England's ruler. England demanded equal, not subordinate, rank.

On every Chinese New Year state worship is held at the Emperor's temple in Canton. This ceremony may take place at any time between midnight and nine o'clock A. M. of their New Year.

I joined quite a company of missionaries about midnight on the 12th. The party was kindly escorted by Mr. Burkhold, of the British and Foreign Bible Society, of Canton, who had witnessed the worship a number of times and was very helpful to the party.

We reached the palace about 2 o'clock. It covers an extensive area and consists of three buildings. The first building is very large, with a large open court in the center. On the east side of this building all the literary officials, including the viceroy are to assemble, on the west side all the military officials assemble. We pass through this temple across a large compound to the second temple, on the north. Here are arranged the ancestral tablets. Near the center is written, in Chinese characters, "To heaven's ruler, 10,000 years, 10,000 years," which literally means, "Long live China's ruler."

It is before these tablets that "kowtow" or state worship takes place. It is after four o'clock before the officer of

the lowest rank appears and takes his place. When he starts to the temple he must send word to the officer next in rank that he has started. This officer informs the next in rank that he has started, and so on up to the viceroy. No officer of higher rank can come before the one next lower has gone. The lower one comes first, that he may receive the one next to him, and so on, up to the highest.

They receive each other in a very polite way, bowing repeatedly with both hands raised and parallel with the face, bowing very low to one of superior rank. They come in very slowly until about daylight, when they come so fast we cannot keep account of them. They come in private Sedan chairs, some of which are very fine. Each one comes with a number of servants in attendance, carrying various articles. Two of the servants carry a box containing clothing. It is said that each one carries a suit of citizen's clothing, and his papers, indicating his rank. He carries his citizen's clothing so that if he should for any reason be deposed he can at once put them on. He thus carries a constant reminder of the uncertainty of political life.

They are all dressed in the richest, silk-embroidered garments, the rank being indicated by the button on the hat. They dress as if they were coming before their emperor.

Finally the viceroy's coming is announced, and all is hustle and stir to get ready to meet him. The literati all stand in a long row to receive him. He is a fine-looking old man, of about seventy years of age. He gives a slight bow of recognition to us missionaries as he passes. Immediately on his coming all

pass to the open space between the two temples and the highest military authority goes forward and does "kowtow" to the emperor before the tablets, then the viceroy and all the mandarins, about 150, come and do "kowtow."

The master of ceremonies directs a crier, who calls out and all drop on their right knee, then on both, bowing to the ground three times with their hands to their faces, palms together. They then arise and this is repeated twice, making nine times that they bow reverently with their faces to the ground. This closes the ceremony. At once the state robes are taken off, and the mandarins appear in their usual attire.

In this service I was reminded of the old Jewish highpriest, each mandarin having a square piece of very highly-ornamented silk on his breast; also one on his back. They were so solemn and seemed so much in earnest. There were many very intelligent faces among them. They are China's rulers. It is sad to

know that they are given to bribery, that they are often very unscrupulous, and administer their authority not in the interest of justice, for paltry pelf often rules them. They are very poorly paid by the government, often having to spend as much as a year's pay in a single month. Yet they get rich, for the poor of the masses must suffer under their tyranny.

There is but one higher form of worship in China than this state worship. This is performed at Peking by the emperor, in what is called "The Temple of Heaven," or "The Temple for Praying for a Propitious Year." The emperor alone worships here. He, as representative of the empire, humbles himself before the deity at "The Altar of Heaven" and beseeches him to bestow his blessings on the land. It will be a happy day when every one in this great empire can realize that it is his privilege to bow at the Altar of Heaven whenever and wherever he will.

A TRIP TO A SUNDAY SCHOOL

By J. M. BLOUGH.

We have three village Sunday schools in Bulsar vicinity,—one over a mile distant, one nine miles and the third twelve miles by the road. These Sunday schools are carried on by boys from here, in connection with the day school teachers at the same places, who are also our own boys and young men. Last Sunday afternoon I went along with two of our training department boys and the assistant teacher of the day school to the farthest Sunday school. We went six miles on the railroad, then walked the other six in the hot sun and against a strong breeze from the sea, a few miles away. We made the first two miles in half an hour,

for we had a good, solid road, but the rest of the way was over a sandy desert, nearly all the way. For two miles of the way there is no tree, no house—nothing but the desert with roads running in all directions to the neighboring villages. We passed the salt works where the salt water of the sea is caught in beds and left to evaporate, then it is collected and sold. This is the salt the people use continually. On account of the sea water this country is a desert.

We walked hard and reached the school at nearly six P. M. About twenty children had already gathered and were being taught by the heathen headmaster (for this day school is large

and has two teachers). Immediately we divided the children into three classes and set the Christian boys to teaching. The lesson for the day was on the evils of drunkenness, the same as you had, and the boys taught it to them out of our own quarterly. After the lesson I talked to all of them together. The school is among the fishermen and they drink a lot of the native liquor, so I took this opportunity of teaching the children and they seemed to believe. This one thought was made prominent that "no drunkard can enter the kingdom of heaven," which led to an explanation of the character of God, heaven, the way to heaven and eternal salvation. We also sang a few songs and taught them the rhyme, "Come to Jesus;" then came to prayer. All knelt unhesitatingly and repeated the words after me and my hope is that they caught a glimpse of what we have in Christian prayer.

Just at dark we dismissed them and gave each a little picture Sunday school card, which some kind brother or sister had sent to us from America. And, let me tell you, they are happy to get them. They get one every Sunday. Send some more so we can give. Then, while supper was preparing, we talked to men here and there as we could. At eight we sat down to a supper of fish, eggs, and native bread and tea. At 8:30 we left town in company with the teacher (Christian) and a heathen boy. Right on the edge of the desert in the middle of the road and in the most beautiful moonlight, we all knelt down and prayed to the Father who seeth and knoweth all. Blessed peace and communion! Then the two turned back and we three—all strangers to the desert (for none of us had come before to-day and now it is night)—started out over the desert road at a rapid pace, for now it was nice and cool in comparison with the day

trip. As night increased, the dust in the road became damp and so collected on the soles of my shoes, and hindered me some. The boys were barefooted.

While going there, we had tried to keep track of the roads and the direction, so we could find it at night when we returned. We went on quite confidently, though at some forks of the road we doubted sometimes. When we thought we had traveled far enough to reach the settlement, we discovered that we were wrong and what we had thought was a house turned out to be a tree, and just ahead of us was a strange town—too far to the north. Be careful of the road you take while on your journey through this world. We stopped and heard some carts on another road. We met them and asked the road, but following their direction still left some doubt, so, as we came near to a village, we determined to enter it, but most of the people had retired already, for it was now 10 P. M. We found a man who was willing to be a guide, so we took him along for a mile, until we found our road again. We gave the man a penny, and he returned as happy as we were to go on. An hour later we were at the station, where we were joined by two other boys who had gone to another Sunday school. They reported a very good time and about forty in attendance. At midnight we reached our beds, most certainly tired and the effects remained with us for a few days. May the Lord bless the work of the Sunday schools all over the world, for in them much good is being done for the children of the nations.

Bulsar, India, March 29.



My business is to serve the Lord. I cobble shoes to pay expenses.—William Carey.

OFF FOR THE DANGS

By A. W. ROSS.

The departure was full of delay. Bro. Aziz, with a party of workers, had started, expecting me to follow several hours later. After they had gone, a telegram came saying that another worker for the Dangs country was coming and that I should wait for him. I had engaged a cart and it was on the way. Could do nothing but send it back, of course, to the disappointment of the owner. I now sent word to the party ahead, assuring them that the man would certainly be along that day, and that I would come at once. But the man did not come. At 2 o'clock Friday morning I went and waked a man and sent him with another letter; instructing him to be sure and get it to the party. But he returned with the letter, and was quite ready with a studied speech to meet me. Saturday came and yet no man. I now knew that the party ahead would be exceedingly anxious, and hardly knew what to do. I thought that I must go and leave the man to come later. But I could get no cart. Then another telegram came, saying that the man would be along on the Sunday night train. Arrangements were made for a cart to start at midnight, thinking that quite likely I would be able to catch the party before they left the village, sixteen miles from here, where I thought they would wait for me till Monday morning.

After a two hours' rest I was up at the appointed time, but the driver did not come. At one o'clock I went to see what was up, and found him sleeping away quite unconcerned about fulfilling his promise. He said he would not come. Now what was I to do in the deep of night. Coming back to the house, I determined to go a mile out to the country, where I had gotten a cart

a number of times, and offer the man double price to take me at once with my luggage. He said that he would, but that he would have to get ready. I knew what that meant and so staid by him. At three we were ready and at four were off for the long trip. But as we reached Meskatri, we found that our party had gone that morning, having waited most anxiously for me these several days.

Here I met the Forest Officer of the Dangs, who is also practically ruler of the country. He entertained me very kindly in the government bungalow, gave me much valuable information about the country, the people, the workings of the government, and assisted me to a cart for the next village yet that evening. Mr. Hodgen is a most congenial man, whole-hearted in his work, and much interested in this backward region. He says that of all his work he enjoys most this among these hill people. To make the work of ruling easier, he has made the people think that he himself is the government. And as a consequence they look upon his word as law and final. He is very anxious that we get a good hold among the people, realizing that in Christianity we have the regenerating force of society. It is certainly providential that we are opening up our work in this country under his rule. After two years he will resign and then we may have an officer who will be against us.

About dark we reached Kilibel, a small village among the hills and forests. The Patel received us very kindly, gave us his bed, sent his village people for wood and water and did all he could to make us comfortable. After we had prepared and eaten our simple meal, and

talked awhile to those who had gathered about us, we laid down for the night, sheltered only by a straw cover over our heads. I had intended to get up at four in the morning, but when I awoke it was already nearly five, so we did not take time to make tea or eat, but were soon off, finding our way through the jungle by the lantern. After several hours of climbing and ascending hills, crossing rivers and ravines, we came to Mahal, where I now hoped to catch the party before they would leave for Garvi, some eight miles beyond.

Our hopes were realized in this respect, but we were disappointed to find some dissatisfaction arising from a man whom we were only keeping with the hopes that we might yet save him for the work. The next few hours were unpleasant, as we had to send this man back to Bulsar for settlement, while the rest of us started our hard up-hill trip to Garvi. Some places the government has spent much money in making a road, even cutting the top of the ridges off to get a track wide enough for a single cart. Several places the cart started back, and it was only through the striking of the wheel against a stone or some other obstruction, that the cart was kept from a plunge down the hills, several hundred feet, into the valley below.

At 6 o'clock we reached Garvi, where we found a fair-sized village and the people very hospitable. I was indeed glad to stretch myself out on the cot, provided by the villagers, without taking time to see whether it was infested or not. The meeting of the evening was full of interest. A most interesting group of men gathered about us, listening eagerly to what we had to say to them.

Next morning we were all eager to reach Ahwa six or seven miles away. Most of us started out afoot, taking the short cut through the jungle. We had not gone far till we caught sight of Bro. Pittenger coming on his horse. Of course it was a happy meeting, and full of interest to all of us.

About 11 o'clock we came into Ahwa and were soon resting in the comfortable government bungalow, which Bro. Pittenger's are occupying. While we had enjoyed our trip, and our fellowship with the people, yet there was a great feeling of satisfaction to come into the home of our dear Brother and Sister, who are far away from the rest of us and living under many disadvantages and privations. In another letter I will tell of a trip among the villages and of some impressions concerning the work in this out-of-the-way country.

Vyara, Surat, India, March 29.



JUST A GLIMPSE OF JUNGLE LIFE

By FLORENCE BAKER PITTENGER.

At this writing Bro. Aziz is with us. Our readers will remember that Bro. Aziz is a native of this land and has been in mission work for twenty-three years. He has been especially successful in opening work in new fields. He understands the Indian mind fully, and in this way has a great advantage over an European. He has come here to open the work among this simple people of the forest. Our prayer is that as we work together, each step may be ordered of the Lord, and that the glorious Gospel may be planted in the minds of the people before they become prejudiced against Christianity.

A few days ago the Brethren returned from a tour among the hill-top villages. They visited thirteen villages, lived with the people, and climbed cliffs and mountains. They returned worn and thirsty. While the body is being rested, the mind is busy praying and planning for the work.

It is Saturday morning. After our morning prayers we have a cup of tea and a slice of bread. Our Christian fellow-helpers are called in for a special meeting. Bro. Aziz conducts the meeting. The Scripture is read telling how the seventy, the twelve, and the two are sent out. Comments are made. The fact is made plain that we must expect to suffer as we are sent out. The Bible teaches us so. We bow in prayer. All pray most earnestly. Afterwards Helper No. 1 is asked: "Are you willing my brother, to go out and live in a village and endure joyfully all the hardships that are sure to come, and by your daily Christian life among the people teach them the true way?" "Yes, I am willing," is the reply.

Worker No. 2 is asked the same ques-

tion. "Yes, I am willing to follow Christ, but," and, oh, such a stream of words as begin flowing from his lips. What sarcastic things he says: "If the missionaries had faith and would ask the Lord to send 10,000 rupees, we would not need to endure all these hardships," and a thousand more things he said.

Bro. Aziz in his mild way tried to tell the brother that he, too, should have faith, but not a word could be gotten in. John sat calm; the expression on his face never changed. I sat by his side and, oh, how excited I felt within, as I said to John: "What is the use of letting a man go on saying such things?" I thought, if I were a man I would soon set things right. John did not seem to hear what I said and I began praying silently, and at once I, too, became calm. After the man had emptied himself, John said: "Yes, the Lord will send us the things we need. It takes time to build houses. We can not expect houses to drop from heaven, all ready for us to occupy. We must have works with our faith."

Helper No. 3 was not asked the question. We had another season of prayer and every one went out of the meeting happy.

The noon hour having passed, we were engaged in further deliberations concerning the work. The work is a great one and the conditions to be met are difficult. Our souls cry out: "Lord, show us what to do."

A letter came from the head official of the forest department, asking John to see a sick man in a village twenty or twenty-five miles away. The sun was scorching hot and the narrow path winding up over the cliffs, cannot, in all places, be climbed by a horse. John

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had not been feeling so well for a few days, but duty called and he said: "I will go." Arrangements had to be made. He went to the head man here and asked for two men, one to carry his bedding, and one to carry his food.

Before his return, the helpers were again called together for prayers. Afterwards Bro. Aziz was busy talking to this one and to that one, trying to get them in a frame of mind to be used of the Lord in this great work. (Our mission work has been hindered because we do not have enough consecrated native helpers. Unfortunately we have been forced to use men whom other missions were ready to give up. Other missions being older have had more time to train men. No mission gives up its best men.)

Though darkness had fallen, yet our work was not finished. On the veranda Bro. Aziz was still pleading with the men. John was talking with the one who in the morning delivered the oration.

At last they had all gone to their rooms. We had to hurry and get some medicine ready to send to a sick girl, the daughter of the headman of another village. We gave instructions to one of the workers who already had gone to sleep, but he got up. Instructions were given concerning the medicine, and he said: "I will go and do it joyfully."

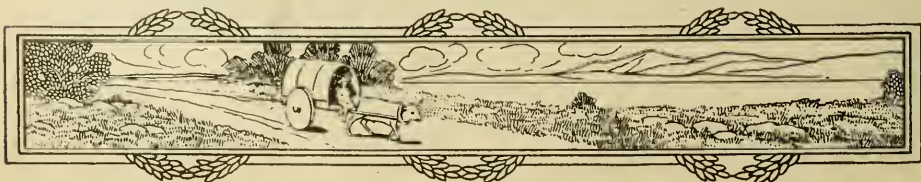
John's medicine case had to be gotten ready, and so must his lunch basket, because he had to start early in the morning. At last we retire. We set

the alarm clock lest we might oversleep. Long before day we were up, and everything was ready for John to start. The men who were to carry his things slept on the veranda, so as to be on hand early. We carried the things out, but behold the men were gone. Yes, they ran off. Another hour was spent in hunting them. Finally they started off, and we said in our souls: "All for Jesus' sake."

Ere we were aware, the Sunday-school hour had arrived. Our Sunday school is held in the schoolhouse. It was encouraging to see the faces of the children beaming with joy as we told to them the old, old story. After Sunday school some half dozen boys came along to the home for medicine. One had headache and to please him I rubbed something on his head. He said, "Don't give me pills. The pills would go to my stomach and not to my head, and so could not stop the pain." Others had sores of all kinds. One had a pain in his stomach. After each had gotten his dose, what a jolly set they were as they started away. All pain had quickly gone. Their faith is great.

By this time we felt like creeping into some quiet place and being all alone for some time. But our mind could not altogether relax. We thought of our husband out in the fierce sun, climbing mountains, and we committed him to the loving Father who cares for His own and who does all things well. Dear brother and sister, this work needs your prayers and help.

Ahwa, Dang Forests, March 26, 1907.



THE CHURCH AT VULLI

By W. B. STOVER.

With Mrs. Stover and the family, I have been having the pleasure of a prolonged visit with the good people of Vulli. We came ten days ago, stopping at Jalalpor and at Ankleshvar on the way. You know, Brother Long's are with Bro. W. R.'s party in the land of Babylon at the present time, and we have promised to give their work an occasional look-up meanwhile. At Ankleshvar we had a pleasant Sunday.

We began meetings the first day, and will continue them till over next Sunday, the Lord being with us. The interest is well sustained on the part of those who are the "good Christians," but on the part of those who are the "bad Christians," there is a rather different story to tell.

Ever since the days of the baptisms of the people, the great work has been to teach them, and some are responsive to the teaching while others hear and go their way. With these who are responsive, the work is pleasant indeed. They have been under the instruction of Bro. Lichty ever since they came here, and cannot but be growing in grace. But the others,—for them our hearts go out in earnest, longing prayer. What can we do for them? How can we help them? How may we lead them? These are the questions that daily burden our prayers.

Yesterday afternoon, with a brother, I went to a near village where a native member was having a wedding of his son in the heathen fashion. What with the drinking and the dance, our hearts sank within us. We stood quiet for awhile, then I asked if there was one here who did not drink. One old man was pointed out. I asked him to stand up. He did so. I said, "Shake hands,

brother," and added, "Here is one and I am another, and this brother with me is the third that does not drink in this crowd. Good for you, my man. I'd trust you when I would not trust another man here." Then another was pointed out. I asked what his name was. They said it was Javer. "Javer," I said, "Javer is a Christian, isn't he?" And they said he was. Well I pressed the point that the one Christian of the town and an old man were the only sensible men there. And they all agreed with me. We felt we could do no more and came away, satisfied that we had made the best of a bad job. But we were exceedingly glad that Javer was not drinking.

O, this drink! I hear with joy that a cure for the opium habit has been discovered. We will want some of it here for our mission use in India. But we need a cure for the drink habit very much worse! The opium habit is bad in our parts, but the drink habit is worse, and works its ruin with more people than the opium does, because more use it.

On Easter Monday, a Brahmin from Nepaul, a religious man, who has been learning the Truth for some time, was baptized. If I were writing to Bro. McCann, I would say, "We baptized your Bava last Monday," and he would understand. The man came to Ankleshvar some time ago, and there began to learn of Christ. He says he was outside of Ankleshvar, at a place where there were Mohammedans, and had been talking religion with them, and in the night he dreamed that if he would go to Ankleshvar, he would find Christians who would teach him religious truth that he had not yet heard about. So he came to

Ankleshvar. His is a very interesting story, but we wait to see if he proves true.

After the baptism of the Bava, the church at Vulli was organized. Altogether there were twenty-eight as charter members present. Brother Lichty is the missionary in charge. Two deacons were elected, Ichhabbai Nersie and Ublo Sunjan. The writer was chosen to act as elder of the church. It was decided to have quarterly council; and love feast twice a year. Brethren Ross

after an hour's work, gave it up and came home. Then, on Monday forenoon, water was drawn from the mission well, sufficient to fill a tank, in which the baptism could be administered very nicely.

Brethren Lichty and Ross have gone north some distance to try to buy a few horses for their work, and Sister Sadie is out about nine miles from Vulli, with a native brother and sister, preaching and telling the story of the cross to the village people. She goes out for about

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"Two deacons were elected." A. W. Ross kept the tally of the vote for the deacons and by mistake wrote a letter to the office on the tally sheet. We have taken the liberty of reproducing the tally to show how it was done.

and Eby, Sisters Sadie Miller and Mamie Quinter were also present. Bro. Ross officiated at the love feast in the evening, when about forty communed. The meeting was quiet and solemn. Two were present who had been drinking before, and were told they would do better to look on only, till they could let the drink alone. They took their reproof silently, and are trying to do better.

On Sunday afternoon, when we went out to the water side to baptize the Bava, we found the water so low that we could not baptize at all. We set to work to dam up the little stream, but

two weeks at a time, lives in the tent, and roughs it, so as to better get at the hearts of the common people. When she comes home, it is for a few days' change, and to take supplies for another trip of about as many days. Sister Sadie feels, with the rest of us, that the great hindering influence here is the drink habit. It deadens the brain, and makes such a stolid indifference come over the people that is hard to offset.

Bro. Lichty has been busy with house building for a good while now, and as it is drawing to a finish, everybody is glad. A good bungalow is essential to good missionary work, for when the body

gets exhausted by the heat, it must have a place to recruit, or else it soon becomes so exhausted that the missionary work is a limited quantity. The bungalow complete is a nice little structure, with three small rooms downstairs and two upstairs. The roofing is just being finished, and the last window hung into place. In our house building, we all feel we are building for the work, and not for ourselves, as none of us know how soon, in the changes of life, some one

else will occupy our place, and, we trust, be able to do the work we are doing better than we have done it.

May the church at Vulli, named the Vulli church, live to see many other churches in the land all round about her, for the field is great and ready for the harvest. And may the Lord Jesus give abundant health and strength to the workers here for His own name's sake. Amen.

April 4, 1907.

NOTES FROM ANKLESVAR

By E. H. EBY.

The month of February was active here. The vast number of men who come to this town with cotton and lumber were met with the Gospel message from the lips of our native preachers. Some bought Gospels and took them along home, though few of them are able to read.

Our preacher, Daniel Hosji, has worked up such an interest among some of the people in different villages that we were able to start two new Sunday schools in one day, a few weeks ago. We are hopeful of the result and shall try to push the work and also start others. One great and very stubborn difficulty is the fact that so many hundreds of boys, girls and women are working in the cotton gins, and they work day and night.

In company with Bro. Zigler, of Virginia, who is traveling, and Bro. Long, I had the very pleasant privilege of a trip across India. We saw the great strongholds of Hinduism and Mohammedanism. One's heart cries out: When will this land be the kingdom of our Lord, the Christ? To human vision it looks impossible and one does not wonder that intelligent Hindus laugh at us for thinking that India will ever

be a Christian land. It is only our strong faith in the power of truth, to make its way in the world, only our strong faith in God, whose we are and whom we serve to bring His kingdom, that gives us courage to work on in the darkness.

Only a few days ago four men came here to learn more about the way. Two were Jain priests who had read a little book written by one of our native men, comparing Jainism and Christianity. They were convinced and have forsaken their religion and many followers, though at great risk and sacrifice, and have come here to study and prepare for the more glorious work of preaching the Gospel. Another is a disciple of one of the Jain priests, who wished to follow his Master, even into the new religion. The fourth is a worshiper of Vishnu, one of the Hindu trinity. You can well imagine the joy of our native worker, Jamel, to know that these men have found Jesus through the instrumentality of his little book of testimony. He himself was a Jain priest eight years, and came out under great trials. He is working hard to teach them the Word of the Lord.

Day before yesterday was the Gujarat

Conference at Bulsar, where the missionaries from all the missions in Gujerat met for devotion and discussion of questions of common interest to all. It was a day much enjoyed by all, and our kind Sister Stover entertained and fed us all in a most agreeable manner. She is deserving of the expressions of thanks which she received from all present.

Yesterday was the meeting of the

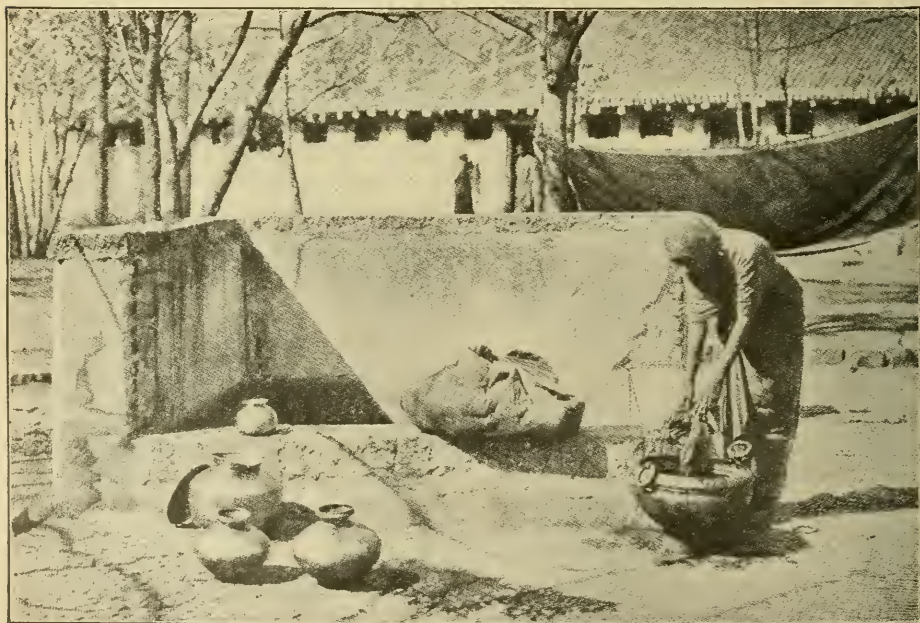
mission board of our own mission. It was arranged thus, so we could stay and "help eat up the scraps," but there was nothing "scrappy" about it at all. We were glad to have the traveling brethren, Miller, Click, and Guthrie, present. They made it interesting for us by means of their many photographs and vivid descriptions of the places they have visited.

OUR SISTERS IN INDIA

By Miss A. M. Tottenham, Azimgarh, United Provinces.

"Having no hope, and without God." What a pitiful condition! And yet this is true of numbers of our sisters in India, shut away in their zenanas, with no opportunity of hearing of the Savior who loves them, unless we women go and tell them.

The Indian widow's life is the saddest of all, for when her husband dies she is supposed to be responsible for his death, as having committed some sin. So all her pretty clothes and jewels, etc., are taken away from her, and she has to wear common material instead. She is



A Widow Washing for the Whole Family.

made the drudge of the whole family, and has to work hard, whether well or ill, being in so-called disgrace, and looked down on by every one.

She passes a dreary childhood to womanhood, having to do all the washing for the household, the cleaning of the drinking vessels and cooking utensils, and other menial duties. She also has to perform the ceremony of worshipping the spirit of her dead husband, at which a priest comes to officiate.

Is it any wonder that the widows in days gone by, before the British government interfered, laid themselves down on their husbands' funeral pile to be

about the Friend who never leaveth or forsaketh.

I wish you could have seen the difference in one Hindu widow especially, who lived at Azimgarh in her brother's family, and whom I used to visit. After her husband's death she did nothing but cry and grieve until her brother (who is a government official) asked me for some book which she could learn to read and which might comfort her. She very quickly mastered the Hindu alphabet and primers, and soon was able to read the New Testament for herself, and it just seemed to meet her need. She read it eagerly, and also learnt some of the



A Widow Cleaning and Washing Dishes, Cooking Utensils, etc.

burned with them? Does not the face of the woman in the picture speak of hopeless despair? And this is just the look that we, who live and work amongst the women of India, have often seen on so many of their faces. But we have also the privilege of telling them

"bhajans" we used to sing to her; one she liked especially was "Are you weary? tell Jesus."

She did not openly confess Christ, but when I saw her for the last time before she went away to another village she said, "Oh, Miss Sahib, my life is quite

different now I know about Jesus;" and we can only hope and pray that she may be the means of telling other weary ones about the ONE who had given her rest.

There are so many that as yet have not heard of Christ, in the cities, and in the villages, and "how shall they hear without a preacher?" There is room for many more workers, for those who are willing to count the cost, who are ready to leave all and follow the Master where He leads. Those already in the field are working beyond their strength, very often one having to do the work of two or three, and yet there is so much that has to be left undone or untouched because there are no workers and no means.

Will not some volunteer to come and carry the Light into the dark places, and help to make the "widow's heart to sing for joy?" There seem so many in America to do it, and the time is short before Jesus comes again. India is

awaking, and God's Holy Spirit is working mightily in many places, but there is still much fighting to be done for our King Jesus, for Satan's power is very great.

Do pray, too, for the children of India. We can only have the girls for a comparatively short time in the mission schools, for after they are betrothed, when about eleven years old, they are not supposed to go outside their zenanas, except to their husband's home. So we try to teach them all we can in school, and, if possible, to follow them up afterwards in their homes.

May the burden of prayer for souls be so laid on the hearts of many that they may give the Lord of the Harvest no rest until the women and girls of India are won for Him and, no longer "beholding from afar," may be among those whose "names are written in the Lamb's book of life"!—Church Missionary Gleaner.



A Widow Worshipping the Spirit of Her Dead Husband.

BIBLE SOCIETY ITEMS

By J. H. HANSTINE, Ogle County Bible Agent.

"Thy word is a lamp unto my feet, and a light unto my path." I wonder if the Bible would be the same to a heathen that it is to me? I wonder if I ought to send him one?

Siam.

The missionary was invited into a home to burn up the idols and everything pertaining to idol-worship. He then baptized the entire household. "The aged grandmother is blind, but very happy. She said, 'I cannot see with my eyes, but can see with my heart.' She came night after night to hear read the precious stories about Jesus."

Japan.

A Japanese soldier who had both eyes shot out in battle, and who found Christ in the hospital, wrote to the Bible agent after his return home; "Thank God my dear wife is saved. She now reads God's Holy Word to me, and we pray together."

A Bible woman working among the sick and wounded soldiers during the Russo-Japanese war writes: "We began giving Testaments October 1 to all who asked for them, and only then when they promised to read them and bring them to the Christian service held twice a week. From the very beginning of receiving those Testaments the Holy Spirit was manifest among the men, and a wonderful revival began. The smallest number in one day to confess Christ was thirty-five, and the largest number in one day was over 150. In the three months preceding New Year's more than 1,200 men professed Christ, and up to Jan. 22, 1906, more than 750 more have come to a definite decision."

The following a missionary reports:

A soldier said: "Oh, may I ask for a Testament? I am hungry, thirsty for one." Another one plead: "Oh, I want a Bible before I am mustered out." The following day I took a bagful—perhaps fifty Testaments, with papers and tracts. No sooner was the shape of one discovered than I was besieged. "Oh, that is the book we want. We haven't had even a Gospel and soon we will be leaving. Please, one. Yes, we know what it is. Some of the men here have Testaments. We have read some of it."

And so with returning soldiers, the Bible, or some part of it, was carried into every nook and corner of Japan. Someone has said: "Japan conquered Russia, but Jesus Christ, through Bible distribution to the soldiers, has conquered Japan."

Korea.

"This year it has come to my notice, that there are a number of native Christians who buy books from the colporters to sell—not for profit, but to scatter the good Seed of the Kingdom. In November while passing through a market I met a native selling books, and only a few days ago one came to me for fifty Testaments in Korean, as he was anxious for each Christian in his village to have one; and still another man sent to me to know if I could not send forty copies of the New Testament to his village."

In one village one hundred Gospels were sold by the colporter in one hour. It resulted in a congregation of sixty persons, having their own church building.

In one county without a known believer, in six weeks there were one hundred disciples of Christ, as the result

of the colporter's work. In one town after nine months' work there were two hundred probationers. A Korean missionary writes: "The colporters are largely instrumental in laying the foundations of the native church."

Philippines.

Rev. Homer Stuntz sends this word: "In one place an old lady of devout Catholic tendencies visited one of our chapels. She was interested in the claim of the preacher that there is a Book which contains all that men and women need to know in order to be saved here and hereafter. She secured a copy and went back to her home town to read and ponder it. This one copy of the Scriptures sold by the American Bible Society has, by the blessing of God, led to the establishment of three churches, in which there are now about four hundred members, and all this without expense to the funds of the missionary society. The American Bible Society is the best friend that the missionaries have in their work in lands in which the Word of God has not been known. If the Bible society did not exist, one-half of the time of our own missionary staff would need to be devoted to this pioneer work of translating and distributing the Word of God."

China—The Awakening Giant.

"The Bible is the most popular book in China to-day." The Bible Society, for lack of means, has been unable, for two years past, to supply the demand. More Bibles have been sold in one year than in five years before.

A Chinaman wrote the following letter: "I have heard that the agent of

the Bible Society has asked for news to prove that there is good in Bible distribution. . . . In the year 1866 three Bible distributors came to our village to sell Scriptures and spread abroad the Gospel. I was moved through them, and purchased fifty-two parts of Scriptures to give to the villagers. From that small beginning great results have come. Over a thousand persons have been helped Godward. Seventeen churches have been established. Eleven persons have become evangelists. Christian students have been gathered by the hundred. We consider that the value of one soul is more than a world. What then is the value of all these souls gathered by Bible distribution." . . . Fong Tek-Heng, of Hinghoa, China.

In another locality supplied with Scriptures one thousand persons had turned to the Lord before a missionary reached them.

Chou Fu, governor of Shantung, asked the Bible Society to provide him a number of Testaments that he might give one to every mandarin in the province from the status of a county court magistrate upward. Two hundred New Testaments were forwarded to him. He acknowledged their receipt in a polite and grateful manner, asking their value that he might pay for them.

A viceroy has ordered that the New Testament be used as a text-book in the schools of the Hupeh and Hunan provinces. He admits that the Western nations have some power which the Chinese do not possess; and thinks this superiority is due to the Bible.

"The entrance of thy word giveth light."

Mt. Morris, Ill.



Missionary Incidents in American Sunday School Union Work in Illinois

By PERRY STEVENSON.
A. S. S. U. Missionary.

The "Musselers" are people living in tents and huts along the banks of the rivers in southeastern Illinois and make their living by digging mussel shells to supply button factories. They need not only physical comforts but intellectual and spiritual care and development. They spend their Sundays mending nets, fishing, hunting and gambling, and ball playing. Nevertheless, they are hungry for the Gospel and through its influence are soon led to change their lives.

Miss Margaret A. Calkin is the efficient missionary working on this field. She found one school district that had been without public school for four years. She succeeded in arousing sufficient interest to have directors elected and the school opened. In a house-to-house canvass in three adjoining school districts, Miss Calkin found but one person who was a Christian, an old lady. As she divided the children to attend a Sunday school she was organizing, several of them asked her if they should bring their dinners. She met one little girl ten years old who had never heard of Jesus. After Miss Calkin had told her about Him, the child said, "I'm going to be good to Him."

Rev. John A. Josephson, missionary in one of the counties in north central Illinois, had an experience during the past year that makes one think of incidents he has read about the work on the foreign field.

He announced that he would preach in a certain schoolhouse the following Sun-

day. From that neighborhood came the message that if he did they would kill him. He paid no attention to the threat, considering it a bluff. He went to the place Saturday and was entertained in a home near the schoolhouse. While there, a band of drunken men came and asked if he was there. When they learned that he was they said, "Tell him if he speaks in that schoolhouse to-morrow we'll kill him."

Mr. Josephson prayed earnestly over the matter and made up his mind to go ahead since he was in the Lord's work and had announced the meeting. He said that if they killed him he would be found doing his duty. He went to the schoolhouse and got everything ready and then knelt at every seat and prayed that the Lord would touch the heart of the person that would sit there. The people came in, including the drunken band, whose leader sat on the front seat. Mr. Josephson opened the service by singing "Jesus, Lover of My Soul," and it meant more to him than it ever had in his life. His text was John 3: 16, and while he was in the midst of his sermon he noticed the tears running down the cheeks of the man on the front seat and that he used his sleeve to wipe them away. In a short time the man spoke up, saying, "Can God save a man like me?" Before the service closed ten persons asked the missionary to pray for them, among whom were several of that band.

Dixon, Ill.

EDITORIAL COMMENT

WHO WILL GO?

During the past year the Committee has been quietly searching for the following:

At least three missionaries to join the party to China this fall.

A missionary to take up the work dropped by G. J. Fercken in France.

A physician to take up the work left by Dr. Yereman in India.

A nurse greatly needed among the workers in India.

These are all important places and there is a great need. Will the call be filled this year? The outlook thus far is very discouraging. Yet—

Hark! the voice of Jesus calling;

"Who will go and work today?

Fields are white, the harvest waiting,—

Who will bear the sheaves away?"

Loud and long the Master calleth,

Rich rewards he offers free;

Who will answer, gladly saying:

"Here am I; O Lord, send me"?

A traveler in China asked a Chinese if he had ever read the Gospel. "No," he said, "but I have seen it, for a man who was the terror of his neighborhood, with his curses and violent temper, who was an opium smoker, a criminal, and as dangerous as a wild animal, was made gentle and good by the religion of Jesus and has left off his opium. I have not read the Gospel, but I have seen it, and it is good."

Is it after all the measure of our love for Christ? We spend dollars for ribbons, for costly array, sometimes for jewelry, but only a fifth of a cent per day to tell the story of the Gospel to the heathen. See the Annual Report.

Thy gifts, alas! cannot suffice,

Unless thyself be given;

Thy presence makes thy paradise,

And where thou art is heaven!

Nothing reveals a man's character more fully than the spirit in which he bears his limitations.—Mabie.

When Aaron and Hur held up the hands of Moses they did just what every member of the church should do when a faithful pastor pushes forth to conquer the enemy at home. This is far better than to tie the hands of the minister as many do.

Is your faith being tried? Who is trying it, God or Satan? You can soon answer for yourself and act accordingly. When Satan tries our faith it is to destroy it, but when God tries one it is to strengthen. Cast away the trial from the Devil but solicit further trial from God for you have the assurance from the latter that He will not try you above what you are able to bear, and trying is strengthening.

How rapidly things Chinese are transforming into Christian sentiment. Books published in some parts of China have on them the date of publication thus, "The year of Jesus, 1906; the 33rd year of Kwang Hsu."

Out of 28,000,000 people in France only about 650,000 can be classed as Protestants. Yet their power is so marked that the church of Rome no longer can govern affairs of state.

Just think of it! Often five cents or ten cents for some ice cream or candy, but only one-fifth of a cent per day for missions. See the Annual Report.

Robert Morrison, first missionary to China, had a severe trial when he decided to be a missionary. His relatives and friends all opposed his course vigorously. His father had a prolonged ill-

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ness in addition, and he (Robert) was charged by them of willfulness in not caring for them. He pleaded his case tenderly with them and offered to desist from his course "if my father or other friends can give such reasons why I should not take this step as will satisfy my mind on a dying bed." That is the right measure of duty. Will God be satisfied when we come to meet him?

Robert Morrison's prayer before he went to China was, "that God would station him in that part of the missionary field where the difficulties were the greatest, and, to all human appearances, the most insurmountable."

Of all earthly music that which reaches farthest into heaven is the beating of a loving heart.—Beecher.

We are willing to love our neighbors—if we can choose our neighbors. But that is just where God tests us. He gives us neighbors whom we naturally would not choose, in order to teach us to act upon the real neighbor rule of helping the man next us, whoever he is. Until we do this, our neighborliness is but a sham, not the Christian kind.—J. R. Miller.

Last year the General Missionary and Tract Committee received about \$65,000 for missionary purposes. On a basis of 100,000 membership this is an average of about one-fifth a cent per day per member.

600,000,000 is the estimated population of the world who know not so much as that there ever was a Christ to save them. Could the church realize what it means to die without hope, and then that there is no other name under heaven whereby these hundreds of mil-

lions can be saved, there certainly would be renewed efforts in behalf of a lost world.

Last year the Congregationalists had a great revival in the way of consecrated means for carrying forward the Gospel in all lands. This year it looks like the peril of debt will be upon them before the year is over for their receipts are falling seriously behind. We are disposed to think this is not because of last year's liberality, but a widespread love of ease, greed of gain, and unconcern of lost souls, which is manifest in every denomination and is the greatest peril to Christianity to-day.

What lack I yet? With a very few this question is pressed and their lives and service are growing more Christ-like. But with far too many the spirit of their life is "What less can I do and still be saved?" No wonder the flag of heavenly glory trails in the dust and the world is going after other gods.

"Work is the fuel of life. The more you work, the more life." How true this is in every line of church effort. The more one does for the Master the more he sees to do and the more he wants to do. Fill your life full by working for Jesus.

Will God know us as Christians in earnest when we put \$10.00 in rubber tires for our buggies, but only one-fifth of a cent per day to tell a lost world that Jesus died to save them? Read Annual Report.

The following shows the strange superstition in which the people of Yezc live, as related by Dr. Lucy Molony of C. M. S.: "To-day I found a poor old beggar-woman, nearly blind, sitting in the open courtyard, muttering prayers

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and incantations over an egg, and writing mysterious characters on the shell with a piece of charcoal. On a tray beside her was some incense and some dried, sweet-smelling desert plant. I inquired what she was doing, and found out she was praying that the child's illness might be expelled into the egg. Afterwards a pan of fire was brought in and incense, etc., put upon it. The old woman went on with her incantations, moving her hands about like an old witch over the fire, and finally she deposited the egg in the centre, put on more fire and herbs, and muttered more prayers. Then a piece of alum was put in the fire; and this was afterwards brought out, and by its appearance was in some way supposed to show the cause of the child's illness.

The Protestant church in all Christian countries contributes about \$17,000,000 annually for foreign missions; but that is no more than the saloonkeepers in New York city alone pay for license to sell liquor.

How can the burden of souls be upon our hearts when our tables are loaded down with pastries to tempt a dyspeptic appetite and disqualify us for real active service, and we give only one-fifth of a cent per day to seek and to save the lost in all the world? Read the Annual Report.

During last January in Korea there was a mighty manifestation of the Spirit's power when men and women by the hundred cried out for salvation. Upwards of six hundred men would stay for the after meetings at which time prayer and confession were made.

A mission house in North Nigeria, Africa, was burned to the ground the latter part of January. The mission-

aries could ill afford to stand this loss for the field of the Soudan is the most needy one from every possible angle. The loss exceeds \$1500 in value on the field.

The revival in Khassia Hills, India, has now continued over two years and upwards of 8,000 men and women have professed Christ. A thank offering was made amounting to upwards of Rupees 10,000.

Last year in two counties of Uganda, Africa, 1,062 adults were received into church fellowship. This mission includes a population of 100,000 and is served by four foreign missionaries assisted by a native clergy.

In North India Mr. Qalandar of the C. M. S. came across a curious group of saddhus who call themselves Christians. They have never been baptized. The leader calls himself Christ because he says Christ dwells in him. He carries a wooden sword which he claims is the sword of the Spirit. His knowledge of the Scriptures would indicate a strange mixture of Christianity and Vedantism.

Can it be possible! Twenty-five cents or fifty cents several times a year for a necktie, but only a fifth of a cent per day for missions. See the Annual Report.

Now really, be in earnest, brother. If you did your farming with the same degree of earnestness and interest that you do your church work, would your neighbors know you as a farmer? No wonder then that they do not know you as a Christian.

The famine in China is so severe that children are sold for bread or drowned

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to end their sufferings of hunger. The Viceroy of one of the provinces affected declares that it is the worst famine his country has suffered in forty years. In one district already over 50,000 deaths have occurred. 15,000,000 of men, women and children are on the borders of starvation. Let our people who have plenty and to spare, as all have, share bountifully, for the Committee is forwarding the funds direct to China. It goes into the hands of missionaries over there who are giving their time to relieve the suffering.

Mr. Bitton, of the L. M. S., of Shanghai, recently made a tour of inspection and says, "Four shillings (one dollar) will keep an adult a month and a few hundreds pounds sterling would mean thousands saved." The Committee will forward the money direct to China.

A penny after many meals for "peppin chewing gum" because we have eaten gluttonously, but only a fifth of a cent per day to take the light of salvation to those in the darkness of idolatry and misery of sin. See the Annual Report.

One of the horrors of some parts of Africa is the awful sleeping sickness which carries away the inhabitants as if by pestilence. Dr. Koch and a band of German scientists are hard at work experimenting on some cures for the disease which thus far has baffled all efforts of the most experienced physicians. The results reached by the doctor are not yet satisfactory, but he is confident he gives relief and a number of the patients recover for a time at least. No greater blessing can come to Africa, outside of the message of salvation, than a cure from this dread disease.

A plant that grows wild in the Malay

Peninsula has curative properties for opium fiends. A decoction is made from the leaves and even confirmed cases are cured. So effectual is the remedy that the sale of opium has fallen off very greatly. It has not been determined yet if the cure is permanent.

Just one century after Protestant missions first made entrance into China in the person of Robert Morrison, will the Brethren begin the work in some part of the same field? Between April 25 and May 6 a Century Conference of all missionary societies is being held at Shanghai in commemoration of the beginning of Morrison's work. The first General Conference was held in 1877 at Shanghai, 126 representatives being present. Now there are eighty-two societies in China, having a total working force of 3,833. The report of the Conference will be looked for with unusual interest.

A Japanese Christian came to the communion table and then recalled the need of confessing a sin. What he insisted on confessing was the following: "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with work, and for two days I did not take time to compose it to think upon the loving-kindness of my Lord. . . . That I should have been so ungrateful overwhelms me with shame and confusion of face." That speaks volumes for missions. Would God the same spirit would sweep over some parts of the church at home.

Gambling, one of the great scourges of the Siamese people, has been abolished by the king of Siam, and this is in the face of the fact that it has been a source of revenue to the government. This step has been taken through the influence of American missionaries.

CHRISTIANITY AND ISLAM.

It was stated at a recent conference at Cairo that there are some 200,000,000 Mohammedans in the world—5,000,000 in Europe, 60,000,000 in Africa, and 135,000,000 in Asia. Less than a century ago there was not a Christian worker in any Moslem land; to-day nearly every Moslem city is a center of missionary effort. The Bible has been translated into every language in the Mohammedan world, while the Koran speaks only to those who can read Arabic. There are Moslem converts in every land where work has been attempted, and many Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists, or teachers who are converts, or the children of converts, from Islam. Thousands of Moslem youths are receiving a Christian education.

In 1850 the Wesleyans had a church membership in Cape Colony of 4,365, English and natives together. When the Conference was organized in 1882 the membership was 29,886. At the end of 1904 there were 9,454 English and 113,059 native members, including probationers. Adding to these those connected with the W. M. S. in Transvaal and Rhodesia, the full-blooded Africans in the Methodist church of South Africa will be found to number about 120,000.

A NEW TESTAMENT INCIDENT IN MODERN DESCRIPTION.

Jose Barnabas lived at Cyrus, forty-five miles from the base of operations, when the forward movement for foreign missions first began to go away from Jerusalem. He owned land, and was probably wealthy, though a Levite. There was no law or social regulation enjoining communism, but in the excess of his goodness he cared not for precedent. He had faith in the enterprise

and, being a landowner, knew values. Being full of the Holy Ghost, he knew enthusiasm as well. So he sold his land and brought his money and laid it at the apostles' feet. (Afterwards he became his own missionary and had a parish in Asia.) . . . Barnabas stuck to the forward movement all his days. In 1 Cor. 9:6, Paul mentions him and implies that he was still at work, unmarried, and toiling with his own hands. But he could not have missed his farm much, for tradition relates that "he became bishop of Milan, preached in Rome, converted Clement, and died a martyr in Cyprus." He was a man who esteemed the interests of the cause greater than his personal interests. Who follows in his train?

1907 AMONG THE METHODISTS.

After a creditable service of eighty-eight years the Missionary Society of the Methodist Episcopal church goes out of existence and two new organizations come into use. The one is the Board of Foreign Missions, which received the properties of all owned by the old society in all foreign lands. The other is called Home Missions, and comes in possession of all properties owned by the old society in the United States. There is just one or two exceptions to this classification, in reference to the general offices in New York, which are owned by two societies jointly and the properties in the Philippines.

The idea of the division is to centralize effort with the hope of still greater success. For 1907 the Foreign Committee has made appropriations covering about \$1,250,000. The total to the society during the last year was over \$2,000,000. The distributions of such an amount carries with it some large expenses. For instance, the secretaries of the Board are allowed \$15,500; Office and General Missionary Expenses, \$18,000; Publication

Fund, \$50,000; Young People's Work, \$18,000; Field Secretaries, \$30,500.



THE ERADICATION OF THE VICE OF OPIUM SMOKING.

Measures Taken by the Chinese Government.—Ten Articles.

1. To restrict the cultivation of the poppy in order to remove the root of the evil.

The proprietors of land, where the poppy is cultivated, to reduce the amount grown yearly by one-ninth, so that in ten years the cultivation may be extinguished. Local authorities are frequently to inspect such lands to ascertain whether this order is being obeyed. The local authority of any place where the required result is obtained in less than ten years will be rewarded.

2. To issue licenses to smokers in order to prevent others from contracting the habit.

All smokers must report themselves to the local authorities. They will receive licenses authorizing them to continue the practice for a certain limited period. Without such license they shall not be allowed to consume or buy opium.

3. To reduce the craving for opium within a limited time in order to remedy chronic addiction thereto.

Smokers must reduce the amount consumed annually by twenty to thirty per cent till they succeed in abstaining altogether. A "black list" will be made of those who fail to reach total abstinence.

4. To prohibit opium houses, in order to purify the abodes of pollution.

Shops for the sale of opium will still be tolerated for a limited time, but "opium dens" will be compulsorily closed on the expiration of six months.

5. To closely inspect opium shops in

order to facilitate preventive measures. Existing shops must gradually disappear and no new shops may be opened. They must be inspected by the local authorities and be given licenses.

6. To manufacture remedies for the cure of the opium habit under official control.

High provincial authorities to appoint medical officers to study anti-opium remedies and select suitable prescriptions. Persons distributing such remedies shall be awarded honorary recognition by local authorities.

7. To allow the establishment of anti-opium societies in order to promote the movement.

Such societies will be encouraged, but they must confine themselves to the eradication of opium smoking.

8. To charge the local authorities with the duty of leading the movement among the local gentry and heads of guilds, in order that it may prove really operative.

If, in any jurisdiction, it can be shown that opium-smoking has been extirpated in less than ten years, the local authority shall be recommended for promotion.

9. To strictly forbid the smoking of opium by officials, in order that an example be set for others to follow.

The ten years' law is allowed to the general population only. Officials must discontinue the practice at once.

10. To enter into negotiations for the prohibition of the import of foreign opium in order to close the sources of supply.

Amount imported from India to be gradually decreased.



That there is no better way in which to fight the liquor traffic than through a revival of real religion is illustrated by the the noted revival in Wales, which is said to have already done much.



The Little Missionary

RECITATION—WHAT MAKES YOU TO DIFFER?

First Voice.

Dear little babe, clothed in finest lawn,
Nurtured in love from the time you were
born,
Cradled within a dear mother's arms,
Hushed by her lullabies, soothed in alarms,
Petted by day and cared for by night,
At reason's first dawning taught to do
right;

From a poor pagan child
What makes you to differ?

Second Voice.

Born in a hovel with black, earthen floor,
No place of exit for smoke save the door;
Clothed but in rags, or in robes not at all;
Brought up with the goats and the beasts
of the stall;

Strapped to the back of the mother by day,
Hard at her labor from home far away;
Reared in abuse, 'mid curses and strife,
None to take sweet, tender care of your
life;

From a dear Christian child
What makes you to differ?

First Voice.

Wee toddling feet going ever astray,
Ever led back to the straight, narrow way;
Sweet little hands close folded in prayer;
Dear little heart to the Father laid bare;
Rosy red lips made for kisses and song,
Mingling your lips with heaven's glad
throng;

Taught to know God through His works
and His Word;

Faith full assured that our prayers are all
heard;

From a poor pagan child
What makes you to differ?

Second Voice.

Jostled and tumbled upon and about,
Often the paths of virtue without;
Seldom with loving hands tucked into bed,
No nightly prayer breathed over your
head;

Victim of sorrow, of want and neglect,
Nothing about you to love or respect;

From a dear Christian child
What makes you to differ?

Third Voice.

This, only this: the knowledge of God,
Of Christ, His dear Son, and the pathway
He trod;

His life in the flesh, His death on the
cross,

To you blissful gain, to them direful loss.
O, soon and with speed let us send the
glad news!

And, Lord, on their hearts distill spirit
dews!

For this, only this,
Hath made you to differ.

—Mrs. Edwin Wright.



THESE THREE ABIDE.

Adam Ebey, Dahanu, India.

If Faith is all that Christians say;
And Hope an anchor safe and true;
And Love the greatest thing to-day—
Why further look for more to do?

Let Faith lay hold of all God says,
And work with willing heart and hand.
With truth-shod feet walk in His ways,
Though oft we cannot understand.

Let Hope be firm to hold within
The vail where all is sure and true.
And draw us far away from sin,
Each windlass' turn some nearer
through.

Let Love to every soul lay claim,
And all it can, lead nearer God.
Love Him through sorrow, trouble, blame;
In love he wields the chastening rod.

With Faith and Hope and Love, these
three,

All strong and firm and sure and warm,
We shall not fear on land or sea,
The tempest's rage or thunderstorm.

And when a testing time appears,
And something comes to mar our peace,
Faith, Hope and Love, in all our fears,
Will do their best to make them cease.

IS IT NOTHING TO YOU?

Is it nothing to you that the days pass by,
And the Master's last command
Is still unobeyed, and His work is staid,
While His servants idle stand?

Is it nothing to you that He left commands,
And that God in His love doth call?

Is it nothing to you, is it nothing to you,
Is it nothing when it cost Him all?

Is it nothing to you that each passing day
A hundred thousand go
Into Christless graves, and no one saves
From the brink of endless woe?

Is it nothing to you that the millions die,
While God in His love doth call?

Is it nothing to you, is it nothing to you,
Is it nothing when it cost Him all?

Is it nothing to you that our precious Lord
Will come back to us that day,
When His gospel Word through the earth
is heard,

And His cause has right of way?

Is it nothing to you to bring back our
King?

Hark! God in His love doth call;

Is it nothing to you, is it nothing to you,
Is it nothing when it cost Him all?

Is it nothing to you that by and by,
We must stand before His throne,
And tell Him why we let others die,
For whom His blood could atone?

Is it nothing to you, God's judgment day?
Oh! still His love doth call;

Make it something to you, make it something
to you,

Make it something, though it costs you
all!

—Jennie Shepherdson, in *Missionary Alliance*.



THE LOVE FEAST AT VULIA.

John Emmert Stover.

The writer of this sketch is the oldest son of Bro. and Sister Stover, now of Anklesvar, India. Emmert, as he is generally known, is about ten years old. The sketch was in the form of a letter to the editor, but all the readers of the *Little Missionary* circle will enjoy it, too.

A few days ago there was a love feast on the veranda in front of this house, and there were about fifty people assembled. For the unleavened bread there

was the Gujerati bread, which is always unleavened,—at least I don't think that I ever saw it leavened. We had raisin juice for wine, and rice and curry (a native food) for the feast, and this time it was rather hot. I ate from the same dish with papa, and all the women sat on the floor. Uncle Ross, Uncle Dan, and papa and I sat on chairs. We all had a nice time. There was a man baptized that very day. It was Monday, April 1. The day before, papa and a company went to baptize this man in a river about a mile away. When they came to the river, they found that the water was about half way up to my knees. On the day that they had the love feast, they put water in the tank out in the yard, and then they baptized him there. Mama, Miriam, Mitchel and I stood and watched from the porch. We could see quite plain. The rice and curry was so hot that I had to get up in the meeting and get a glass of water four or five times. Aunt Sadie Miller said that it was just right, but I did not think so. She was used to being out in the villages most of the time, and she got hot rice and curry there very often. I think that the only things they get out there are rice and curry and chicken. The Bhils are very fond of meat, so she gets rice and chicken curry too. I like it very much here at Vulia. At Aunt Nora's house she is so kind to us as to let us play wherever we like, only that we are forbidden to go out to the well, lest we might fall in. Uncle Dan made us a nice, big swing with some old rope, under a fine, large tree. We had the pleasure of building a nice little play-house with a corrugated iron roof on it and a brick floor in it.

It is so very hot in the day that we cannot play later in the morning than to 9 o'clock. Then we stay in till half-past five in the evening. Mitchel plays with his balls, and makes long, toot-toots, and big houses with his blocks

and gypsum stones. Miriam cuts out pictures and looks at books, and I have my lessons to study. Just to-day I learned to work long division, and I think that it is very nice. Now I have written you lots more than about the love feast, but I wanted to send something for yourself too. I am going to fold this up, and put it in papa's letter to you. He is out visiting the villages, and does not know that I am writing. You don't need to put this in the Visitor, only what part you think best.



WANE, A MONGO ORPHAN.

By Mr. H. S. Gamman, Bongandanga.

Wane is the name of quite a little boy in whom I would like to interest you. What do you think his name means? It means "Sunshine." But poor little chappie there was very little sunshine in his life when first I came to know him. It was like this. One afternoon I was going to town to visit one of my native friends, when right before me in the narrow native pathway sat Wane, and as I drew near he cried so piteously, "bondele nso wa nzala." This means "white man I am dying of hunger." At first I did not take much notice of him, as I thought perhaps his mother had gone fishing, or to her garden, and would soon come back and give him some food. But the poor wee mite followed me on his hands nearly a mile to my friend's hut. As I came out he repeated his cry, and I asked the people about him.

His father and mother were both dead, his elder brother was dying of sleeping sickness, and Wane was wanted by no one. The people were even talking amongst themselves of casting him into the bush, there slowly to die of starvation, or to be taken by a wild animal.

What a sight to behold he was! His head was in an awful condition, his body

all covered with sores, and his feet so full of "jiggers" that he could not stand at all. His only clothing was the dust which clung to him as he crawled along. He looked more like a skeleton than a living boy.

I had him carried to my home, and the first thing, even before washing him, was to give him something to eat. How ravenously he devoured it. Then one of the boys took him to the river and gave him a good wash. After much care and good feeding he began to pick up. That was about fifteen months ago, and now he is one of the chubbiest, happiest little fellows you could meet. "Sunshine" well describes him now.

Little Wane is about five years old, he is learning to read and write, and is making good progress, and he loves to sing the hymns about Jesus.

He delights to have a game too, and many are the romps we have together. The other evening I was very tired and was lying down on the sofa. I kicked off my shoes, and one of them fell near to him. He brought it back, threw it down and rushed off, evidently thinking that a fine game. I picked it up, threw it towards him again, he trying to escape; if he escaped he made a fine yell. If the shoe touched him he was quite silent, and it was my turn to shout, and so on. Next evening when I came in he said, "Bondele, let's have a game at 'shoes'."

How different his lot is now from what it might have been. We trust that he will grow up to be a bright follower of Jesus, and that he may become an evangelist, to tell others of Jesus' love.

Will you sometimes think of little Wane, and pray for him? And will you also sometimes think of the other little black boys and girls of Central Africa, who have not happy homes as you have? —The Congo Balolo Mission Record.



Class No. 3 of Huntington City Church, Indiana. Enrollment, 18. Within Last Year Ten Have Come Out on the Lord's Side. Sister M. C. Bailey, Teacher.

MISSIONS IN THE SUNDAY SCHOOL

June 2. Moses Called to Deliver Israel. Exodus 3:1-14.

Forty years of quiet, uneventful sheep-tending,—“when will it end? But one day a burning bush appeared to Moses and the end had come. The “I am that I am,” who spoke to Moses, so completely arrested the attention of the shepherd that he could not do other than go to Egypt and deliver Israel. His weaknesses, his imperfections, he felt keenly, but with them came assurances that God would be with him and help him in every way. Moses went, overcame the oppressor and led the children of Israel to a precious deliverance from bondage.

The hosts of God are in the wilderness tending sheep. Most of them are content there. Not even the arresting power of the burning bush of God's Spirit as promised, as felt in others, causes them to turn aside to see what this thing

may be. Many of them have even settled down in that awful condition of unbelief,—“There is nothing else for me to do.”

For there is! There are 600,000,000 of the earth's population without any knowledge of Christ. God's Pentecostal burning bush has been repeated many times in the lives of others, and is not repeated in your life simply because you refuse to have it come to you. God can transform your weaknesses into strength, and make you an ambassador of His, if you will turn aside to God and obey Him when He says, “Go unto the hosts of earth who are in the bondage of idolatry. I have heard their cry. You are commanded to deliver them.”

June 9.—The Passover.—Exodus 12:21-30.

The blood! The precious blood!



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Surely thus did the Israelite express himself the morning after the death angel passed over all Egypt and the first born of man and beast in every home was dead, save in the homes where the blood was sprinkled. What a salvation!

But there is a greater salvation in the blood of the cross when a soul is under its protecting care. When one really is under this blood, Paul-like, he will be Christ's and live to tell the story of the cross to all those not under the blood. A city missionary once climbed a rickety old stair and at the top found a burly looking man. The missionary spoke to him about the message of salvation and the ruffian threatened to knock the missionary down the stairs. Just then a voice from the room near by called out, "Does your book tell of the blood that cleanseth from all sin?" The missionary stepped by the ruffian into the room and there found a poor, wretched woman, sick unto death. He read to her the precious words of life, and she laid hold of them with all the strength of a dying, sinful creature who wanted salvation. The ruffian had stepped inside to listen to the reading and soon was seen to wipe away a tear.

Thus, day by day, the ruffian listened to the missionary teaching the woman. At last she died. And as the missionary and the ruffian, who proved to be a son, stood by the fresh grave, he said, "I want to accept that salvation and then

tell it to the world." Rare as the manifestation is, it cannot be otherwise than that every one who really is under the blood has uppermost in his mind and heart to tell it to others.

**June 16.—Israel's Escape from Egypt.
—Exodus 14:13-27.**

"Speak unto the children of Israel, that they go forward." Thus Jehovah spoke to Moses. Thus did God speak to His people when there was a sea in front of them, mountains on either side, and a pursuing army of Egyptians behind them. Why go forward to certain death? But God said so, and that is enough to command complete obedience.

Jesus has said, "Go forward." Matt. 28:19. Go into all the world,—go to the ends of the earth, disciple the nations—these and other expressions of Christ's are the "go forward" of the New Testament. No matter if the great sea of 750,000,000 of the heathen world lies before you, go forward into that field. No matter if the going assures certain death, "Go, forward; and lo, I am with you." No matter if the task seems too great, "go forward" for your weakness shall be my strength. No matter if in time past this work was not done, "Go forward," for I have commanded you and he that loveth me doeth my commandments. Go forward! Oh when will the church waken to this one great command and "go" in such a manner that earth and heaven know she is in earnest.





OUR COLLEGES



MARYLAND COLLEGIATE INSTITUTE.

By Annie M. Hutchinson.

A noted artist once, when asked "What is your best picture?" answered, "My next."

We trust we may say the same as we near the close of this, the eighth annual session of our school.

To us, the present year, in some respects, has been the richest of our experience here, yet we look to the future, not to the past, for our best.

During this year we have been made to rejoice to see a number of young lives born anew into the kingdom, and these, together with others, give every indication of spiritual, as well as intellectual growth—to a "going on toward perfection." Thus we think of the words of Rev. J. R. Miller when he said: My heart grows soft as a mother's, gentle as a little child's, when I look into the faces of a company of Christian young people and think of the splendors of their lives, of their future, and of what they may do for Christ.

One very helpful means to the spiritual development of the students of our school is due to the fact that every Sunday afternoon we have a consecration prayer service, where we are brought, as it were, face to face with God, where we look into our own hearts, and seeing our weakness, consecrate ourselves anew to Him in His strength, rather than in our own weakness.

On the other hand, as we meet from week to week in our Mission Study Class, our hearts are stirred in behalf of those who know not Christ as their personal Savior.

This class was recently reorganized with Prof. S. P. Early, President; D. R. Beard, vice-president; Minnie Hutchison, Secretary.

The Bible Society has been going out from time to time into adjoining

congregations, giving missionary programs. The last one given was on "India" as a mission field, the origin and history of our mission there, the difficulties, the future prospects, etc.

Our Bible graduates are one by one offering themselves, and entering the mission field.

Lulu Sanger, one of our '06 graduates, has recently been called to take up mission work in Washington, D. C. She will begin the work this coming July.

Another of the '06 graduates has been made willing to say, "Here am I, Lord, send me into the harvest field as a laborer for Thee." May the smiles of heaven rest upon all those, who, forsaking all, dedicate their lives to His service.



BOTETOURT NORMAL COLLEGE, VIRGINIA.

By J. C. Flora.

Our school work is moving on very nicely now. The students are becoming more and more absorbed in their work as the school nears its close. There will be several students completing courses this year, one of whom will complete a Bible course. The missionary and benevolent spirit seems to be increasing among the students. Prof. Eller gave the students a chapel talk recently on the famine conditions in China, after which the students were given an opportunity to contribute some to help to relieve the suffering condition of the Chinese. They contributed \$18.87. It seems to me that this is a glorious opportunity for the Brethren to open a mission and famine relief station in China for, by providing for their physical needs, we have a better opportunity to supply their spiritual needs.

Our mission band, which meets each Sunday evening, is now reading Bro. Miller's last book, "The Other Half of the Globe." We find it very interesting

It thrills us with a desire to do something for our heathen brethren in dark Africa when we learn of their wretched condition without Christ. We have just read the chapter on Livingstone and are deeply impressed with his life of sacrifice and untiring devotion in taking the Gospel to the heathen in Africa. Oh, that we had more like Livingstone!

Our band has also been doing some itinerary work among the mountains near here. Several parties have gone out visiting the homes of those who do not have church or Sunday school and supplying them with literature. Most of them seemed to appreciate our visits and we believe some good has been done.



BETHANY BIBLE SCHOOL, CHICAGO.

By Florence M. Mohler.

Each student of Bethany Bible School is required to do some mission work to finish the course of studies. During the spring term we have a mission study class in which we study the history and growth of missions, methods of work, etc. We also had three missionary lectures by Bro. Galen B. Royer. During the year each student taught a Bible class or visited in several homes each week. One class was held in the Florence Crittenden Home. Another class of little boys and girls, gathered in from the street, was held in the class-room of the school. All the other classes were held in different homes. And what miserable homes some of them are! In one home the father is a drunkard and we were not able to hold a class for several weeks on account of his drunkenness. Then in another home the parents are very quarrelsome and the children secure no training except scolding and abusing from the mother. The oldest of the children, a boy of seventeen, is a member of the church and although he

is not opposed by his parents, yet he receives no encouragement from them. Surely, if ever a home needed the influence of the Christian in it, this home does. The work is very hard, yet we cannot help feeling encouraged, and we know that if we do our best, our work will not be lost, but sometime we shall see the fruit of our labors.

Then, in visiting the homes, one can get a glimpse of the poverty, not only temporal, but spiritual, of some of these people. I am sure that this year has been an eye opener to the students of Bethany Bible School, and we will all be more willing to try to rescue some of the perishing souls around us.



ELIZABETHTOWN COLLEGE, PENNA.

By L. Margaret Haas.

As we look back over the school year which is narrowing down to the last few weeks, we believe the hour set apart each week for mission study has been productive of much good. We have an enrollment of forty-six. In the opening term we studied the foreign field in a general way, its opportunities and difficulties, and the qualifications that make the best equipment for the missionary to other lands. This work was followed by the study of particular fields, Japan and India.

We cannot measure the power of the influences at work in these meetings, but duty, privilege and opportunity have been studied, and the great need of the world to-day—Christ in the hearts of men—has been deeply felt. It remains for future years to show if we are faithful to our convictions, for only as we are willing to go, only as we are willing to be sent and to send, are we showing forth the Christlife as He would have us live it and give it to the world till He comes.

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The year has not been without practical results. During the year donations have been made to three mission points, and books have been added to the mission library. To some of the students here the year 1907 will stand out prominently in their life's history, for in it they first experienced the joy of a surrendered life. One of these students is now the earnest and efficient teacher of the mission class. May God bless the mission worker at home and abroad that he in turn may be a channel of blessing to many.



MT. MORRIS COLLEGE, ILL.

By C. W. Slifer.

As we look back over the year's work we see that we have made great progress along some lines, while along others we have not done so well.

Our Devotional Class has about the same membership that it had last fall. The class was depended upon a great deal during our meetings and even though the results were not very marked, we cannot estimate how much good was accomplished through it. For the past month they have been discussing the prayer covering and plain dressing.

Sister Lydia Taylor, of Waterloo, Iowa, gave a very interesting lecture in the College Chapel on "Plain Dressing," which applied mostly to sisters, but was very practical for the entire church.

We have had better attendance at the meetings of the Missionary Society this year than in the past. At the last meeting we had some good talks on "The Field," "The Kingdom," and "The Wisconsin Field" by our own members, and Sisters Byer and Buckingham told us of the real conditions in the Wisconsin field.

This year the Society has sent out a Band to the surrounding churches to solicit for the Wisconsin Mission, and they have received \$120.94 in collections

and pledges for this year, and \$42.70 for following years, making a total of \$163.64.

The Society now supports Bro. Byer in Wisconsin and Bro. Lichty in India.

Last fall a volunteer band of eight members was organized. These volunteers did not sign pledges but simply agreed among themselves to prepare for mission work and go to any field to which they may be called. Meetings are held and such things as pertain to mission work and their individual development are discussed. They look forward to these meetings as a means of gaining great spiritual power. There are now eleven members. It would be well if more were preparing themselves for such work, no matter whether it be home or foreign. The call is for workers.



BRIDGEWATER COLLEGE, VA.

By Fred J. Wampler.

The college year that is just closing has been a period of marked advancement along mission lines here at Bridgewater. The spirit of work has been active at all times and much progress has been made for good. More students have been interested, and this interest has been carried into the adjoining churches. This is the first year we have ever had a mission study class run regularly and under care of a special teacher. The study was much more thorough than during previous sessions, also many more were interested in it. Much valuable information was gained, much spirit was created. Each period was an hour well spent in consecrated effort, a season of refreshing spiritual development.

The Missionary Society has done better work this year than usual. The programs have been interesting and attractive; the duties each time well performed. The enrollment is large and the

general collections, once each month, have averaged about six dollars. Besides these a collection of over a hundred dollars, for the general mission work (taken during the Bible term), and a subscription of over twenty-seven dollars was raised for the Chinese sufferers. The scholarship was used by a young sister upon whom it has been bestowed also for next year. By a little work the society will be able to offer two soon instead of one.

The Volunteer Band consists of eighteen members—two are members of the Baptist church—all of whom are laboring faithfully to get a good preparation for the Master's service. No organization in the college is bound together by mutual bonds of interest and helpfulness as it is. A deep spiritual influence is felt in each meeting and the help that the members receive here cannot but tell in their later life. On Thursday evening of each week visits are made to the homes of poor or sick people. The home is always left happier and those who go receive their good share of the benefit.

Perhaps the greatest noticeable good is that done by the programs given among the congregations of the district. The band gets up a program on missions—largely of a practical nature—and goes to some congregation, on invitation, where the program is rendered, thus creating a greater sentiment for active missionary effort. The programs this year have been well received. All churches express themselves as well pleased with the subjects and the way they are treated. The band gets many helpful points by coming in contact with the elders and members of the different churches. On the other hand, the brethren at a distance from the college get a better idea of the spirit of the band and its ways of work, as well as an opportunity to gain information along missionary lines.

In looking back over the year we see

where we might have done better in some things, but we will not lament; only try to profit next year by the mistakes of this.

Pray for the work at Bridgewater. Pray for God's Spirit upon those that have given up all for Him, that they may be kept from the evil of the world.

Bridgewater, Va., April 20, 1907.



CANTON BIBLE INSTITUTE, OHIO.

By M. Clyde Horst.

The missionary work of the Bible Institute has progressed very commendably during the past year. Our mission study class met regularly each week in the study of some foreign field, the first semester being occupied with the study of Africa, and the last with an investigation of Japan as a mission field. The conditions to be found in non-Christian lands, the noble efforts of missionary heroes, and the securing of a more vivid vision of the supreme mission of the church, have caused us to be more concerned about the souls yet unsaved.

While our work among the churches was more limited than last year, we concentrated our efforts upon practical mission work in our city, Canton. That the greatest home missionary agent is the Sunday school, has been satisfactorily confirmed by our work during the last few months. The attendance of the Sunday school, conducted in our chapel, has been steadily increasing during the year,—a result obtained by putting dormant talent to work. Several members of our mission study class are in charge of the Home Department, through which neglected homes in the city are brought in touch with the main school. By means of class organization, a larger number were induced to engage actively in soliciting new members for the Sunday school. More aggressive Sunday-school methods were adopted in other

THE HISTORY

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schools in the district, with which we have been engaged in a contest. These efforts have resulted not only in increasing our local attendance and inspiration, but have been of untold value to the students engaged therein.

When we consider the golden opportunities for making Bible training practical, by our home mission work in Canton, the privilege of being a student at the Bible Institute at once commends itself very highly to the loyal, young Christian. Personal experience during the last year has strongly confirmed this truth. The prospects for the coming year are brighter than those of last year. Consecrated workers have already arranged to be with us. The work is arranged to be more practical each year. We would be glad to correspond with those who desire to prepare to do missionary work.



MANCHESTER COLLEGE, INDIANA.

By Mary C. Stoner

The school year has been one of success. The Professors and teachers have done excellent work, sparing no effort that was for the welfare of the students. The spiritual atmosphere that pervades the school is uplifting. The church services are well attended.

A new churchhouse is to be built in town, which will add greatly to the conveniences for Sunday school and Christian Workers' meetings. The Bible work is a strong department of the school, and much good work has been done. Bro. S. Borough and sister Shafford complete their Bible course this year. Bro. G. L. Studebaker must discontinue his school work for the present. He is at present holding a series of meetings in the Chicago church.

We were much benefited by a series of lectures given on the Book of Revelation during the month of March, by

Bro. Fitzwater. The College chapel was well filled at each lecture.

The Mission Study Class, which met every week, has completed the book on "The Heroes of the Mission Field," and the remaining weeks of school we take up "Personal Work, or How to Win Souls for Christ." Bro. Fitzwater will have charge of the work. The class is to meet twice each week. We have received much benefit from the Study Class. The devoted lives of the early missionaries, their hardships and persecutions, their unceasing labor, their love for perishing souls, with their all-conquering faith, have shown to us the nobility of a life spent in loving service for our Master. The students have taken a great interest in the work. Many appeals have been given that will surely reach the lives and be the means of sending workers out to active service. A number of house-to-house calls have been made. A warm, missionary spirit has been manifest throughout the school year.



McPHERSON COLLEGE, KANS.

By Bert S. Trostle.

We have enjoyed many blessings this year both spiritual and temporal. The mission work was started by Brother and Sister Crumpacker last fall before he began preaching among the churches. We miss them in the work here but God has used them in revival work. They helped in the Bible Normal held in January. Brother Wieand and the Professors here gave us a week of good things.

Several weeks Bro. Galen B. Royer held meetings for part of a week. Bro. Royer can find people ready to give money, easier than he can find workers willing to go. Two of our number are willing to go now and a number as as soon as they finish school. The harvest, truly, is great but the laborers are

few. Our church has many good young men and women, who could train themselves and be a power for good in the half of the world that never heard the Gospel. 836,000,000 people live in ignorance and sin. Brother and Sister, can you feel that you are living a true Christ-like life and sit still and have no active part in saving that large number of souls? God may not want all of us in China, India or Africa, but unless we are willing to go, we are not in a condition to do as much good. The inspiration and spirit of these meetings was carried over unto the revival conducted by Bro. F. H. Crumpacker. Eighteen young men and women came to Christ in this meeting and three more during the week of prayer.

Mr. Walter Davis, who will open up a new field in Africa next fall, spent several days in the interest of missions, which meant much to the Mission Band. A little later we sent three delegates to the State Missionary Convention where 55 volunteers met and encouraged each other and planned the next year's work.

The eight classes this year have finished one book in mission study and and three are taking the second. Some of the books used are: "New Era in the Philippines," "Effective Workers in Needy Fields," "Princely Men in the Heavenly Kingdom," (a text book on China), "Burden of the City," and "Healing of the Nations," (a good text book on medical work). These were some of the best and will do for study in classes in churches that wish to study missions. The text on medical work was liked very much, as it shows the great need of Christian physicians and the great opportunity to help the heathen.

Our prayer is that more people will be willing to do work here at home and abroad. To know the need of workers

in the field and what the conditions are, requires study and books to study. We have added thirty-five volumes to the Missionary Library. The leaders and students make good use of it. The leader training class numbers about twenty-five. They meet once a week to listen to addresses by members of faculty and discuss plans for next year's work. Some of these leaders are going to organize classes in the home churches. This plan has been tried and gave good results. People who gave a little money to missions gave much more after studying the conditions on the field and the lives of those who go to the froht. May God help more people to study one of the most interesting, and the most important question the world has to face.



The British and Foreign Bible Society has received interesting presents from various rulers of the world. King Menelik once sent to the society a pair of elephant tusks from Abyssinia, and not long ago Prince Salah-ed-Dowleh, the third son of the Shah of Kurdistan, presented an autographed portrait of himself with a beautiful silk carpet of Persian manufacture, "as a token of my goodwill and esteem towards your honourable society." The prince had accepted a little while before a fine copy of the Persian Bible, which he keeps in a box of gold specially made for the purpose.



Under the new \$1,000 license law of Chicago the revenue of the city for the current year will be \$7,292,000, as against \$3,729,091 the preceding year. The tax apparently did not materially decrease the number of saloons, but simply drains the pockets of the drinker more rapidly, and brings woe and misery to the drunkard's home that much quicker.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

	April 1906	April 1907	Decrease	Increase
World Wide Fund,	562 54	722 19		159 65
India Missions,	851 32	866 84		15 52
Brooklyn Meetinghouse,	38 75	34 08	4 67	
Miscellaneous,	20 00	2,137 55		2,117 55
	<u>72 61</u>	<u>3,760 66</u>	<u>4 67</u>	<u>2,288 05</u>

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the month of April, 1907:

WORLD-WIDE FUND.

Pennsylvania—\$281.84.

Eastern District, Congregation.
West Conestoga, \$15.85; White Oak, \$29; Spring Grove, \$6; Mingo, \$18; Hatfield, \$41.10; Ephrata, \$16.67; Spring Creek, \$24.25; Chickies, \$22.72; Springville, \$14.22; Norristown, \$1; Midway, \$23.25; Peach Blossom, \$7.37; Fairview, \$4.35,\$ 223 78

Individuals.

Eva H. Yoder, Richland, \$1;
Daniel B. Booz, Tylersport, \$1;
Anna G. Erb, Palmyra, \$7; A Brother, Elizabethtown, \$5; Agnes K. Landis, Richland, \$1; Nathan Killefner, Lancaster, \$1, 16 00

Elk Lick, 2 71

Individuals.

Solomon Strauser, * McAlisterville, \$3; H. J. and Anna Shellabarger, McAlisterville, \$10; Olive Maust, Elk Lick, \$1; Serena Ruble, McVeytown, \$2; Wm. J. Pryce, Ebensburg, 50 cents, 16 50

Southern District, Congregation.
Upper Cumberland, 17 35

Individuals.

Harvey C. Witter, Mercersburg, \$1; Elizabeth J. Buckey, York, \$1; Mary R. Charles, Wrightsville, \$1, 3 00

Western District, Individuals.

Nettie Stahl, Somerset, 50 cents; Mrs. Ellen Long, Pittsburg, \$1; Rachel Christner, Mt. Pleasant, \$1, 2 50

Canada—\$100.00.

Individual.

Nicholas P. Cober, Hespeler, ... 100 00

Ohio—\$77.80.

Southern District, Congregation.
Union City, \$28; Beach Grove, \$7, 35 00

Sunday Schools.

Lower Stillwater, \$11.85; Williamstown primary class, \$5, 16 85

Individuals.

Mrs. Margaret LeFever, Plimp-ton, 50 cents; Levi Minnich, Greenville, Marriage Notice, 50 cents; A Brother, Arcanum, \$1; Susan Shellabarger, Covington, \$1; Anna Grisso, Carlisle, \$1.20, 4 20

Northwestern Dist., Congregation.
Greenspring, 3 35

Individuals.

J. L. Strausbaugh, Republic, \$1; Chas. A. Wise, Fostoria, \$1, 2 00

Northeastern Dist., Congregation.

Black River, Spencer, 10 40

Individuals.

Phiana Strausbaugh, Republic.
\$1; Christian Snavelly, Republic,

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\$1; John Bolin, Republic, \$1; Rebecca Loose, Bellevue, \$1; Mary Somers, Clyde, \$1; Others, \$1, ..	6 00
Indiana—\$57.51.	
Northern Dist., Congregations.	
North Liberty, \$19.01; South Bend, \$5; Yellow River, \$1,	25 01
Individuals.	
Mrs. Judy Plummer, Columbia City, \$1; Mrs. Mary A. Lammedee, North Liberty, \$3; Thomas Cripe, Goshen, \$25; Emma J. Reiff, Burdett Creek, \$1; Henry Gale, Albion, \$1; Lydia J. Gump, Churubusco, \$1,	32 00
Southern District, Individual.	
Ellen Blickenstaff, Prymont, ..	50
Kansas—\$40.65.	
Southeastern Dist., Individuals.	
Frank S. Waas and Wife, Fredonia, \$14; O. R. McCune, Kansas City, Marriage Notice, 50 cents; J. R. Wine, Wichita, \$1; Mrs. Agnes Melner, Fredonia, \$1,	16 50
Northeastern Dist., Individuals.	
Rena Fishburn, Overbrook, 10 cents; H. H. Kimmel, McLouth, \$3; Joseph Mleynek, Irving, \$1; Isaac B. Garst, Overbrook, \$3; H. S. Eberhart, Lawrence, \$9.55,	16 65
Southwestern Dist., Individuals.	
A. B. Lichtenwaller, \$2.50; Charles Day, Peabody, \$1,	3 50
Northwestern Dist., Individuals.	
Mrs. B. A. Waggoner, Morland, \$1; Mrs. R. J. Wimer, Concordia, \$3,	4 00
Iowa—\$34.05.	
Northern Dist., Individuals.	
David and Sarah Brallier, Greenville, \$5; Samuel Fike, Waterloo, \$12; E. M. Lichty, Waterloo, \$3,	20 00
Individuals.	
John P. Nally, Clarence, \$5; Elizabeth Pruett, Vinton, \$1; J. J. Stevens, Modale, \$1; Geo. Hutchinson, Pisgah, \$1; Flora Replogle, Harlan, \$2; George Smith, Missouri Valley, \$1.05,	11 05
Southern Dist., Congregation.	
English River,	2 00
Individual.	
Susanna W. Brown, Ollie,	1 00
Virginia—\$17.47.	
Second Dist., Congregations.	
Greenmount, \$3; Germantown, \$4.72; Pleasant Hill, \$2.15,	9 87
Individuals.	
Estate of C. N. Wine, Timberville, \$1.60; D. H. Hoover, Bridge-water, \$1; B. F. A. Myers, Clifton Station, \$5,	7 60
Illinois—\$17.47.	
Northern Dist., Congregation.	
Rock River,	75
Individual.	
L. J. Gerdes, Sterling,	5 00
Sunday School.	
Sterling,	2 02
Individuals.	
D. S. Filbrun, Chicago, \$1.20; Sybilla Clemmer, Polo, \$1; Clara E. Kessler, Naperville, \$1.50,	3 70
Southern Dist., Congregation.	
Oakley,	5 00
Individual.	
Mabel Frantz, Cerro Gordo, ...	1 00
Oregon—\$14.67.	
Individuals.	
A Brother and Sister, Bridge, \$10.40; Mary E. Brook, Independence, \$2; John Barnhart and Wife, Newberg, \$1.27; E. R. Wimer, Salem, \$1,	14 67
Missouri—\$11.25.	
Northern Dist., Individuals.	
J. H. Keller, Cherry Box, Marriage Notice, 50 cents; M. S. Rhodes and Wife, Norborne, \$5; Jos. and Irene Wray, Mt. Moriah, \$5.05,	10 55
Middle District, Individual.	
G. P. Burrow, Waynesville,	70
West Virginia—\$9.66.	
Second District, Individuals.	
Jesse Judy, Chester, 66 cents; David Hevner, Hughart, \$1; Cora Harman, Harman, \$1; H. J. Hutchinson, Oak Hill, \$7,	9 66
Michigan—\$9.65.	
Sunday Schools.	
Woodland, \$7; Lake Odessa, \$2.65,	9 65
Maryland—\$3.25.	
Eastern District, Individuals.	
Harriet J. and Wesley Broadwater, Merrill, \$2; H. S. Coleman, Sutton, \$2; J. Kurtz Miller, Brooklyn, Marriage Notice, 50 cents; A Brother, Beckleysville, \$1.25; W. E. Roop, Westminster, Marriage Notice, 50 cents; Mrs. Perry Broadwater, Lonaconing, \$1,	7 25
Middle District, Individual.	
K. Mae Rowland, Hagerstown, .	1 00
Nebraska—\$3.25.	
Individuals.	
David G. Wine, Imperial, Marriage Notice, 50 cents; D. Vassey, Liberty, \$4.50,	5 00
Congregation.	
South Loup,	3 25
Oklahoma—\$7.87.	
Sunday School.	
Paradise Prairie,	4 52
Individuals.	
John Kelley, Fargo, \$2.35; Mollie Waltenbarger, Thomas, \$1, ...	3 35
Tennessee—\$4.60.	
Individuals.	
T. H. Sizemore, Rogersville, \$1; J. M. Cary Jonesboro, \$1; J. C. Harison, Tullahoma, \$1.20; Tennie Bowman, Johnson City, \$1; Mrs. Selma J. Pence, Limestone, 40 cents,	4 60
Washington—\$4.00.	
Individuals.	
A Sister, North Yakima, \$3; Mrs. Sarah F. Lewis, Spokane, \$1, ..	4 00
Idaho—\$3.20.	
Individuals.	
J. H. Graybill, Marriage Notice, Congregation.	
Idaho Falls,	2 70
Minnesota—\$3.00.	
Individuals.	
Jacob Wirt, Lewistown, Marriage Notice, 50 cents; Mrs. Jno. Linderman, Harmon, \$1; Louisa Heath, Wabasha, \$1.50,	3 00
North Dakota—\$2.50.	
Individuals.	
D. F. Landis, Williston, \$1.50; Geo. M. Clapper, Carrington, \$1, ..	2 50

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Florida—\$2.00.	
Individual.	
Mrs. W. L. Keefer, Fort Pence,	2 00
New Mexico—\$1.25.	
Individual.	
Clarence Yoder, Alamogordo, ..	1 25
California—\$1.00.	
Individual.	
Fannie E. Ritcha, Long Beach,	
Texas—\$1.00.	
Individual.	
C. C. Tompson, Granada,	1 00
North Carolina—\$1.00.	
Individual.	
Emma A. Marchburn, Richland,	1 00
Colorado—\$.50.	
Individual.	
J. N. Elliott, Rocky Ford, Mar-	
riage Notice,	50
Arkansas—\$.25.	
Individual.	
M. A. Witcher, Austin,	25
Unclassified—\$1.50.	
Bessie Smith,	1 50
Total for April,	\$ 722 19

CHINA FAMINE RELIEF.

Kansas—\$418.32.	
Southwestern Dist., Congregations.	
McPherson, \$300; Monitor,	
\$40.35; Columbus, \$13.10,	\$ 353 45
Sunday School.	
Walton,	6 52
Individual.	
B. F. Griffin,	10 00
Northeastern Dist., Individuals.	
Geo. S. Brindle, Oakland, \$2;	
Martha J. Fishburn, Overbrook,	
\$2; Anna E. Switzer, Formosa,	
\$13.35; N. W. Wimer and Wife,	
Concordia, \$20,	37 35
Southeastern Dist., Congregation.	
Scott Valley,	11 00
Pennsylvania—\$406.87.	
Eastern District, Congregations.	
Hatfield, \$39.25; White Oak,	
\$67.65; West Conestoga, \$20.50;	127 40
Sunday Schools.	
Fairview, \$5; Easton, \$2.75;	
Peach Blossom, \$4.40; Mingo, \$5.12,	17 27
Individuals.	
S. J. Witmer and Family,	
Elizabethtown, \$10; Mr. and Mrs.	
Jacob A. Price, Harleysville, \$1;	
J. R. Erb and Wife, Newmans-	
town, \$2; Individuals of the	
Mountville church, \$15.30,	28 30
Middle District Congregations.	
Woodbury, \$60.25; Lewistown,	
\$16.80; Shamokin, \$5,	82 05
Sunday School.	
Lewistown, \$5.81; Lewistown,	
Bible Class, \$3.04; Fairview	
Christian Workers, \$12,	20 85
Individuals.	
Jacob S. Guyer, New Enterprise,	
\$60; Receipt No. 6301, \$40; T. O.	
Cloyd, Orbisonia, \$2; M. R. Brum-	
baugh, Henrietta, \$4; C. H. Bals-	
baugh, Union Deposit, \$1; Hattie	
Balsbaugh, Union Deposit, \$1, ...	108 00
Southern District, Sunday School.	
Upper Cumberland,	20 00
Individual.	
Kate Hildebrand, Loganville, ..	2 00
Western District, A. Christner, ..	1 00
Ohio—\$199.38.	
Southern District, Congregations.	
Newton, \$15.50; Salem, \$54.07;	

Bear Creek, \$11; Charston Mission,	
\$1,	81 57
Sunday Schools.	
Bear Creek, \$11.50; Cedar Grove,	
\$8.25; Beaver Creek Christian	
Workers, \$3,	22 75
Individuals.	
Mary Snider, Medford, \$2.25; D.	
C. Snider, Medford, \$2; A. W.	
Snider, Medford, \$1; Millard	
Moore, Fredericktown, \$2; Jerry	
Hollinger, Versailles, \$5; Ora and	
Jessie Stoner, Bradford, \$2,	14 25
Northeastern Dist., Congregation.	
Wooster,	20 00
Sunday School.	
Freeburg,	43.81
Individual.	
Mary Ely, Mogadore,	2 00
Northwestern Dist., Individuals.	
J. F. Weaver, Lima, \$10; Chris-	
tian, Krabill, Edgerton, \$5,	15 00
Virginia—\$193.08.	
Second District, Congregations.	
Greenmount, \$5; Pleasant Val-	
ley, \$42.10,	47 10
District Mission Board,	104 98
Individuals.	
A. C. Rieley, Goods, \$4; R. S.	
Showalter, Dale Enterprise, \$15;	
Ellen C. Conlson, Woodlawn, \$2;	
Sarah J. Hylton, Monarat, \$1; A	
Sister, Green Mount, \$1; Joseph	
Pence, Port Republic, \$5; S. C.	
Harley and Wife, Manassas, \$6;	
Elizabeth Harley, Manassas, \$3;	
DeWitt Hedrick, Manassas, \$1;	
Susannah Hinegarden, Manassas,	
\$3,	41 00
Illinois—\$160.30.	
Northern District, Congregations.	
Rock River, \$79.61; Sugar Creek,	
\$10.10; Pine Creek \$26.18,	115 89
Individual.	
J. W. Martin, Lanark,	2 00
Sunday School.	
Sterling,	6 00
Elgin Christian Workers,	8 15
Southern District, Congrega-	
tions. Cerro Gordo, \$23.70; Coal	
Creek, \$2.33,	26 03
Individual.	
Calvin O. Gibson, Chatham,	2 23
Iowa—\$120.06.	
Middle District, Congregation.	
Panther Creek, and Sunday	
School,	51 40
Individuals.	
A Sister, Adel, \$10; Mary M.	
Gibson, Des Moines, \$10; Jesse	
Culler, Pierson, \$3,	23 00
Northern District, Congregation.	
Mallard,	16 37
Sunday School.	
Greene,	4 25
Individuals.	
Maud Wilcox, Adel, \$1; J. B.	
Spurgeon, Wife and daughters,	
Adel, \$3.50; Mabel Rensberger,	
Lake Park, \$2.54,	6 04
Southern District, Individuals.	
Ellis Peebler, Udell, \$3; J. W.	
Hawn, Udell, \$1; Mrs. Strickler,	
Udell, 50 cents; Mary Peebler,	
Udell, 50 cents; Mrs. S. Goon,	
Keota, \$7; C. B. Ruth, South Eng-	
lish, \$7,	19 00

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California—\$82.40.		
Congregations.		
Lordsburg, \$52; Pomona, \$12.40,	64 40	
Individuals.		
Mrs. Mary Rowland, San Gabriel, \$5; Jennie Stoner, Inglewood, \$3; J. L. Miller, Lordsburg, \$10, ..	18 00	
West Virginia—\$72.00.		
Congregation.		
Beaver Run,	70 00	
Individual		
Thomas Harrow, Grandview, ..	2 00	
Minnesota—\$54.75.		
Church and Aid Societies.		
Lewiston, \$10; Hancock, \$19.75,	29 75	
Individuals.		
Samuel and Clara Brower, Hancock,	25 00	
Indiana—\$52.89.		
Northern District, Congregations.		
Rock Run, \$12.63; South Bend, \$5; Elkhart County \$19.26,	36.89	
Individuals.		
Ira Weybright, South Whitley, \$1; W. W., Mary M. and Paul M. Mishler, Nappanee, \$3; Mrs. Isaac Connell, Pierceton, \$1,	5 00	
Middle District.		
Ft. Wayne Christian Workers, ..	10 00	
Individuals.		
Eld. Joseph and Catharine Holder, Hagerstown,	1 00	
Missouri—\$52.26.		
Northern District, Sunday School.		
Mound,	30 06	
Individuals.		
D. L. Mohler, Leeton, \$10; Mr. and Mrs. R. M. Nelson, Warrensburg, \$2; J. K. Polk, Warrensburg, \$1,	13 00	
Middle District, Congregation.		
Mound,	4 20	
Individuals.		
W. L. and Florence Eikenberry, St. Louis,	5 00	
Idaho—\$45.00.		
Sunday School.		
Nezperce,	15 00	
Christian Workers.		
Nezperce,	10 00	
Sisters' Aid Society.		
Nezperce,	5 00	
Congregation.		
Nezperce,	10 00	
Individuals.		
J. H. Bowers and Wife, New Plymouth,	5 00	
Nebraska—\$44.50.		
Congregation and Sunday School.		
Afton,	33 50	
Individuals.		
Leonora Yates, Dorchester, \$5; Lizzie Mohler, \$1; S. N. Barrett, \$5;	11 00	
Canada—\$41.50.		
Congregation.		
Sharon,	41 50	
North Dakota—\$36.30.		
Congregation.		
Cando,	7 50	
Sunday School.		
Cando,	10 00	
Individuals.		
Edward N. Huffman, Brumbaugh, \$10; A Brother, Cando, \$5; Paul Mohler, Cando, \$3.80,	18 80	
Oklahoma—\$27.92.		
Congregation.		
Paradise Prairie, Coyle,	15 00	
Christian Workers.		
Washita,	9 42	
Individuals.		
Young People near Bear Creek, ..	3 50	
Louisiana—\$20.00.		
Sunday School.		
Roanoke,	20 00	
Michigan—\$16.66.		
Congregation.		
Woodland,	3 00	
Sunday Schools.		
West Thornapple, \$2.41; East Thornapple, 11.25,	13 66	
Maryland—\$14.00.		
Eastern District.		
Young People's meeting,	13 00	
Individual.		
Ella Moler, Washington,	1 00	
Wisconsin—\$11.00.		
Individuals.		
Mrs. Ellen Sandmire, Ash Ridge, \$1; J. M. Fruit, Viola, \$10,	11 00	
Oregon—\$8.00.		
Individuals.		
J. Abraham Royer, Gresham, \$5.50; M. M. Carl, Ashland, \$2.50, ..	8 00	
Colorado—\$7.00.		
Individuals.		
Salem Beery, Debeque, \$2; A Brother, Rocky Ford, \$5,	7 30	
New Mexico—\$5.00.		
Individual.		
A Brother and Sister, Lake Arthur,	5 00	
Washington—\$3.00.		
Individual.		
Dora Whitaker, Bremerton,	3 00	
North Carolina—\$1.00.		
Individual.		
Emma A. Marshburn, Richland, ..	1 00	
Unclassified—\$1.00		
Susan Fleming,	1 00	
Total for April,		\$2,094 19
INDIA ORPHANAGE.		
Pennsylvania—\$230.00.		
Eastern District Congregation.		
Ephrata,	48 00	
Lancaster City Missionary and Sewing Circle, \$32; Reading Sisters' Aid Society, \$16,		48 00
Individuals.		
P. C. Nyce, Mountville, \$16; Maddila Moyer, Philadelphia, \$16, ...	32 00	
Western District.		
Walnut Grove Sewing Society, \$16; Sisters' Aid Society, \$4, ...	20 00	
Individuals.		
P. C. Strayer, Johnstown,	16 00	
Middle District.		
Lewistown Aid Society, \$16; Spring Run Aid Society, \$8,	24 00	
Individual.		
C. X.,	10 00	
Southern District.		
Sewing Circle of Waynesboro, ..	16 00	
Individual.		
Annie E. Emmert, Waynesboro, ..	16 00	
Ohio—\$103.00		
Northwestern District, Individuals.		
Isaac Miller, Beavertown, \$16; B. T. Bosserman, Williamstown, \$5; Lawrence Platts, Williamstown, \$1; Mollie Platts, Williamstown, \$1; Mary Byerly Landis, Beavertown, \$16,	39 00	

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Northeastern District Congregation.	
Maple Grove,	16 00
Canton Sisters' Aid Society, ...	32 00
Southern District, Congregation.	
Lexington,	16 00
Virginia—\$64.00.	
Second District, Congregation.	
Greenmount,	16 00
Sunday School, Sangerville, \$16;	
Pleasant Valley Aid Society, \$16,	32 00
Individuals.	
Martin Garber and Wife, Sanger-	
ville,	16 00
Kansas—\$62.50.	
Southwestern District.	
Sunday School, Slate Creek, \$7.50;	
Sisters' Aid Society of McPherson,	\$15,
Individual,	22 50
M. J. and Mary Mishler, Conway,	16 00
Northeastern District.	
Sisters' Aid Society, Navarre,...	8 00
Sunday School, North Morrill,...	16 00
Nebraska—\$58.84.	
Sunday School, Bethel, \$6.84;	
South Beatrice Sisters' Aid Soci-	
ety, \$16,	22 84
Individuals.	
J. S. and Oma Dell, Beatrice, \$4;	
J. N. and G. H. Bashor, South Be-	
atrice, \$16; D. C. Bashor, Hardy,	\$16,
	36 00
Maryland—\$33.00.	
Eastern District, Individuals.	
A Sister, Burkittsville, \$16; A. K.	
Graybill and Wife, Washington,	\$16; H. S. Coleman, Sutton, \$1, ..
	33 00
Iowa—\$24.00.	
Northern District.	
Sunday School, Ivester,	16 00
Individuals.	
E. S. and Flora L. Doughty, El-	
dora,	8 00
California—\$16.65.	
Individuals.	
Mrs. C. J. Brandt, Covina, 65	
cents; Della M. Gnagey, Pasadena,	\$16,
	16 65
North Dakota—\$16.00.	
Sunday School, Cando,	16 00
Illinois—\$16.00.	
Northern District, Individuals.	
S. and L. Studebaker, Pearl City,	16 00
Indiana—\$16.00.	
Southern District.	
Pymont Christian Workers,	16 00
Michigan—\$12.00.	
Sunday Schools.	
Woodland, \$8; Sunfield, \$4,	12 00
Oregon—\$10.45.	
Individuals.	
A Brother and Sister, Bridge,	10 45
Missouri—\$5.00.	
Northern District.	
Sunday School, Shelby County,...	5 00
Oklahoma—\$1.50.	
Individual.	
A Brother and Sister, Tyrone, ..	1 50
Total for April,	\$ 668 94

INDIA MISSION.

Virginia—\$109.60.	
Second District, Congregations.	
Mill Creek, \$75; Barren Ridge,	\$10; Wood Stock, \$15,
Individual,	100 00

Miss Florence Sheets, Harrison-	
burg,	1 50
Sunday School.	
Gertrude A. Flory's class,	3 10
Elk Run Aid Society,	5 00
Pennsylvania—\$4.50.	
Eastern District, Individuals.	
A Brother, Elizabeth, \$3; Serena	
Ruble, Los Angeles, \$1; Elijah	
Umbel, Marklesburg, 50 cents, ...	4 50
Ohio—\$4.00	
Southern District, Individuals.	
J. E. Etter, Dayton, \$2; Susan	
Shellabarger, Covington, \$1; Chas.	
L. Miller, Peoria, \$1,	4 00
Nebraska—\$3.30.	
Sunday School.	
North Beatrice,	3 30
California—\$1.00	
Individual.	
T. C. Myers,	1 00
Kansas—\$2.00	
Southeastern District, Individual.	
Fannie Stoner, Hepler,	2 00
West Virginia—\$2.00	
Second District Individual.	
Mrs. D. B. Arnold, Burlington, ..	2 00
Oregon—\$1.00	
Individual.	
E. R. Weimer, Salem,	1 00
Maryland—\$1.00.	
Eastern District Individual.	
H. S. Coleman, Sutton,	1 00
Total for April,	\$128 40

BULSAR MEETINGHOUSE.

Pennsylvania—\$31.00	
Middle District, Individuals.	
Emanuel J. Blough, Holsopple,	\$20; J. S. Showalter, Burnham, \$3,
Western District, Individuals, ..	23 00
Mrs. Rachel Fox, New Stanton,	50 cents; Clarence E. Long, Me-
chanicsburg, \$5,	5 50
Southern District, Sunday School.	
C. G. Trimmer's Class,	2 50
Missouri—\$20.00	
Middle District, Individuals.	
W. L. and Florence Eikenberry,	St. Louis,
	20 00
Ohio—\$5.00	
Southern District.	
Union City Sisters' Aid Society,	5 00
Iowa—\$2.50.	
Middle District, Individual.	
Miss Rebecca C. Miller, Daven-	port,
	2 50
Indiana—\$1.00.	
Northern District, Individual.	
Ephamia Crafton, Winamac, ...	1 00
Total for April,	\$59 50

CHINA.

Illinois—\$35.00	
Northern District, Congregation.	
Chicago,	35 00
Washington—\$2.00	
Individual.	
Dora Whitaker, Bremerton, ...	2 00
Pennsylvania—\$3.25.	
Junior Mission Study Class,	
\$1.61; Children's Sewing Class,	\$1.64
	3 25
Total for April,	\$40 25

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BROOKLYN MEETINGHOUSE.

Pennsylvania—\$17.08.	
Middle District.	
Receipt No. 6801,	10 00
Southern District, Congregation.	
Upper Conewago,	6 08
Eastern District.	
A Sister, Manheim,	1 00
Iowa—\$8.00.	
Middle District, Individuals.	
Sada E. Andes, St. Charles, \$5;	
Jesse Culler, Pierson, \$3,	8 00
Ohio—\$5.00.	
Southern District, Congregation.	
Union City,	5 00
Virginia—\$3.00.	
Second District, Individuals.	
S. H. Miller, Ottobine,	1 00
Congregation.	
Greenmount,	2 00
North Dakota—\$1.00.	
Individual.	
E; N. Huffman, Brumbaugh,	1 00
Total for April,	\$34 08

INDIA HOSPITAL.

Pennsylvania—\$2.50.	
Southern District, Sunday School.	
C. G. Trimmer's Class, York,...	2 50
Iowa—\$2.50.	
Middle District, Individual.	
Miss Rebecca Miller, Davenport,	2 50
Oklahoma—\$2.00.	
Individual.	
H. H. Ritter, Crescent,	2 00
Idaho—\$2.00.	
Individual.	
A Sister, Payette,	2 00
Ohio—\$1.00.	
Southern District, Individual.	
Susan Shellabarger, Covington, ..	1 00
Total for April,	10 00

PORTO RICO.

Pennsylvania—\$2.11.	
Middle District, Sunday School.	
Dry Valley,	2 11
Total for April,	\$ 2 11

CHURCH EXTENSION FUND.

Maryland—\$1.00.	
Eastern District, Individual.	
H. S. Coleman, Sutton,	1 00
Total for April,	\$ 1 00



THE BICYCLE AND THE LIONS.

Among the many Christian missionaries who are scattered over the globe, there are many who have gone through perilous adventure; but it is safe to say few have had a more thrilling experience than that which befell Rev. R. P. Ashe, one of the earliest pioneers of the Gospel in Uganda. Finding his work took him

far afield, he purchased a bicycle, which he found extremely useful in getting from place to place. One day he was riding alone, when he suddenly espied three full grown lions bounding along not thirty yards distant. His surprise may well be imagined, but he kept as cool as possible under the circumstances, thinking that the animals probably had no designs of chasing him. However, he pedaled as hard as he could to get out of harm's way, but presently he became aware that the lions were chasing him. Instantly he offered up a prayer to God and then he bent over the handlebars and put all his strength into the task of putting distance between him and the lions. It was a race with death. Mr. Ashe simply flew over the ground, but the lions slowly gained on him. Then he remembered that lions could sometimes be frightened by the shouts of a human being. In desperation he shouted, and then did his best to imitate the lion's roar. After a while he glanced over his shoulder and saw that the lions had stopped, and presently he had the great satisfaction of seeing them turn tail. It is a certainty that once safe within his own doors he went down on his knees and thanked the Almighty for preserving his life. (Sent by A. W.)



"I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon for my own soul, and when my heart was full of tenderness and pity."—Author unknown.



What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?—Dr. Josiah Strong.

THE
TWENTY-SECOND
ANNUAL REPORT

OF THE
General Missionary
AND Tract Committee

OF THE GERMAN BAPTIST

BRETHREN CHURCH

FOR THE YEAR ENDING

March 31, 1907.

PUBLISHED BY
THE GENERAL MISSIONARY AND TRACT COMMITTEE,
ELGIN, ILL.

General Missionary and Tract Committee.

Chas. D. Bonsack, 116 5th St., S.
E, Washington, D. C.,1907
H. C. Early, R. R. 1, Harrison-
burg, Va.,1907
D. L. Miller, Mt. Morris, Illinois, 1908
John Zuck, Clarence, Iowa,1908
L. W. Teeter, Hagerstown, Ind., ..1909

Organization.

Chairman, D. L. Miller, Mt. Morris, Illinois.

Vice-Chairman, H. C. Early, Harrisonburg, Va.

Secretary and Treasurer, Galen B. Royer, Elgin, Illinois.

All correspondence for the Committee should be addressed to its office as follows: The General Missionary and Tract Committee, Elgin, Illinois.

The regular meetings of the Committee are on the Third Wednesday of April, August and December.



OUR MISSIONARIES.

Name and address of missionaries under the direction and support of the General Missionary and Tract Committee, with the year of entering the service.

Postage on all letters to those outside of the United States, 5 cents for every half ounce or fraction thereof.

India.

Berkebile, S. P., Vada Thana District,1904
Berkebile, Nora E., Vada, Thana District1904
Blough, J. M., Bulsar, B. B. Ry., ..1903
Blough, Anna Z., Bulsar, B. B. Ry., 1903

Brubaker, Chas. H., Poona, 2 Lawrence Road,1906
Ebey, Adam, Dahanu, B. B. Ry., ..1900
Ebey, Alice, Dahanu, B. B. Ry., ..1900
Eby, Enoch H., Jhagadia, B. B. Ry., 1904
Eby, Emma H., Jhagadia, B. B. Ry.,1904
Emmert, Jesse B., Bulsar, B. B. Ry.,1902
Emmert, Gertrude R., Bulsar, B. B. Ry.,1904
Lichty, Daniel J., Umalla, B. B. Ry., 1902
Lichty, Nora A., Umalla, B. B. Ry., 1903
Long, Isaac S., Jalalpor, B. B. Ry., 1903
Long, Effie S., Jalalpor, B. B. Ry., 1903
Miller, Eliza B., Bulsar, B. B. Ry., 1900
Miller, Ella, Vada, Thana District, 1906
Miller, Sadie J., Umalla, B. B. Ry., 1903
Powell, Josephine, Vada, Thana District,1906
Pittenger, John M., Ahwa, Dangs, 1904
Pittenger, Florence B., Ahwa, Dangs,1904
Quinter, Mary N., Bulsar, B. B. Ry.,1903
Ross, Amos W., Vyara, B. B. Ry., 1904
Ross, Flora M., Vyara, B. B. Ry., 1904
Stover, Wilbur B., Anklesvar, B. B. Ry.,1894
Stover, Mary E., Bulsar, B. B. Ry., 1894

Switzerland.

Pellet, A., 2 Pont Neuf., Carouge, Geneva.
Pellet, Lizzie, 2 Pont Neuf., Carouge, Geneva.

ANNUAL REPORT

God has been good to His people. He gave them the rich treasures of heaven thru a revealed salvation which makes the prospect beyond this life most bright and should stir every one to doing his utmost for the kingdom to proclaim the kingdom of heaven on earth. He has showered temporal blessings upon the just as well as the unjust, and in no year has the church enjoyed such financial prosperity as this past year.

The Committee has worked under most favorable circumstances thruout the year, having met no serious drawbacks from any quarter save one. To God belongeth all the praise for His rich blessings bestowed upon the church and its thousands of individuals as well as for the progress made in every field now undertaken by the church.

But how does the record appear as far as the effort of the church thru the Committee is concerned?

There has been no marked forward movement in the interests of missions. True in our colleges are mission study classes which promise much. Here and there classes in several of the congregations outside of our colleges are doing very good work. But this is so small a factor compared to the great body seemingly untouched by the divine enthusiasm of world-wide evangelization.

This statement of little progress is based on the following:—

Tho the proposition of receiving the Missionary Visitor one year in return for a dollar given to general missions has met no opposition, the circulation of the periodical has not materially increased, showing no growth from that angle.

The receipts for the past year in the following comparisons,—

Year ending March 31, 1906,\$69,142 17

Year ending March 31, 1907, 66,960 89

show a decrease of\$ 2,181 28

On the basis of a membership of 100,000 this is about one-fifth of a cent per day per member.

Just think of it! Only an average of a fifth of a cent for saving souls outside of America! Only one-fifth of a cent to give the Bible, the precious word of God, to other nations! Only one-fifth of a cent to give light and life to despairing souls who know not Christ! Only one-fifth of a cent to help suffering humanity in non-Christian lands. Only a fifth of a cent per day to give to the world what God has given to us! Only one-fifth of a cent for fulfilling the Master's command to go into the world as he was sent into the world!

And lastly, tho all our colleges have been visited the past year in the name of the Committee and a plea for missionaries to join the party to the China field and others for the India field has been made, there has been, save in an instance of a brother and sister, no one offering to go. The Committee would greatly have desired to have had at least six missionaries to recommend to this Conference for approval; but in a brotherhood of so many thousands of young people who should be turning their hearts and lives to the work of the Master there could not be found six willing to go. It is a matter of some encouragement that there are a number preparing and will soon be ready for the field; on these the obligation of to-day does not rest. But on those who might be considered prepared but who are not willing to go, what shall the answer be?

It is a matter of most serious consideration that the membership is not willing to take upon themselves **complete obedience** to their Savior and go, but all choose to stay at home and desire some one else to go until there is no one to go.

While in the following statement the workers themselves speak for the field, in a general way the results for the year have been very good. Three went to the India field last fall, namely, Chas. H. Brubaker, Ella Miller and Josephine Powell, but it is already known that Dr. O. H. Yereman has permanently withdrawn from India, and brother and sister S. N. McCann have come home on a furlough, thus leaving the working force, thru the inexperience of the new workers, really weakened. Brother G. J. Fercken has also withdrawn from the France field and there is need of renewed force there.

The several reports from the field are as follows:—

India During 1906.

The following prepared by Adam Ebey, Secretary of the Missionary Committee of India, and read before their District Meeting, gives a splendid survey of the work done during the year and the general results. Following this are given a few special reports much appreciated also:

Anklesvar.

This station has had one native worker who has gone out to the villages daily. Two colporters have sold 1967 Gospels, 172 double portions. 89 Four Gospels, 8 New Testaments and 868 tracts.

Two night schools have been in session part of the time during the year and one all the year. Several of the boys in this school are favorable to Christianity.

There has been a Bible class for the servants and workers nightly, part of the year, a woman's class once a week and Sunday school each Sunday.

Bro. McCann went out to Anklesvar bazaar every morning and to the

surrounding villages in the evening up to April, then attended the Bible school at Bulsar. During the rains he did not get out to the villages and since the rains he has been busy getting ready to go to America, and in waiting on the sick.

Three have been baptized and there are three applicants. Seventy-one letters were granted (Orphanage boys). Three disowned members were restored to fellowship. The general feeling of the people is good and the outlook seems favorable.

Two Sadus have been applicants during the year, but it was thought best to defer their baptism.

Brother and Sister E. H. Eby moved from Jalalpor to Anklesvar in January, 1906, and have continued their language study. He had charge of the Sunday school and assisted in the preaching services as opportunity afforded. Sister Eby also taught in the Sunday school. Occasional visits were made to the surrounding villages with the native preachers.

Medical work was kept up during the year.

Bulsar.

Work at Bulsar was carried on during the year and in the surrounding villages steadfastly and persistently, though without any apparent results, as far as could be counted. There were 22 baptisms, of which six were entirely outside the Orphanage. During the year seven had to be told that they had cut themselves off from the church by violating the seventh commandment, one of whom was a deacon, who has since been restored to fellowship. Another, who had wandered away some years ago, was also restored.

There are two village schools in good running order and two closed which may be opened soon again.

A number of people have said that they would become Christians when the right persons "lead off," which has not yet happened. There are signs of a break in certain quarters and some of these days we shall see the fruits of our labors.

The Industrial Work is better than a year ago. In October, 1905, the government inspector suggested greater effort to give the boys systematic training and instruction in the use of tools and the performance of the principal operations common to wood-work. Accordingly seven double work-benches have been fitted up with vises and lockers. Forty-two boys can be accommodated by holding three classes per day. Forty-two sets of tools have been secured, and fourteen sets of extra tools to go with the benches. Each boy's set is not large but it is sufficient for the work he has to do.

Three classes have been under instruction for the past three months. The boys follow a graded series of lessons, which involve all the principal

operations of wood-work, and which develop skill, and the habit of accuracy. Mechanical drawing is taught also along with the wood-work.

A new quick-acting loom has been added to the equipment of the weaving department during the year. The output of bedtape has been greatly increased. The weaving room has enlarged somewhat so as to make room for the improved equipment. Other improvements are under contemplation.

The latest output of the shop is the rolling-top desk. During the year six young men were sent out to do house-carpentering. A lot of 490 yards of cloth was sold to a government boarding school.

The new well has been equipped for drawing water, and the garden industry has taken on new life and will form a larger part of the work than heretofore.

There has been no good tailor, so the tailoring work has not prospered well.

April 20, 1906, there was a government grant of Rs. 1,016.

January 15, 1906, the medical headquarters were removed from Dahanu to Bulsar, and Brother Pittenger took charge of the Dahanu work.

The friendship of the people had to be gained at Bulsar, methods had to be adapted to the local conditions and various new problems had to be solved. The move has turned out well and to the glory of God.

The attendance rapidly increased, reaching nearly 1,500 by the end of the first month.

The hospital work also developed, but more slowly. The accommodations rapidly increased until by September there were ten iron cots fully furnished with soft mattresses, sheets, pillows, blankets, etc. The hospital furnished clothing for the sick so that everything could be kept neat and clean:

The attendance for the year was 19,043. Eighty-six cases were treated in the hospital. There were three maternity cases.

Abdominal and pelvic operations, removal of tumors, operations on the eye, etc., have given plenty of work throughout the year. Added to this the sickness among the missionaries, necessitating scores of trips to other stations, made an extra amount of work.

Receipts were Rs. 1,218.

Besides the work at Bulsar and Dahanu, there was more or less medicine given at Vada, Vyara, Anklesvar, and Vulli.

This has been the best year yet in the Girls' Orphanage. Death rate lower and general health better than ever before. The school is better organized than formerly with five good Christian teachers. The prospect for girls from outside attending the school is good.

January 1, 1906, there were 112 girls. There were 5 deaths, 8 marriages, 1 runaway, 2 dismissals, 2 home-goers, and 3 admitted. January 1,

1907, there are 97. Since the beginning of the work 90 girls have been baptized.

The school now has 5 teachers, with a total enrollment of 88. There are 215 days of school with an average attendance of 70 daily.

In Bulsar Boys' Orphanage January 1, 1906, there were 76 boys. February 1, the Anklesvar boys were brought to Bulsar, 94 and later 3 more, added from other sources during the year 6; during the year 10 became independent, 2 married, 5 died, 8 went home on leave, and 14 ran away, leaving a total of 140, January 1, 1907.

Chikli.

Had two nice schools going in two villages. Local authorities recommended government schools, two schools being promised in the Taluka by the general government. When the local authorities chose the mission school village and a village where some Hindus had a private school, Bro. Stover vigorously protested, and both the government schools were withdrawn. But this did not help the schools in question. The people first said we were working hand in hand with the government. Then they said the government opposed us. But after the government schools were withdrawn they did not know what to think. A general feeling of disfavor has been developed in the village and our school had to be closed and there is no school there at all now.

Dahanu.

The building work at Dahanu kept from doing much village work during the first part of the year and then the bitter and prolonged sickness stopped everything but the village schools and the book-selling for several months.

Part of the time there have been four schools going and all the time one. Two were for low caste people and two are succeeding quite well among the Varleys. We have others in contemplation.

The book-seller sold 641 Gospels, 32 New Testaments and 9 Bibles.

The little Brahman boy, Ramchandra, has received more or less regular instruction and is being filled with the Truth. His mother is friendly and comes to see us frequently.

One man was baptized and one died.

Sunday school was kept up during the year by Bro. Pittenger's at the old home near the station and by Bro. Eby's at the new place near Kharadoh.

One man during the year and two part of the time have been visiting the villages.

The dispensary work was kept up by Bro. Pittenger. There were 4,521 patients with receipts Rs. 190.

Dangs.

But little was done during the year. Bro. Stover spent about a month there. Several men have been placed there at different times but no one would stick. So the very word "Dangs" sounds bad in the ears of our native Christians. They are afraid of the place and if they consent to go it is because they get more money.

Bro. Pittenger's expect to go there soon to live and we hope with the help of Bro. Abdul Aziz the work may soon be well established and in proper running order. The government is quite friendly and want us to do something. The outlook is good and hopes for the place are good.

Jalalpor.

There has been a lot of village work done by several workers but no baptisms, and a goodly number of Scripture portions have been sold, as well as tracts.

Four registered schools have been doing good work and will soon be getting government aid. Three others are going but not quite so well. Plague is a frequent visitor and that always means a decreased attendance at the schools. One pupil and one teacher died of the plague, not Christians.

Some souls are looking Christward and we hope they may soon find the Light. There are times when all looks dark and gloomy. Then again the clouds pass by and there is a more hopeful outlook. This is a time of sowing and the reaping time will come.

Raj Pipla.

The work has been somewhat retarded by sickness and the house-building, but it has been an interesting year. The house is nearing completion and the health of the missionaries is so much improved that there is abundant cause for thanksgiving. Sister Sadie Miller spent as much time as possible in different villages. Much of this time Sister Quinter was with her. This was often done when the bullocks were tired and wanted to sit down, as the natives say.

The memory of the trips to the hills together and the work there is a source of sweet remembrance. At home there was the building work to oversee when our sisters had to do the work usually done by men. This was not always agreeable and pleasant. But the giving of medicine to the sick and bandaging of sores and wounds also cause pleasant memories to arise. The medical work alone opened many villages which otherwise would have remained closed.

At present the school is closed in the village. Farmers who are unlearned cannot at once be brought to a place where they see the good of having their children taught and in the busy seasons cannot be induced to send their children in a hearty manner. Then, there is no proper building

for school and church services. However, there has been an attendance of about 30 during the year at the Sunday school and meetings.

It has been the rule to meet every evening for Bible study and prayer. On moonlight nights there is a pretty fair attendance but in the dark of the moon there is danger of scorpions, snakes and wild animals,—then the attendance is not so good.

At Jhagadia, Rajpardi, Amletha, Taropa and Undi are stationed native workers who teach the people. They have regular services and most of them are doing excellent work. These outstations are visited regularly and good will result. The first of each month the workers all come to the central station and get Bible instructions and such hints as they need from time to time. The getting together is a means of mutual encouragement.

Bro. Lichty's spent three and one-half months at Nasik for their health. In their absence Bro. Eby assisted in the work. Leadership in building and farming was needed and Bro. Eby has an experience that may prove useful to him in the future, he having become master of the difficult place remarkably well in a short time.

Bro. Lichty's have returned but the building and farming require much attention just now and hence they are not able to get out to the villages much. Meanwhile Bro. Eby is spending much time in the western part of the field and is having some interesting meetings. "To sit by the roadside and preach the Gospel to a little group of farmers while eating watermelon which their generous hand supplied; to sit on a fallen tree out in the field and talk to two men and before leaving them to arrange for baptizing one of them the following Sunday (he had been an applicant for some time); to climb a rocky cliff up to an idol temple, hundreds of feet above the surrounding country, and there to preach Christ to the idol-keeper and a pilgrim seeking salvation, their voices ringing through the rooms hewn out of the solid rock, while the idol stood silent and dumb; these are some of the experiences enjoyed in the State." And it makes Bro. Eby eager for more.

During the year three were baptized, one of whom is being bitterly persecuted, but is standing firm. He has forsaken mother, wife, children and other relatives for Christ and others are looking toward Christ as a result of his steadfast faith.

There is a great work to be done among the women. When a man leans toward Christianity, his wife or his mother and often both, are the greatest barrier. Yet sometimes the husband or son opposes the wife or mother. Not long ago a woman said with tears in her eyes, "I have a deep longing to come to your place to attend the women's meetings but my husband forbids it lest I, too, become a Christian."

January 29, 1906, Bro. Berkebile's moved to Vada. In a few days their native helpers left them and they were without a helper until June. Mean-

while they were busy studying the language and giving medicine to the people. It proved an excellent thing, bringing the people to them instead of their needing to go to the people, and prepared the way for more aggressive work.

In the month of June when over 200 died with the cholera, they were offered special opportunities for giving out medicine and of going into the peoples homes to personally minister to the sick. Among the Mahars (outcastes) out of 25 or 30 who were sick and took mission medicine only one died. God wonderfully blessed the means used!

During the monsoon and the cholera seasons the work was confined to Vadas. They were not allowed to go to the villages where the disease had not been.

Two Sunday schools were opened in Vada. From the beginning there has been a good interest. The one in their home has averaged 27 and the one among the outcastes, 40.

There are over 30 villages within five miles of Vada that are regularly visited every 12 or 15 days. And almost every day work is done in Vada itself. Sometimes the entire day is spent in the surrounding villages.

There are several young men who seem to be earnest enquirers, and the people with few exceptions pay close attention to the preaching of the Word. The outlook in general is encouraging.

Vyara.

While there are no converts to report there is every reason to be encouraged and push on. The field is new and the minds of the people must be opened to receive spiritual things. The lower classes, as a rule, listen attentively until some Brahman or Vania poisons their minds.

This is our only station in the native state of Baroda whose king is among the most progressive of the hundreds of kings of India. The king seems to favor missionary work but the servants and clerks know how to hamper and obstruct the work without his knowing it.

Bro. Ross' have spent most of the year in studying the language but have had a native man at work most of the year. As often as he can Bro. Ross goes with the man out to the villages and takes his turn at preaching.

A Sunday school had been kept up for the servants and others and part of the time there has been a Sunday school for the laboring classes near by. Until the busy season and the plague scare, about 20 children and some older people would come to listen to the Gospel Story. These are of a hopeful caste.

The latter part of August, cholera broke out near the mission house and four or five died. After investigation medicines were given and after a few days of care and diligence the dread disease was stamped out and the town was saved from the epidemic. The results attending these efforts inspired confidence and almost before Brother and Sister Ross were aware of

it they were popular as "doctors." Some days 60 people came for medicines. They realize, as most missionaries in India do, that all men and women coming to India as missionaries ought to have a good deal of medical knowledge. In November the attendance was 1,350. In December the attendance fell off somewhat because the people ran away from the town on account of the plague. A small fee is charged for the medicines and has made but little difference in the attendance of the lower classes, but the higher classes do not like to pay for it.

There has been some preaching and giving of medicines at the weekly bazaars. The people are glad to hear the old, old Story.

Fever has hindered here as at about all the stations this year.

The people have a different attitude than at first, as a rule, and the work is getting stronger.

In general the year has been one of getting ready to do effective work and the work as a whole is getting stronger. At the first there were of necessity some workers who were not quite in sympathy. These are getting more in line and will all have to partake of the spirit of our church and mission to make room for the boys who are being educated in our OWN SCHOOL and who can do more for us than others, other things being equal. We feel like taking hold of hope and courage with a strong grip and make things tell for the Lord.

While we are sad at the parting time with those who have been associated in the work with us we rejoice that we can meet others coming to take up the work with us.

May God bless our weak efforts and make them strong through the Lion of the camp of the Lord and make us prevail in this land of darkness and vice. God bless us all and all the work all the days of 1907!

Report from Bulsar, India.

By W. B. Stover.

The year 1906 has been an uneventful year in Bulsar. We have continued our efforts in the villages round about, with no perceptible results. And in town we have as yet reached no one to the extent that he fully accepts the Lord Jesus as the Christ his Savior. This condition is not true in Bulsar only, but is a general condition which prevails in most of the larger towns in India. The people in the towns are so entwined with their caste, and their ideas of religion, that an entrance for the Gospel is hard to make.

In the villages around Bulsar we have another hard set of people to reach,—who nevertheless are worth the saving, and are an unevangelized field. They are the servant people to Europeans in Bombay. This servant class, a caste to themselves, is conceded to be one of the hardest sets of people to win, for the reason that their associations give them the idea that

they know all about Europeans and the "European Religion." When the fact of it is, they get only the bad side of those Europeans who have religion at all, and a good deal of both sides of those who have no religion. So when we approach them, they often meet us in good English, and tell us, "Yes, Mister, I know all about it. When I am out with my Sahib I also am called a Christian, but what do I care what they call me? There is only one God, and the goal of all religions is the same." He assumes all, and sets out with a bad premise. We do not cease to labor with these people, nor do we cease to hope for them, but we recognize the difficulty of it. I should say our old Deacon Ramabhai, whose picture has appeared in the India visitor, is one of this class. Being a Christian, when he was married the second time, he married a woman of a higher class than himself, also a Christian, and they continue together happy. Ramabhai is getting old, and apparently has not very long for this world any more.

With the thought of getting a more hopeful work started, among a class of people more simple and more easily reached, we have spent some weeks in the Dang States, sixty miles east. But there is one thing apparent to all, that if we would make a success of that work, which has in it many of the elements essential to the making of a great work, some one is required to be on the spot practically all the time. On several occasions men were sent to the place, we stayed with them a while, and then left them to carry on the work. But invariably they became afraid to continue there, and were either sick at heart or in body by the time a full month was up.

This makes it clear that we need careful and persistent supervision in all work of this kind, if we would expect anything to come out of it. So after mature deliberation and prayer, it was decided to ask Bro. Pittenger's to go to the Dang forests, to the town of Ahwa, and live there. They did so soon after the close of the year, and are now comfortably housed there in a government bungalow. The collector is anxious that all possible be done to save the people from drink, so he offers the workers every possible consideration there. The Dang people are hill tribes. These hill tribes on our border line to the east, from Nandod at the north to Bhivendi at the south, offer to us a tremendous field for our evangelistic labors. Counting in round numbers, we have of two castes alone nearly 200,000 people who ought to be easily reached. And we are praying that in the year 1907 an entrance may be made, and in 1908, our bi-centennial year, a great work may be already beginning among this hopeful and helpless people, for the Gospel.

I do not mean to omit to speak of the Bhil people in Raj Pipla State. They are a starter in this work. What I mean to say is that another field may possibly show the same results before 1907 has come to an end.

What is it to open up a field among the hill tribes? A foreign mission-

ary goes into a locality, and determines by contact with the people that it is a desirable field for the Gospel. That is, he comes to feel by the way the people receive him, that it is better to begin here than somewhere else.

Then if he is wise, he has a few native Christians with him, and they go according to his instructions, and tell the people what kind of a man has come into their midst, and what he is here for. This preparation of the people, on the part of his associates becomes very useful, and the word of a native man, given in quiet confidence thus, helps very much in the general opinion concerning the missionary worker. Next evening perhaps they come together for a meeting. There may be no preaching, as it is generally called, but there is a free hand talk, and the good of all is the common subject. The fact that there is no school there makes an entering wedge, and the adept helper whispers to the people that if they ask the missionary he may perhaps get a school going for them. And before that first meeting is closed, people and missionary are on intimate terms, they are asking for a teacher to teach their children, and a general good feeling is established.

This is but the first step. Perhaps till the next night an enemy has come, and in the soil that was otherwise so promising has sown some mischief-seed: "these people will steal your children," "these people will give you the evil-eye," "these people will spoil your religion!"

The second night is a review of the first night's work, and a reassuring of all that the missionary will be a doer of good and not evil. Perhaps this time something of religion is presented. Perhaps the question is asked if they realize God to be a Spirit, and if so, how can they worship by means of an ugly idol? Perhaps the suggestion is given that selfish men with selfish ends will tell you different from what we do, and that you must look out for them. There is a hymn over and over again. There is a prayer, and after the prayer an explanation of how a prayer goes to the Lord of heaven, and how He likes to hear, and how He is not far away from any of us.

This is the way work may begin among hill tribes, simple people. It seems so simple and so easy, especially so on paper. A teacher is placed in the village, and then he begins what most people would name nothing else than genuine "home missionary" work, teaching school as many hours a day as his missionary may have given him instructions.

But the spirit-life is a tender plant. As it got started in a day, it may get all broken up in another day. And then comes the toil, the patient persistent struggles which go to make up missionary work. And that means O, so much. So little may upset it, and so great may be the upset, that one is half afraid to act, least he act ill advisedly. Every plan must be baptized in prayer. Every effort must be divinely guided.

Then the work will be His work, and He can bless it with His Presence. Upon it He can put His Seal of approval.

Bro. Abdul Aziz and wife have come with us, and will undertake to help in the jungle people work, so that we feel as the year closes a greater interest than ever in the salvation of the hill tribes.

May the Lord bless His church. May grace continue with her ministers and missionaries in whatever field they may be called. May His Spirit be our increasing portion as we labor together for His glory as long as we live. This is our prayer, and this is our covenant.

Bulsar Orphanage Report for 1906.

By J. M. Blough.

A great day was the first day of February for on it the two orphanages were merged into one. That day Bro. M'Cann brought 94 boys from Anklesvar and placed them in the Bulsar Orphanage. It was sad for them to leave their Anklesvar home and the kind ones who had taken care of them for six years and instructed them in the ways of righteousness and given them baptism into a Christian church. To receive such a large addition on one day is not a little thing, and every preparation had been made so the reception might be as pleasant as possible. When the train came in a large number of our boys were there to meet them and we were glad to see how they welcomed them and helped them with their baggage. For some it was a happy day for it brought together relatives and former acquaintances. Some also had sisters in the Girls' Orphanage, and this added to the interest of the occasion. Every available space had been made ready and so soon after they reached here they were all located as well as room would allow. Thus in one day the work and responsibilities here were greatly increased but there was nothing unpleasant and they got along as well together as we could hope for.

January 1 we had 76 boys in the Orphanage, which, added to the 94 who came February 1, and three who came in March, makes a total of 173. Of these during the year, ten began work for themselves, two were married, five died, eight went home on leave and fourteen left without permission, which leaves a total of 134, and during the year six were admitted which makes the total on December 31, 1906, at 140.

The Girls' Orphanage opened the year with 112 on roll. During the year five died, eight were married, two went home, two were dismissed and one left without permission, which makes a decrease of 18. During the year three were admitted which puts the whole number on December 31, at 97.

To keep so many children for the year cost the mission over \$4,000, which indeed is no small item but it is not nearly as large as it would be were they kept in a country like America. Here we count but \$16.

per year for each one, and that is to cover everything—food, clothing, schooling, pay of his teachers and all. There are not very many real small children in the orphanages any more and it is so nice when they get old enough to care for themselves. But as they get larger their expenses increase and also as they get fewer in number it becomes harder to keep them on \$16. a year. This is readily seen and so you need not wonder that we shift in some things and do a lot of work with our own hands that others might do and do not have everything as we would desire, but we would rather do this than find ourselves running into debt before the end of the year. O how nice it would be if we could run Mission work without money! I mean nice as far as we are concerned but then you would not like it for it would rob you of the privilege of sharing in the good work. Do I not write the truth?

In 1906 we spent more money for teachers than we had done before because we know it does not pay to employ poor teachers. We were very fortunate in getting a trained woman for head mistress in the Girl's school and her coming has been a blessing indeed. She is a Christian too and a member of our own church. So are all the other teachers in the Girls' school for which we are very glad. Two of the male teachers were formerly in the Orphanage themselves. In the boys' school we must still employ a few non-Christian teachers. The highest wages that were paid any teacher was \$6 per month and the lowest some less than \$3. The schools were open for 215 days of the year.

One of the most important features during the year was the establishment of a training department. As the children get into the higher standards they require more books and better teachers and consequently their expenses run higher than we can afford and yet who would want to say that we should stop their education just when they are about to become useful? So the Mission Board wisely adopted a plan by which such can go on with their study. All who pass the fifth government standard are eligible on two conditions: 1. That the boy or girl is worthy. 2. That he is willing to say on paper that **he desires to become a Mission worker in the Brethren church.** On these conditions the Mission felt it would be wise to supply the funds necessary to continue the education of promising boys and girls up to the time when they could be used in the work of the Mission to carry the blessed Gospel to their own countrymen. Those of us who have passed through that struggle till we were willing to say that **we would give our lives to the Lord's work wherever he would send us** know what it means and so were not surprised to find the struggle also here among our dear young members, but praise to His holy name—they conquered! Already ten of your brethren in India—good boys—have given themselves wholly to the Lord. "For Christ and the Church," is their motto. Brethren and

sisters, may I ask you to pray for them? In them and others like them is our hope. O God, in mercy bless them and guide their lives. Three of them are going to High School and the others are continuing in Gujarati. It is no little thing thus to consecrate your life but the joy and peace that follow! Reader, do you know what it is?

Every morning at eight these ten, with eight others (four teachers), come for their daily Bible lesson. They are studying the New Testament and are up to first Thessalonians. They are enthusiastic and want to know all that is in the New Testament and so will take the books as they come until Revelations is finished. I need not tell you it is an inspiration to teach them and a good oasis in the day's work. All others also have their daily Bible lesson.

While these are in training they are expected to engage in Christian work in spare times, especially on Sundays, following somewhat the Bethany Bible School plan, for what is better to develop workers than to have them do the real thing? So they carry on several Sunday schools in the country and go here and there doing what they can in their way, and it is doing them good. They like to go to their Sunday schools because it is their work. In view of this all the other Mission workers have been removed from Bulsar and vicinity, and all the work is to be carried on from the Orphanage by these who are thus preparing. The idea is a good one. Of course, we use many others beside these ten of whom I wrote—older and younger, all who can do something.

Concerning the Industrial work I write with just as much pleasure, for during the year great improvement was made over previous years. The government inspector suggested that the boys be given more systematic training in the use of tools and the chief operations in wood-work, hence seven double workbenches were fitted up with vises and lockers, accommodating 42 boys daily in three different classes. Forty-two sets of tools have been secured and fourteen sets of extra tools to go with the benches, and thus while each boy's set is not very large, yet it is sufficient for the work he has to do. These three classes follow a series of graded lessons which involve all the principal operations of wood-work and develop skill and accuracy. Along with this mechanical drawing is also taught. In the work-shop some of these same boys are engaged in making articles for sale such as chairs, tables, bookcases, desks, etc. The last product is a roll top office desk which shows up well. During the year some of the older boys were sent out to the other Mission stations to help in the building of houses.

In the weaving department there has also been an increase in different ways: the weaving room itself was built larger, more looms were set, a new improved quick-acting loom was procured and also more bed tape was woven. Most of the cloth is sold. Filled one order for 490 yards

from a Government Boarding School. The government is ready to help Industrial schools when they are worthy and we are glad to say that ours was recognized this year with a grant of \$330 which was in turn used for the good of the school.

On the land which was bought a year ago, which is now the boys' compound, a well was dug and equipped with apparatus for drawing water. There are many feet of good water in it, and besides furnishing drinking water for the boys and neighbors, it also supplies water for irrigation, and the gardening has taken a fresh start and furnishes splendid work for many of the smaller boys. What is better than farming and gardening for a growing boy?

On the whole the year 1906 was a very good year but no one could hardly think that all is continual success and triumph with out at least some of the thorns of life. But I did not wish to stop to tell you of the heartaches, disappointments, cares, pleadings, misdemeanors, spiritual deaths. For do we not care when one falls into sin, leaves his home with us to try the world for himself, acquires a bad habit, becomes disobedient, fails in his work, is careless, indifferent, ungrateful? But who does not know life without my enumerating? Let me assure you that good, faithful work has brought fruit and will continue to do so as long as we trust wholly to the Master to help us. I can truthfully say, that notwithstanding what is undesirable sometimes, all of us are most happy and hopeful in this Orphanage work. Pray for it and support it.

Jalalpor Station, 1906.

By I. S. Long.

Again, in what seems to us an incredibly short time, we are called upon to write the report for another year. From this you may know that time does not drag upon us, rather it escapes us. So, as we think of our work and the few native Christians under our care, who of us looking back over last year is able to say, "I have lived up to the very limit of my ability, I have done all the good in my power"? What we have written we have written. As to the future we go forth with new aspirations and resolves, with new hopes and greater faith in the work, and with yet greater desires to glorify our Lord and Master.

Sister Long and I have been alone in our station during the year. I say "alone," but I am only thinking human thoughts, for hath He not said "Lo, I am with you always, even unto the end of the age" and, "I will never leave thee nor forsake thee"? We are glad to be able to bear witness to the truth of the above statements, speaking out of our experience, for He is indeed a real presence in our lives and a real living factor in the work, working thru us to do of His good pleasure. What if He were a mere stone or a piece of wood? How great our exaltation

over those who know not God! Surely He hath raised us up out of the dust and set us among princes, having made us kings and priests unto God.

During the year our efforts were confined to the western half of Jalalpor Taluka. The work in Chikli was a year ago entrusted to Bro. Stover. Our care and responsibility was therefore materially lessened, for the work was at a distance and for that very reason all the more a matter of anxiety. So, instead of ten schools reported last time, we now have seven; instead of seventeen teachers we have eleven; and instead of six hundred children, we now enroll about four hundred and fifty. The average daily attendance is of course something less. Four of these schools are doing nicely and are registered as Indigenous schools. We shall hope for some help from the government this year; that is, the government agrees to help defray expenses on condition that we suffer the schools to be inspected by the government inspector. This inspection is an advantage, since it is a stimulus to the teacher to do good work. Otherwise the children may fail to pass the usual government examination. However, we are not at all hindered in teaching our religion to the children.

Plague has again come into our Taluka and into our school villages, and as ever ruthlessly takes whoever is attacked. Several of our own school children and one teacher have been the victims of this dreaded disease. Again and again have we warned them, the teachers especially, of the danger of living without a Savior and have shown them their great loss in not knowing the true God. They always assent, from their lips, to what we say. Surely these people "honor me with their lips, but their heart is far from me." And yet when they die we are filled with inexpressible sorrow. In the case of our village master, first his baby, then his wife, then his brother, and finally he died—all the victims of plague, and the sad thing about it is that while they don't know, we do know the awful darkness into which they must go, being "without Christ, having no hope, and without God in the world" to come.

Over these schools we are trying to keep guard. We would that thru these the people come to know the Lord. The children are taught Christian hymns, elementary Bible truths and prayer. Our native brethren are doing good and faithful work in visiting and instructing the teachers and children, we think. Of this we may be sure, the children will not be as their parents before them. Even tho they may not become Christians we are sure they will never be the same ignorant and superstitious people they now are. Aside from the hope of "glory" our work is ennobling and worthy the Church.

During the year we visited and spent a few days in each school village, teaching and preaching. Because of the schools we find as a rule ready entrance into the hearts and lives of the people. There are many people

who now know to sing "Esu tanu nam, Esu tanu nam" (Jesus is his name), who had scarcely heard of him before our last touring season. We have good times in all these school villages. Of course we have not been able as yet to get the people to see what it would cost to be Christians, except in a few cases. One great hindrance in our work is that during the winter we are not able to find the men at home. Nearly all are out on the ship or railway. But the women come to see and hear enmasse. For this we are very glad. A Hindu woman tho would not dare to embrace Christianity without the consent of her lord, the husband. But that they listen is a good omen, for no people are Christian till the women are won. Sister Long talks to the women, we to the men and boys. The school children are knowing more and more about us and our God; the parents are likewise more symphathetic and interested; and three or four teachers appear to be really seeking to know the Lord and promise to confess Him during the ensuing year.

The year 1906 was a time of great unrest in our Taluka. The Brahmans are drawing the lines tighter and tighter against all those who differ from the old orthodox faith in idol worship. But with enlightenment many are turning from the dumb idols and are endeavoring to serve the living God—these are the Arya Samajists. This society is fast multiplying in numbers, and they are truly influential, being high caste. We would that the Christian people be given wisdom to show these the essential need of a Savior from sin. Moreover, during the year idolatry has been revived, new temples were dedicated, and so it happens that among the Hindus themselves there are those who preach idolatry and those who with us oppose it. The times are hopeful and we do praise God for this ministry in India during these days of unrest and searching for the Truth. Shall we not believe that our own teaching and the many tracts and Testaments and Gospels distributed here and there, is having a telling effect upon the people? Last year our two booksellers did good work, selling a dozen Testaments, 1477 Gospels, and 3490 excellent religious tracts. Besides we have a nice lot of tracts and a few well bound volumes in each school library for the children and for the other people in the town who may be able to read. Two of our teachers are Christians, and three other Christian helpers go here and there declaring the good news. The seed is sown and even tho the soil is far too often "wayside or stony ground" yet we are thankful that some are pondering the way of life.

There is a sect of people near us called Kabir Panthis. Because of persecution their hearts are fast turning toward us for refuge. Compared with the average Hindu rites, their practices are pure. They reject idolatry and Brahmanism, and believe in one living God. All they lack of being fair Christians is a Savior. We are hopeful of leading a few of these to the foot of the Cross during this coming year. May it be so, for His dear

name's sake. During 1906 we had two village Sunday schools with an enrollment of 90 and 45 respectively. They did well, considering conditions. This year, as a result of having our own quarterlies in the Vernacular, we are trying to run six village Sunday schools, and if they go at all they will be "evergreen." The devil never goes on a vacation, so why should we close up for a part of the time? Another advance we have made is that every night, just prior to our illustrated talks to the villagers, we kneel and pray before them. At first they laugh, being surprised; later they become still and appear to recognize that God is near. The effect has been fine, for they in this way learn how to worship. In our Taluka there are eleven Christians, no additions, and yet we are not at all discouraged. Such is our work and our prospects. How shall we succeed during the ensuing year? In proportion as we work at it? Surely, but rather as we and you pray at it. Dear brethren, let us be more definite and earnest, more untiring and exercising more faith, in our praying, and he **will** hear, for he delights to bless when once we fulfil the conditions. And may 1907 be a glorious year for God's people everywhere. Jalalpor, Surat, India.

Vada, India, 1096.

By Stephen Berkebile.

Vada is located at the south eastern portion of our field of labor here in India.

In November of 1905, in company with a native worker, I came to this town to look for a place in which to live and work in this part of the great vineyard. In December we sent our goods out and then the last of January, 1906, we came to begin work in earnest and also to continue the study of the language.

Soon after coming our native preacher left us as he did not like the jungle, and for four months we were alone. It was good for us and the work to, as it gave us an opportunity to get acquainted with the people by giving out medicines as they began to come to us instead of us going to them. The last part of May cholera broke out and continued all thru June, over 200 people died of the dreaded disease, among whom was our water carrier's wife and son. The son died in our house and at the same time Mrs. Berkebile was having strong symptoms of the disease for the second time. Our water carrier's boy took sick at about two or three o'clock in the morning and at noon the same day he was being prepared for burial. In answer to united prayer we were kept and we can only praise God for it. At this time we had many opportunities to help the people and many to whom we gave medicines got well. Among the Mahar (low caste), people only one out of over twenty to whom we gave medicines, died.

The people were driven to use every means imaginable to get rid

of the dreaded disease and after several unsuccessful attempts to run the evil spirit out of the town, they blindfolded a fat water buffalo, lead it around over the streets of the town, and then, just at the edge of town bound its feet and rolled it into a pit previously dug for that purpose and buried it alive.

During this time we secured another native preacher who did and is doing good work in the cause. For a couple months our work was confined entirely to Vada itself as the people were afraid and would not let us enter the noninfected villages.

During the month of June a Sunday school was started in our house, which from the beginning has averaged 27. A few weeks later another was opened among the Mahar and Kumbar (shoemaker caste), this has averaged 40.

The town of Vada has a population of 2,500, and the entire Teluca or county has a population of over 40,000, representing eight or ten different castes. There are in this Teluca 125 villages containing a population of 100 or more. Our present plan is to work about 30 or 35 villages about Vada, reaching each village every twelve or fourteen days.

Generally the people are glad to listen to the story, but of course there are some few who do not want to listen themselves nor let others hear. There are several here in Vada who seem to be honestly seeking the light. Pray that they may be lead into the truth. Our great need is more Spirit filled workers. India must save herself! i.e. the native must be used to reach the native, directed by the missionary in charge and supported by Christians of other Christian countries, until she can support herself.

Pray the lord of the harvest that he would thrust forth more laborers into his harvest field!

SWEDEN AND DENMARK.

By A. W. Vaniman.

Once per quarter the workers in Sweden and Denmark each sends an itemized report of his work to the writer, and thereby we have a full statement of the work at the various places and the amount of work each one is doing with the results. In summing up the results for the year 1906 we are pleased to find them on the whole quite encouraging. There are workers located at the following places: Malmo-Limhamn, A. Andersson. This is the oldest congregation in Sweden. Here it is that Brother Hope labored about a year before his return to America with his family. From this point the other places have been built up.

At Kjefflinge is Bro. B. H. Lindell. At this place our dear brother Elder O. P. Olin was called to his reward during the year, and the loss is

quite preceptible to the members there. This is one of the oldest churches in Sweden, but for various reasons the work here is not so prosperous as it once was. The District Meeting for Sweden is held here for 1907 at Easter. Here is located one of the three church houses in Sweden.

At Landskrona is located Elder H. O. Weiler, who with his wife has been here for several years, and a number have been added by baptism. During the year brother J. M. Risberg sold his home in Kjefflinge and moved some fifty miles north, to Emmaljunga, within the bounds of the Wannaberga congregation, where he has been doing some acceptable work.

Elder Per Jönsson, who lives in the church house in Wannaberga, is away from home the most of the time preaching. He is a very active worker and the Lord has blessed his labors. He writes that he prayed at the beginning of the year that the Lord would give him ten souls this year, and he gave him twelve.

At Stockholm, in a suburb called Bromsten, we have two ministers, Ola Johanson and Joh. Pettersson. These brethren support themselves but are active in holding meetings on Sundays as well as midweek prayer meetings, the mission paying the expense of renting a place to hold meetings. During the year two were baptized there. During the year brother Johanson lost his only child by death. He was a bright boy of about twelve summers and had given his heart to Jesus a couple years before.

From reports we gather that the workers held, or assisted in holding, meeting as follows: A. Andersson, 218; Per Jönsson, 305; Pettersson and Johanson, 80; J. M. Riseberg, 95; B. H. Lindell, 25. H. O. Weiler's report was not recieved in full.

The following table shows the status of the different places at the close of 1906.

Congregation	Elders	Ministers	Deacons	Councils	Love Feasts	Baptized	Expelled	Received by letter	Dismissed by letter	Died	Sunday School	Members
Malmö-Limhamn,	1		2	4	1	2	2				2	42
Wannaberga,	1	2	2	4	2	10		2			1	47
Stockholm,		2	1	4	2	2				1	1	13
Landskrona,	1			3	1						1	9
Kjefflinge,		1	1	4	1				2	1		12
	3	5	6	19	7	14	2	2	2	2	5	123

Denmark.

By A. W. Vaniman.

The year's work in Denmark shows the most encouraging progress that they have had for years. This progress is principally confined to the

western coast in the congregation in Thy. This church is under the care of Elder Martin Johansen. In all they baptized thirteen during the year and since the first of the year we have notice of more additions. Brother Johansen reports the church in love and union, that they have good meetings and that the prospects for the future are very encouraging. One especially encouraging feature of the work is that most of those baptized are young, which is quite important, as most of the membership in Denmark has consisted of those fairly well up in years.

Elder Johansen's son, who has lately reached the age of military service, has been exempted, and has married and settled down to remain there. While in Denmark I tried to impress upon the few young members the idea of remaining and showing their colors, rather than move to America to escape the military law. This, young brother Johansen has done with good result. A young brother has been elected to the ministry and the work bids fair to take a new lease of life. For the past ten years we were gradually losing ground, but this year there was quite a gain, and being young members who will remain for the most part, we may hope for good results for the future.

On the eastern shore, in Vendsyssel, the work has not made much change during the year. Three elders, Hansen, Eskildsen, and Poulsen have kept up their appointments as usual. They are faithfully doing what they can but age is creeping upon them, and ill health interferes with their doing what they once did. 59 kroners, and 88 öre was collected for the world wide mission.

The following table shows the standing of the Danish work at the close of 1906.

Congregation	Elders	Ministers	Deacons	Members	Meetings	Love Feasts	Baptized	Dismissed	Died
Vendsyssel,	3		1	41	189	3	1	1	2
Thy,	1	3	3	45	47	2	13	1	
	<u>4</u>	<u>2</u>	<u>4</u>	<u>86</u>	<u>236</u>	<u>5</u>	<u>14</u>	<u>2</u>	<u>2</u>

Switzerland.

By Adrien and Lizzie Pellet.

Another year is past and we have already entered the fifth year of our mission work in Geneva.

We feel with expression of gratitude how much we have been sustained during this year by our Heavenly Father, by our Missionary Board and by the brotherhood.

In the February number of the **Missionary Visitor**, Brother W. R. Miller gives a full report of our work in Switzerland. We don't know what to add, except that it is too much praise to us. We are only trying to do our duty.

Sunday and Thursday School:—Our Sunday and Thursday schools are progressing. Last year we reported 32 children, this year the number has reached 50. They are from all classes of society, also from different denominations, Catholic, Protestant, and even Jews.

The end of the year 1906 will be remembered by two unusual events, viz. the arrival here of the orphanage and the opening of our new hall for services. The orphanage has helped us to make our church known more.

People have become interested and our services have increased through the attraction of the songs which the orphans sing.

For the last two years we were anxious to secure a better and larger hall: in December last we had the pleasure of opening the hall where we can seat over 120 people. This hall is not situated far from the recent one, in an industrial center, where we are alone to preach the Gospel. Our old friends followed us and many new ones were added to the audience.

Owing to brother Pellet's illness during the winter, we are sorry we are unable to report any accessions, our people must be prepared carefully before we can receive them as members. In France our dear brethren, who were grieved by brother Fercken's sudden departure, are visited as often as possible. They are remaining faithful and living in hope of having a minister once more among them.

We are confident of the future and we ask our brethren to continue to use their confidence and their moral and financial help that we may pursue successfully our work of evangelization. Membership numbers 40 in Switzerland, 19 in France.

Outlook of Brooklyn, New York, Mission.

By J. Kurtz Miller.

Oct. 4, 1899, ten members were organized into what is now known to our Brotherhood as "The Brooklyn, New York, Mission Church."

The work began under the most discouraging conditions. But honor to whom honor is due. We first of all recognize the invisible hand of God back of this mission, and secondly, a word of praise is due the past workers who have rendered noble service to their Master at this place. We have had from the very first, the indifferent, the faultfinder, the self seeking, and the destructive critic in our ranks, but one by one these have dispersed. We have proved this word of the Lord: "Fret not thyself because of evil doers . . . for evil-doers shall be cut off." *Psa. 37: 1, 9.*

During the past eight years of our organization, my record shows

that, if none of our members had died, or backslid, or moved to other parts of the brotherhood, we would have a membership of 150. During the past year we have recieved some excellent members, about 20 in all. All our services pulsate with a healthy Christian life, even to the "growing in the grace of giving," which the following proves.

Annual Meeting offering: 1902. \$7 (First A. M. offering); 1903, \$10; 1904, \$15; 1905, \$25; 1906, \$105.

Last year we set aside the entire month of April, and consecrated all our offerings during this month for the Annual Meeting collection. As a result we jumped from \$25 to \$105. If you will take the pains to glance back over the published report of the Annual Meeting collection of 1906, you will see that the "Brooklyn Mission Church" gave the largest amount that was given by any church in our great brotherhood. It was not because we are rich; our own members are poor, but it is the system we have introduced, to raise not less than one dollar per member, and the month of April is set aside for this special cause.

Our Italian work is moving along with some visible results. About 22 have been baptized. We find brother John Caruso, our Italian minister, a devoted and sincere man of God. A man that the Lord can use amongst the Italian people.

In all our work we aim not only to make our converts good, but good for something. Hence we inspire some to learn trades, and other young people we encourage to work their way through our Brethren's schools. Three of our young people have completed their work sufficiently to teach in public school.

Our church lot, 66x100 feet in size, is paid for and the funds to build a Brethren's meetinghouse, in this great seaport city of over four million people, is in hand, save about \$1,000. May we have your prayers and your hearty coöperation, so that this meetinghouse may be dedicated free of debt by this coming Thanksgiving day, 1907?

In conclusion. We are in this great city to establish primitive Christianity. This is no easy task. The struggle is on, and the work is being pushed with vigor. To-day, the Brooklyn Mission Church, is a proof of this truth: "The steady, rythmic, repeated blows of the Gospel hammer in the same place counts!" The Lord is with us. We pray him to keep us humble; but very aggressive is every good work.

5901 Third Ave., Brooklyn, New York.

1. WORLD-**RECEIPTS—**

Cash on hand at beginning of year,	\$ 3,899 42
Donations from congregations and individuals, including interest on endowment pledges, as reported in Missionary Visitor,	\$ 20,070 73
Income from endowment and real estate,	18,648 94
Income from Publishing House, see account No. 19, ..	4,422 60
Quitclaim on mortgage on Kansas land,	25 00
For colored mission at Palestine, Arkansas,	180 70
Balance on hand of Palestine Meetinghouse, Ark.,	59 68
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Total receipts,	43,407 65
Grand total,	\$ 43,307 07

2. INDIA**RECEIPTS—**

Cash on hand in several funds from last year,	\$ 6,258 90
Donations to this mission work reported in Missionary Visitor,	\$ 1,023 64
Donations to Bulsar meetinghouse reported in Missionary Visitor,	1,323 40
Special building fund. A. J. Nickey and family,	500 00
Interest on endowment,	116 85
For transmission to individual workers and others, see account 17,	1,003 50
Donations for hospital at Bulsar, reported in Missionary Visitor,	737 40
Supporting India native workers, see account No. 13,	746 00
Supporting India orphans,	3,779 25
Special support of missionaries, see account No. 10,	4,875 00
From the World-wide fund to meet deficit,	10,117 61
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Total receipts,	\$ 24,222 65
Grand total,	\$ 30,481 55

WIDE FUND**EXPENDITURES—**

Annual Meeting committee, see account No. 18,	\$ 133 95	
Annuities,	12,248 00	
Publication account, see account No. 20,	8,215 83	
Scandinavian mission,	2,492 85	
Switzerland and France missions, see folio 21,	1,928 52	
Colored mission at Palestine, Arkansas,	340 00	
District mission work, see account No. 22,	6,925 00	
Brooklyn mission, New York,	1,746 05	
Transferred to India account,	10,117 61	
General expense, see account No. 23,	2,840 68	
Extra expense, D. L. Miller on China field,	200 00	
Transferred to Bulsar hospital,	100 00	
Total expenditures,		\$ 47,288 49
Balance on hand,		18 58
Grand total,		\$ 47,307 07

MISSIONS**EXPENDITURES—**

Support of workers to July 1, 1907, see account No. 12, ..\$	7,621 00	
General mission work for 1906, see account No. 14,	3,975 00	
Transmitted to individuals,	1,003 50	
Support of native workers,	746 00	
Orphanage support for one and one-half years,	6,976 00	
Medical work for one and one-half years,	803 48	
Loss in Watson bank failure,	394 79	
Transportation expenses, see account No. 15,	1,441 10	
Bungalows, see account No. 16,	2,550 00	
Industrial,	67 31	
Total expenditures,		\$ 25,578 18
Balance on hands in following funds:—		
Bulsar meetinghouse,	\$ 1,365 30	
India mission,	800 00	
Hospital at Bulsar,	865 40	
India orphanage,	1,872 67	
Grand total,		\$ 30,481 55

3. CHURCH EXTENSION FUND.

Receipts—

Balance on hands at beginning of year,		\$ 597 69
Donations reported in Missionary Visitor,	26 50	
Received on loans to churches:—		
Altamont, Kansas,	\$ 56 00	
Ashridge, Wisconsin,	47 25	
Berthold, North Dakota,	50 00	
Bowbells, North Dakota,	100 00	
Broadwater, Arkansas,	40 00	
Chapman Creek, Kansas,	254 67	
Elgin, Ill.,	100 00	
Fairfax, West Virginia,	120 00	
Fredonia, Kansas,	40 00	
Fruita, Colorado,	120 00	
Grand Valley, Colorado,	50 00	
Lake View, Michigan,	60 00	
Mound Valley, Oklahoma,	19 75	
Mount Joy, Virginia,	12 50	
Nampa, Idaho,	100 00	
Oak Grove, Missouri,	25 00	
Palestine, Indiana,	55 00	
Salem, North Dakota,	100 00	
Wood River, Nebraska,	23 25	
Spokane, Washington,	200 00	
Verdegris, Kansas,	97 50	1,670 92
Total receipts,		1697 42
Total,		\$ 2,295 11

Expenditures—

Loans made to churches:—

North Star congregation, Oklahoma,\$ 400 00	
Weston congregation, Oregon, 1,300 00	
Total expenditures,	\$ 1,700 00
Cash on hand,	595 11
Grand total,	\$ 2,295 11

4. MINISTERIAL AND MISSIONARY RELIEF FUND.

Balance on hand at beginning of year,		\$ 3,597 51
One-fourth declared earnings of Publishing House,\$ 1,474 19		
One-fourth net earnings of Gish estate, 530 33		
Total receipts,		2,004 52
Grand total,		\$ 5,602 03

Expenditures—

Forney, S. M., Kearney, Nebraska,	\$	30	00
Murray, Samuel, Indianapolis,		24	00
Pursley, W. T., Eagle Rock, Virginia,		104	00
Sheets, E. M., Dresden, North Carolina,		30	00
Sheets, Henry, Clifton, North Carolina,		30	00
Vaniman, A. V., Pasadena, California,		100	00
Total expenditures		318	00
Balance on hand,		5,284	03
	\$	5,602	03

5. GISH TESTAMENT FUND.**Receipts—**

Balance on hand at beginning of year,	\$ 472 03	
Receipts from sales,	199 41	
Total,		\$ 671 44

Expenditures—

An edition of No. 16 Testaments,	\$ 235 60	
Balance on hands,	435 84	\$ 671 44

6. GISH PUBLISHING FUND.**Receipts—**

Balance on hand,		\$ 1,780 35
Three-fourths of Gish estate,	\$ 1,591 01	
Sales of books during year,	339 50	
Total receipts,		1,930 51
Grand total,		\$ 3,710 86

Expenditures—

Books published during the year,	\$ 2,611 12	
Postage,	4 00	
Traveling expenses of committee,	43 55	
Expense of estate,	31 28	
Total expenditures,	\$ 2,689 95	
Balance on hand,	\$ 1,020 91	\$ 3,710 86

7. BROOKLYN MEETINGHOUSE.

Balance on hands at beginning of year,		\$ 8,251 44
Donations during the year,	\$ 885 56	
Annual Meeting collection,	1,256 62	
Interest on amount on hand during year,	531 60	
Received at Brooklyn and forwarded,	1,500 00	
Total receipts,		4173 78
Grand total,		\$ 12,425 22

8. INTEREST-BEARING FUND.**Receipts—**

Bills receivable, loans paid off,	\$ 61,710 52	
Denmark poor fund,	136 80	
Endowment paid in,	36,529 28	
Payment on real estate,	600 35	
Gish estate converted into cash,	358 20	
Brooklyn meetinghouse,	4,173 78	
Overdrawn on funds,	8,240 30	
Total,		\$ 111,749 23

Expenditures—

Loans made,	\$ 46,330 00	
Denmark poor fund,	20 48	
Invested in Publishing House,	35,000 00	
Earnings of Publishing House used by committee,	10,500 00	
Undivided earnings returned to Publishing House,	13,000 00	
Overdrawn last year paid back,	6,898 75	
Total,		\$ 111,749 23

9. MISCELLANEOUS FUNDS

Africa—Balance on hand,	\$	5 50		
Donations during the year,		27 00	\$	32 50
China—Balance on hand,	\$	1,125 32		
Donations during the year,		247 10	\$	1,372 42
Japan—Balance on hand,	\$	40 80		
Donations during the year,		35 00	\$	75 80
Philippines—Balance on hand,	\$	68 40		
Donations during the year,		2 00	\$	70 40
Porto Rico—Balance on hand,	\$	201 23		
Donations during the year,		24 20	\$	225 43

10. SPECIAL SUPPORT FUND.

California.

Receipts—

Balance on hand,	\$	547 85		
Donated through J. W. Cline,		48 00	\$	595 85

Expenditures—

Support of Mrs. Gertrude Emmert, one year,			\$	250 00
Balance on hand,			\$	345 95

Middle Pennsylvania Sunday Schools.

Receipts—

Balance on hand,	\$	125 00		
Donated through Edgar M. Detwiler,		250 00	\$	375 00

Expenditures—

Support of Jesse Emmert, for one year,		\$	250 00	
Balance on hand,			\$	125 00

Eastern Pennsylvania Sunday Schools.

Receipts—

Balance on hand,	\$	10 60		
Donated through H. E. Light,		24 00		
Balance on hand,			\$	34 60

Eastern District of Maryland.

Receipts—

Balance on hand,	\$	250 00		
Donated through Alfred Engler,		200 00		
Balance on hand,			\$	450 00

Quemahoning Congregation, Pennsylvania.

Receipts—

Donations,	\$	250 00		
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Expenditures—

Support C. H. Brubaker, to July 1, 1907,	\$	125 00		
Balance on hand,			\$	125 00

Northwestern Ohio Sunday Schools.

Receipts—

Donated through D. N. Shubert,\$ 500 00

Expenditures—

Support S. P. and Nora Berkebile, for one year,\$ 500 00

A Brother.

Balance due from last year,\$ 125 00

Support Sister Pittenger, for one year,250 00

Balance due,\$ 375 00

Nebraska.

Receipts—

Balance on hand,\$ 621 21

Receipt No.....2425, \$ 5 00 2819, \$21 00

Receipt No.....2487, 8 75 2820, 53 50

Receipt No.....2579, 5 00 2825, 10 00

Receipt No.....2717, 5 00 2828, 12 48

Receipt No.....2786, 14 50 2833, 21 00

Receipt No.....2782, 5 00 2836, 4 00

Receipt No.....2803, 5 50 2846, 21 00

Receipt No.....2804, 23 00 2898, 5 00

Receipt No.....2818, 68 50 2899, 5 25 274 48

Total receipts,\$ 895 69

Expenditures—

Support of Josephine Powell and Ella Miller, to July 1,
1907,\$ 250 00

Balance on hand,\$ 645 69

McPherson Congregation.

Receipts—

Donated through F. A. Vaniman,\$ 500 00

Expenditures—

Support of E. H. Eby and wife, one year,\$ 500 00

Botetourt Memorial Missionary Circle, Virginia.

Receipts—

Donated through J. W. Shaver,\$ 500 00

Expenditures—

Support of A. W. Ross and wife, one year,\$ 500 00

Mt. Morris College Missionary Society.

Receipts—

Balance on hand,\$ 125 00

Donated through J. P. Holsinger,250 00

Total,\$ 375 00

Expenditures—

Support of D. J. Lichty, one year,\$ 250 00

Balance on hand,\$ 125 00

Mt. Morris College Sunday School.**Receipts—**

Donated through E. N. Flory,	\$	375 00
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Expenditures—

Due from year preceding,	\$	125 00
Support Sadie J. Miller, one year,		250 00
Total,	\$	375 00

Second District of Virginia.**Receipts—**

Balance on hand,	\$	633 30
Donations, Receipt No. 2843,	\$	11 15
Donations, Receipt No. 2775,		5 00
Donations, Receipt No. 2807,		50 00
Donations, Receipt No. 2835,		100 00
Donations, Receipt No. 2821,		75 50
Donations, Receipt No. 2867,		50 00
Donations, Receipt No. 1882,		59 50
Donations, Receipt No. 2897,		26 25
Total receipts,	\$	1,010 20

Expenditures—

Support I. S. Long and wife, one year,	\$	500 00
Balance on hand,		510 20
Total	\$	1,010 20

Shade Creek Congregation.**Receipts—**

Balance on hand,	\$	125 00
Donated through treasurer,		250 00
Total,	\$	375 00

Expenditures—

Support of Mrs. J. M. Blough, one year,	\$	250 00
Balance on hand,		
	\$	125 00

Southern Ohio Sunday Schools.**Receipts—**

Donated through G. W. Minnich,	\$	250 00
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Expenditures—

Support of J. M. Pittenger, for one year,	\$	250 00
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Antietam Congregation, Pennsylvania.**Receipts—**

Balance on hand,	\$	547 26
Donated through J. Frank Miller,		521 86
Total,	\$	1,069 12

Expenditures—

Support of Mary Quinter and Mrs. D. J. Lichty, for one year,	\$ 500 00	
Balance on hand,		\$ 569 12

Young People's Missionary and Temperance Society, Huntingdon, Pennsylvania.**Receipts—**

Balance on hand,	\$ 247 20
Donated through Hannah Jennings,	92 28
Total,	\$ 339 48

Expenditures—

Support of J. M. Blough, one year,	\$ 250 00	
Balance on hand,		\$ 89 48

12. SUPPORT OF WORKERS IN INDIA.

Berkebile, S. P. and wife,	\$ 500 00
Blough, J. M. and wife,	500 00
Brubaker, Chas. H.,	125 00*
Eby, E. H., wife and child,	550 00
Ebey, Adam, wife and children (children part year),	575 00
Emmert, Jesse and wife,	500 00
Lichty, D. J. and wife,	500 00
Long, I. S. and wife,	500 00
McCann, S. N., wife and two children,	600 00
Miller, Eliza B.,	250 00
Miller, Ella,	125 00*
Miller, Sadie J.,	250 00
Pittenger, J. M. and wife,	500 00
Powell, Josephine,	125 00*
Quinter, Mary N.,	250 00
Ross, A. W. and wife,	500 00
Stover, W. B. and wife and three children,	650 00
Yereman, O. H., mother and two sisters,	621 00
Total,	\$ 7,621 00

* This is for the first six months on the field.

13. INDIA NATIVE WORKER SUPPORT.

Receipt No. 2402,	\$ 50 00
Receipt No. 2439,	12 50
Receipt No. 2444,	12 50
Receipt No. 2447,	25 00
Receipt No. 2560,	12 50
Receipt No. 2571,	25 00
Receipt No. 2575,	50 00
Receipt No. 2501,	12 50
Receipt No. 2614,	50 00
Receipt No. 2653,	25 00
Receipt No. 2654,	25 00
Receipt No. 2661,	50 00
Receipt No. 2701,	12 50
Receipt No. 2761,	36 00
Receipt No. 2762,	25 00
Receipt No. 2779,	12 50
Receipt No. 2880,	12 50
Receipt No. 2883,	10 00
Receipt No. 2888,	25 00

Receipt No. 2893,	50 00
Receipt No. 2894,	25 00
Receipt No. 2895,	12 50
Receipt No. 2917,	100 00
Receipt No. 2948,	50 00
Receipt No. 3013,	25 00

Total, \$ 746 00

14. GENERAL MISSION WORK IN INDIA.

For 1906—

Anklesvar,	\$ 100 00	
Raj Pipla state,	380 00	
Bulsar,	480 00	
Dahanu,	440 00	
Jalalpor,	960 00	
Vyara,	80 00	
E. H. Eby's station,	80 00	\$ 2,520 00

For first half of 1907—

Anklesvar,	\$ 50 00	
Bulsar,	250 00	
Chickli,	110 00	
Dahanu,	150 00	
Jalalpor,	400 00	
Nandod,	50 00	
Raj Pipla state,	250 00	
Vada,	120 00	
Vyara,	75 00	1,455 00

Total, \$ 3,975 00

15. TRANSPORTATION EXPENSES.

Outgoing Party—C. H. Brubaker, Josephine Powell and Ella Miller.

Preparatory expenses,	\$ 101 76	
Incidental traveling expenses (Part not used on journey applied on support),	225 00	
Tickets for three and one cablegram,	499 34	826 10

Returning Party—

S. N. McCann and wife, part expense,	\$ 400 00	
O. H. Yereman, part expense,	200 00	
Freight on goods to D. L. Forney,	15 00	615 00

Total, \$ 1,441 10

16. BUNGALOWS.

One in Dangs,	\$ 500 00
One each at Vyara, Vada and Nandod,	2,000 00
Repairs on bungalows,	50 00

Total, \$ 2,550 00

17. FOR TRANSMISSION TO INDIA.

Receipt No. 2401,	\$ 15 00
Receipt No. 2423,	10 00
Receipt No. 2522,	7 00
Receipt No. 2523,	30 00
Receipt No. 2534,	106 00
Receipt No. 2569,	10 00
Receipt No. 2576,	6 00
Receipt No. 2565,	15 00

Receipt No. 2650,	16 50
Receipt No. 2660,	30 00
Receipt No. 2664,	25 00
Receipt No. 2667,	34 82
Receipt No. 2737,	7 05
Receipt No. 2738,	35 00
Receipt No. 2755,	20 25
Receipt No. 2756,	8 10
Receipt No. 2759,	50 00
Receipt No. 2772,	81 45
Receipt No. 2789,	10 00
Receipt No. 2802,	250 00
Receipt No. 2806,	5 00
Receipt No. 2827,	5 50
Receipt No. 2845,	6 00
Receipt No. 2872,	18 87
Receipt No. 2931,	200 00

Total,	\$ 1,003 50
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18. ANNUAL MEETING COMMITTEES.

Auditors of Brethren Publishing House and the Committee's books,	\$ 97 60
Tract Examining Committee,	20 00
Sunday-school Committee,	16 35
Total,	\$ 133 95

19. BUILDINGS AND GROUNDS OF PUBLISHING HOUSE.

Withdrawn earnings of House for year,	\$ 10,500 00
Expenditures—	
Repairs on old building,	\$ 250 35
Expenses incidental to new building,	3,595 95
Insurance,	756 91
To World-wide missions, three-fourth of net earnings, ..	4,422 60
To ministerial and missionary relief fund,	1,474 19
Total,	\$ 10,500 00

20. PUBLICATION ACCOUNT.

Missionary Gospel Messengers,	\$ 1,302 90
Rebate on tract endowment,	442 67
Tracts, books, periodicals and Missionary Visitor,	5,527 76
Special advertisement for pushing circulation of Gospel Messenger, Inglenook, Young People and Teachers' Quarterly,	942 50
Total,	\$ 8,215 83

21. SWITZERLAND AND FRANCE.

G. J. Fercken, support to April 1, 1907,	\$ 475 00
Orphanage,	943 76
Removal of orphans to Geneva,	81 45
Hall rent, workers, etc.,	428 31
Total,	\$ 1,928 52

22. ASSISTANCE TO STATE DISTRICTS.

Arkansas,	\$ 800 00
California,	200 00
Indiana, Southern,	300 00

Iowa, Middle,	250 00
Iowa, Northern,	600 00
Iowa, Southern,	250 00
Kansas, Northeastern,	500 00
Kansas, Southeastern,	150 00
Maryland, Eastern,	600 00
Michigan,	150 00
Missouri, Middle,	300 00
Missouri, Southern,	300 00
Nebraska,	125 00
Oregon, Washington, and Idaho,	700 00
Ohio, Northwestern,	200 00
Oklahoma,	300 00
Pennsylvania, Eastern,	200 00
Texas,	1,000 00
Total,	\$ 6,925 00

23. GENERAL EXPENSE.

Postage,	\$ 346 29
Committee's traveling expenses,	235 98
Salary and clerk hire,	1,780 00
Office fixtures,	225 55
Premium of guarantee bond for treasurer,	75 00
Stationery, circulars, etc.,	158 41
Miscellaneous,	19 45
Total,	\$ 2,840 68

24. DONATIONS TO ENDOWMENT.

The number preceding amount is number of receipt sent party making the donation.

Balance on hand at beginning of year,\$377,082 52

Indiana—

2563,	\$ 1,366 78
2607,	25 00
2611,	500 00
2661,	600 00
2716,	25 00
2763,	1,000 00
2791,	500 00
2982,	6,000 00
2984,	4,000 00
2989,	5,000 00
2990,	190 00

\$ 19,206 78

Iowa—

2484,	\$ 3,500 00
2493,	20 00
2559,	3,000 00
2574,	15 00
2754,	100 00
2865,	10 00
2891,	50 00

\$ 6,695 00

Illinois—

2659,	\$ 200 00
2680,	1,000 00
2707,	25 00
2710,	1,000 00
2942,	25 00

\$ 2,250 00

Oregon—

2608,	\$ 1,000 00—\$ 1,000 00
-------------	-------------------------

Virginia—

2612,	\$ 100 00
2618,	50 00
2830,	20 00
2862,	100 00
2863,	50 00
2902,	200 00
3000,	100 00

\$ 620 00

Ohio—

2505,	\$ 20 00
2572,	400 00
2840,	100 00
2866,	50 00
2890,	20 00

\$ 590 00

Pennsylvania—

2532,	\$ 700 00
2572,	600 00
2692,	2,000 00
2742,	700 00
2800,	100 00
2861,	1,000 00
2901,	400 00
2930,	500 00

\$ 6,000 00

Maryland—

2700,	\$ 97 50
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Kansas—

2889,	\$ 50 00
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Nebraska—

2864,	\$ 20 00
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Total,	\$ 36,529 28
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Total paid in endowment, ..	\$413,611 80
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25. ENDOWMENT BY STATES.

Illinois,	\$153,297 96
Pennsylvania,	62,237 59
Indiana,	60,468 80
Iowa,	46,756 00
Ohio,	46,093 00
California,	42,186 58
Kansas,	16,269 16
Maryland,	15,629 53
Virginia,	8,206 50
Missouri,	5,293 00
Michigan,	1,120 00
Oregon,	1,000 00
Nebraska,	460 00
West Virginia,	188 00
Oklahoma,	45 00
Idaho,	30 00
District of Columbia,	22 50
North Dakota,	20 00
Alabama,	7 50
Unclassified,	1,430 41
India Endowment Balance,	1,050 00

\$461,811 53

ASSETS.

Cash on hands,	\$ 9,238 45
Bills receivable secured by mortgage,	351,630 09
Brethren Publishing House,	130,000 00
Real estate,	47,589 90
Estimated value of Gish estate not included in interest bearing funds,	7,500 00
Value of real estate above investment,	2,500 00
Church Extension bills receivable,	7,581 30
Due from Brethren Publishing House,	8,000 00
Total assets, March 31, 1907,	\$564,039 74
Total assets, March 31, 1906,	542,373 32
Increase,	\$ 21,666 42

STATEMENT OF LEDGER.

Cash,	\$ 9,238 45
-------------	-------------

WORLD-WIDE FUND.

Amount on hand,	\$ 185 94
Mission study,	\$ 167 36
(Cash \$18.58.)	

CHURCH EXTENSION.

Church extension,	\$ 8,176 41
Church bills receivable,	\$ 7,581 30
(Cash \$595.11.)	

INDIA FUNDS.

Bulsar meetinghouse,	\$ 2,165 30
Hospital,	865 40
India orphanage,	1,872 67

SPECIAL MISSIONS.

Africa,	\$ 32 50
China,	1,372 42
Japan,	75 80
Philippines,	70 40
Porto Rico,	225 43
South America,	49 44
Next mission,	3 00
Southern Native White,	23 23
Australia,	16 00
(Cash \$1,866.22.)	

MISCELLANEOUS FUNDS.

Colored industrial work,	\$ 397 75
Gish Testament fund,	435 84
Ministerial and Missionary relief fund,	5,284 03
Gish Publishing fund,	1,020 91
(Cash \$7,138.53.)	

SPECIAL SUPPORT FUNDS.

California Sunday schools,	\$ 345 85
Middle Pennsylvania Sunday schools,	125 00
Eastern Pennsylvania Sunday schools,	34 60
Eastern Maryland,	450 00
Quemahoning congregation, Pennsylvania,	125 00
A Brother,	\$ 375 00
Nebraska,	645 69
Mt. Morris College Missionary Society, Mt. Morris,	125 00
Second District of Virginia,	510 20
Shade Creek congregation, Pennsylvania,	125 00
Antietam congregation, Pennsylvania,	569 12
Young People's Missionary and Temperance Society, Hunt- ingdon, Pennsylvania,	89 48
Northern Indiana Sunday school,	185 00
(Cash \$2,954.94.)	

INTEREST-BEARING FUNDS.

Endowment bills receivable,	\$351,630 09
Denmark poor,	\$ 2,534 74
Gospel Messenger endowment,	1,850 00
India,	2,050 00
Brethren Publishing House,	8,000 00
Brethren investment,	130,000 00
Brethren reserve,	30,000 00
World-wide endowment,	413,611 80
Real estate,	47,589 90
P. A. Moore, Prop.,	20,000 00
Gish estate,	46,507 93
Brooklyn meetinghouse,	12,425 22
(Cash overdrawn, \$8,240.30.)	

\$554,582 10 \$554,582 10

STATEMENT OF CASH.

World-wide fund,	\$ 18 58
Church extension,	595 11
India funds,	4,903 37
Special mission funds,	1,868 22
Miscellaneous funds,	7,138 53
Special support funds,	2,954 94
Interest-bearing, overdrawn,	\$ 8,240 30
Total cash on hands,	9,238 45
	<hr/>
	\$ 17,478 75 \$ 17,478 75

BRETHREN PUBLISHING HOUSE.

The balance sheet of the Publishing House shows the following condition of the business at the close of the fiscal year:

Resources—

Cash on hands,	\$ 3,972 28
Office fixtures,	2,040 82
Machinery,	62,922 68
General outfit,	10,145 64
Old ledger accounts unpaid,	309 08
Accounts receivable,	10,676 41
Expense,	251 50
Merchandise on hand,	7,682 05
Gospel Messenger,	1,215 28
Inglenook,	336 52
Our Young People,	8 75
Sunday school papers,	161 62
Quarterlies,	326 67
Job,	3,720 84
Special accounts receivable,	181 36
India, A Problem,	337 60
Teachers' Monthly,	39 69
Bookstore,	2,043 18
	<hr/>

\$106,371 97

Liabilities—

Unexpired Gospel Messenger subscriptions,	\$ 18,068 97
Unexpired Inglenook subscriptions,	2,618 85
Unexpired Our Young People subscriptions,	1,172 80
Unexpired Sunday school subscriptions,	1,093 08
Gospel Messenger poor fund,	72 76
Inglenook poor fund,	2 55
Teachers' Monthly,	851 00
Bookstore,	912 40
Net capital invested March 31, 1907,	81,579 56
	<hr/>

\$106,371 97

During the past year buildings for the Publishing House have been more than doubled in floor space at a cost of \$35,000.00 on the part of the Committee. In addition to this the House has put in machinery equipment and stock which has increased the capital a little over \$40,000 more. Large new presses, new linotypes, and a complete bindery outfit have been installed. The results of this equipment do not show in this year's business because the installation was completed just a few weeks before the close of the fiscal year.

GISH PUBLISHING FUND.

The following books have been distributed under the provisions of this fund during the year:

	1907
Trine Immersion,	103
Doctrine of the Brethren,	143

Bound Tracts,	173
Lord's Supper,	163
Life of John Kline,	73
Bulwarks of Faith,	47
Bible Manners,	192
Eternal Verities,	78
Alone With God,	294
Bible Dictionaries,	141
Square Talk,	147
Cruden's Concordance,	145
Bible Atlas,	192
Sunday School Commentaries for 1906,	108
Topical Bible,	41
Topical Text Books,	918
Young Preacher,	811
History of the Brethren,	490
Modern Secret Societies,	122
Book of Books,	132
Edersheim's Life of Christ, 449 sets or	898
Sick, Dying and Dead,	312
Twelve Apostles,	700
Total,	6424

The total for the year is 6,424 volumes, as against 3,346 a year ago. And when we take into consideration the fact that 1,523 of the 3,346 were Lesson Commentaries, we see how much more reading has been done by the ministers of the church the past year than was done the year before. If the Lesson Commentaries are left out of consideration, the past year has exceeded all others in the number of volumes sent out under the Gish Fund. This is as it should be, for thus will the fund best accomplish the purpose of the donors.

It is encouraging to note the increase in interest, and it is hoped that it will continue. Those in charge will do their utmost to select the best helps possible for our preachers, and any suggestions as to ways of making the fund more useful will be thankfully received, and acted upon as wisdom dictates.

REPORT OF AUDITING COMMITTEE TO ANNUAL MEETING OF 1907.

We, your committee appointed to audit the books and accounts of the General Missionary and Tract Committee including those of the Brethren Publishing House, beg to submit the following report:

We verified all the additions in the various account books and checked the postings to the ledgers and verified the results of the financial statements herewith submitted to you and find the same to be correct.

We found vouchers for all items of money expended; we examined the securities and found the amounts as herewith reported. All records have been carefully made and all explanations properly accounted for.

Lewis R. Peifer
R. E. Burger
J. O. Halsinger

THE MISSTORY

THE CHILDREN OF PORTO RICO AND HOW THEY LIVE.

If you look on your map you will think that Porto Rico is a very small part of the world. So it is. But there are a great many children in Porto Rico. Many of these children are sickly, unhappy looking little people, and this is because most of the parents are so poor that they cannot give their children proper food or care, or medical treatment when they are sick. You will see by the picture how very poor the people must be to live in such wretched little huts. The houses in the towns are set close to the street, and there are no nice, shady green lawns to be seen. Very often there are no trees of any kind, so the children have to use the street for their playground.

Many of these children are very dark-skinned, but others are light-colored and might be taken for American children.

In the picture we notice one that is called a "City Patio." Perhaps you wonder what that is. It is a kind of an inner court with doors opening from it into small, dark rooms. These courts are dirty and overcrowded and often one of the rooms opening on it is the home of a family of a dozen persons. Very often the children sleep on the bare floor and rats, roaches and fleas try their best to crowd them out. Tables are not of very much use in these miserable little apologies for homes because there is no regular time for meals and people eat when they feel like it; that is, if they can get anything to eat. These patios are sometimes forty or fifty feet long and fifteen or twenty feet wide. They are usually very dirty, and lazy men are lounging around, sitting up against the side of the houses, while women are doing their work, washing or cooking or visiting with one another, and the boys and girls are busy at play. You can have no idea

how dirty and wretched it all is unless you see it.

Now, there is something strange about these Porto Rican children, for it is said that they all love to go to school! Perhaps it is not because they care to study so much, but they do love to get into a clean, decent place where they are kindly treated. What a splendid chance this gives our missionary teachers to win the love of these little people and to teach them of the Lord Jesus who loves all the children in the world!

You will be interested to read about the orphanage which our Society is building in Porto Rico. Then, too, you will be glad to know about the day school which is called by the name of our good president, McKinley. You see by these things that the Society which you love and to which so many of you belong is trying to do something for the Porto Rican children. Some of you who read this little paper are interested in certain children and are helping to keep them in school. We are sure you will be still more interested after reading this number of the paper, which will tell you stories of the work and will show you pictures of the people, and how they live and also pictures of some of the children under our care. Can you see any difference in the way the little mission children look and the others?—Children's Home Missions.



The only way of learning to do a thing is to do it. The only way of learning obedience from Christ is to give up your will to Him, and to make the doing of His will the one desire and delight of your heart.—Andrew Murray.



I desire that God will station men in that part of the mission field where the difficulties are the greatest, and to all human appearances the most unsurmountable.—Robert Morris.

\$15,290.00

DURING MARCH

\$17,260.00

**DURING FIRST 15 DAYS OF APRIL
IS THE TOTAL RECEIVED FOR**

**ENDOWMENT OF MISSIONS
ON ANNUITY PLAN**

One brother and sister had \$1,000 for ten years with the Committee on this plan and were glad when they added \$14,000 more to it.

**This statement is made to show that those
who have tried the**

ANNUITY PLAN

ARE PLEASED

SEE NEXT PAGE

OUR ANNUITY PLAN

Makes it possible for any member to give to the Lord, while living, what he or she desires to give after they have died, and still realize a fair income from the gift while living.


These are the advantages we can assure anyone:

1. Safety.
2. Income promptly on January and July first of each year.
3. A fair rate of interest depending upon age of annuitant.
4. No care of investing the money.
5. No money lying idle.

6. When annuitant is gone to the better world, his money here has gone to the best of uses,—for missionary purposes.

The only question for the reader to settle is this: "Do I want the Lord to have back any of what He has blessed me with? If so, how much."

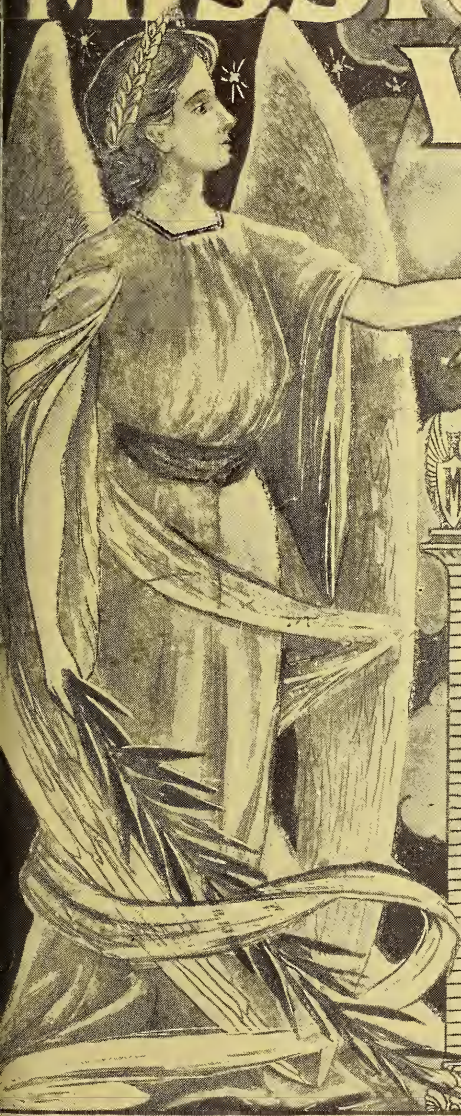
That settled, the Committee can show you how it may be done. Hundreds have arranged on this plan and EVERYONE is pleased. Write asking for information on the annuity plan.

 Read preceding page for voluntary expression.

Address:

**GENERAL MISSIONARY & TRACT COMMITTEE,
ELGIN, ILLINOIS**

THE MISSIONARY VISITOR



LET
THERE BE
LIGHT

Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing,
not my doom.
Of all who live, I am the only
one by whom
This work can best be done in the
right way."
—Henry Van Dyke.

PUBLISHED BY

Brethren's General Missionary and Tract Committee,
ELGIN, ILLINOIS, U. S. A.



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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

D. L. Miller, Mt. Morris, Ill.

H. C. Early, Penn Laird, Virginia.

John Zuck, Clarence, Iowa.

L. W. Teeter, Hagerstown, Ind.

C. D. Bonsack, Washington, D. C.

TERMS OF SUBSCRIPTION.

One copy, twelve months,50 cents

The magazine is stopped at the close of time paid for.

Copies not marked "sample" have been paid for.

All subscriptions and money should be sent to the

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

Entered August 11, 1902, as second-class matter, Post-Office at Elgin, Illinois, Act of Congress of March 3, 1879.

What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?

"A MILLION A MONTH IN CHINA ARE DYING WITHOUT GOD"

O Church of the living God!
Awake from thy sinful sleep!
Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it nought that one out of every three
(Be it said to our disgrace)
Should in China die having never heard
The gospel of God's grace?
Canst shut thine ear to th' awful sound.
The voice of thy brother's blood?
"A million a month in China
Are dying without God!"

Oh, speak not of the noble few
Who the gospel sickle wield,
And reap some sheaves with weary hand
On the edge of its harvest field;
For beyond their utmost efforts
Four hundred millions lie,
And a thousand preachers were all too
few
To reach them ere they die!
But hear, oh! hear ye for yourselves
The voice of your brother's blood:
"A million a month in China
Are dying without God!"

Go, go, for the Savior sends thee
To call from the distant East
The idolaters for whom He died,
To His heavenly marriage feast.
The Gospel that thou bearest
The power of God shall prove,
To triumph o'er the souls of men
By th' omnipotence of love
And remember, while thou ling'rest,
The voice of thy brother's blood:
"A million a month in China
Are dying without God!"

And ye who cannot go, oh! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The cross shall triumph there,
And give you freely from your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruse shall yield.
So only can you cleanse your hands
From the guiltiness of blood!
"For a million a month in China
Are dying without God!"

—Record of Christian Work.



*S. J. Bosserman,
Dunkirk,
O.*

Born Nov. 14, 1842; Died Oct. 15, 1886.



Vol. IX

JULY, 1907

No. 7

A BIOGRAPHICAL SKETCH OF SAMUEL T. BOSSERMAN

AMANDA BOSSERMAN WHITMORE.

(Sister of Deceased.)

Samuel T. Bosserman was born on a farm near New Stark, Hancock Co., in Western Ohio, where his parents located in early life. His father, Daniel Bosserman, a successful farmer, was born in Columbiana county, Eastern Ohio. His education was limited to "reading, writing and ciphering," as it was then termed. The boy who was expected to be a farmer, and do all the business of the farm, was taught to write and cipher, but all that a girl needed to learn was reading, and a few were taught to write. His father was a great reader and acquired more than an ordinary education for those days. He was a hard worker, always hearty and robust, and never sick until he received an injury while clearing a piece of ground, from which accident blood poisoning set in and he died at the age of sixty-four years.

His mother, Barbara Bair, born in Stark county, Ohio, and left an orphan in her childhood, was thrown upon her own resources early in life. Her educa-

tion was the German Catechism and New Testament. She could not read English until she learned it from her older children. She put forth a strong effort to learn, for she enjoyed reading the periodicals of the Brethren church. The New Testament was a source of great comfort to her and she read it much. Her occupation was general house work. Besides the other household duties she spun and wove wool and flax. She enjoyed good health and was strong and industrious. Ministering to others was a joy to her. She died at the age of seventy-two years.

S. T. Bosserman's parents were of German descent, tho they spoke English very well. They came to Western Ohio when land, heavily timbered and wild, occupied by the Indian and prowling wolves, could be purchased from the government. A cabin and stable, both made of logs, were erected. As time went on, the land was cleared and buildings were added and a comfortable home established. Later a large hewed



The Bosserman Family Home.

log house was built, which was an improvement over the first. It was the first of its kind among the pioneers of the then wild west. The father was reared in the faith of the Brethren, tho he had made no profession; the mother came from a German Lutheran home. Her search for the truth led her to cast her lot with the Brethren. They were much devoted to a true, devoted, religious life, always ready and willing to make advancement in any way that the Bible revealed to them. The old family Bible was much used and treasured. Their simple Christian life, helpfulness, hospitality and generous deeds gained them many friends among those who were nestled into a community in this heavy-timbered country.

Later, as the family grew, a large two-story house and bank barn were built. The lumber for these was all cut from the timber on the farm. Here a happy family of eleven,—five boys and six girls,—spent many a happy day. Now but five are living to cherish fond recollections of this earthly home. How vividly it all comes to the writer! A lawn,

well kept by a hand sickle, a fruitful garden and in the midst of it the many roses, pinks, peonies and others of the old-fashioned kind; the orchard, the grape arbor, the board and picket fences, along the side of which was a row of beehives,—all comes very vividly to mind.

In such a home, on Nov. 14, 1842, S. T. began his career. This rude cabin, first erected by the family, was in a cozy, willow-clustered nook. Shade trees and shrubbery made a picturesque scene. Here his childhood was spent. The schools in his earlier life were not as good as those to-day. There were neither kindergarten nor public schools, but only neighborhood subscription schools. The upstairs of this log house was used for a time for a schoolhouse. Here S. T. took to learning very readily and proved an earnest, active youth. Later our public schools were opened. Log schoolhouses were built, floors laid with the old-fashioned puncheon boards, a crude desk ran along each wall, and slab benches served as seats. The children faced the wall, and the master, with

THE INSISTORY

383

whip or ruler in hand, had charge of the school. S. T. was studious and bent on securing an education, and applied himself accordingly. He was witty and humorous, tho showing discreteness and prudence. These energies, in later years, served to develop into strong factors for the Master's use. He was religiously inclined and often said, before he was in his teens, "When I am a man I am going to be a preacher." He was obedient and chose his companions from those who were in keeping with principles of right doing. He was a close observer, wide-awake and active always, alert to learn something new and valuable. He was looked upon as possessing more than ordinary qualities of mind.

When nineteen years old, he, with other members of the family, attended a love feast in an adjoining church in Allen county, Ohio. Here he was greatly wrought upon, and at the farewell services arose and requested baptism before he returned home. This step was a great comfort to his dear father and mother. They had the pleasure of seeing all of their children, while in their youth, unite with the church of their choice and become faithful workers for Christ.

As his parents were pioneers in Western Ohio, he had but little opportunity for mental training outside of a common country school. He attended school during the winter months and worked on the farm during the summer. His ambitions were to teach school, so he attended high school in Findlay, Ohio, until he received a certificate; then he taught a number of terms and, with what money he saved, opened a hardware store in Dunkirk, Ohio. He was quite successful and was a leader in his line of trade until the failure of his health. At the age of twenty-four he married Elizabeth J. Rodabaugh, a very

amiable woman. Four children were born to them. While his parents were attending Annual Meeting of 1881, held at Ashland, Ohio, the oldest son, then twelve years old, was gored to death by an angry cow.

S. T. was deeply impressed in early life that the ministry would be his lot. He had qualified himself well for his high calling. After serving in the ministry for several years, he was advanced to the office of elder. He did considerable evangelistic work and many were the Macedonian calls he could not heed.

He was a strong advocate of the missionary movement. He was a member of the first General Missionary Committee of the Brethren church and corresponding secretary and treasurer of the same. He worked with a will to help on with the plan, for he believed that the Gospel should be carried even to the ends of the world. He became very enthusiastic concerning the erection of a church in his own town of Dunkirk, and mainly by his own efforts a house was built and dedicated in 1881.

In this, he, with the assistance of the little band of some twenty members, who had their home there, labored very hard in trying to build up a strong membership. He supplied the pulpit in that house until by reason of failing health he was compelled to give up active church work. This he did very reluctantly. He often overworked, thus hastening his untimely death. It can truthfully be said that he laid down his life for the cause of Christ. He was an earnest and faithful advocate of pure church literature; also an able agitator of the temperance cause, in behalf of which he published many articles in the Gospel Messenger. He also delivered temperance lectures wherever there was an opening, and there were many doors ajar for his message. One article on temperance, printed after his death,



S. T. Bosserman Helping at the Church Near Keuka, Florida.
Photo Loaned by J. H. Moore.

showed how his heart was set against this great evil. During the last few years of his life he suffered from hemorrhage of the bronchia, therefore spent the winter of 1889 in Florida. While there he wrote frequently for different periodicals. He returned in the spring, very little improved. His illness was lingering, yet he was cheerful and uncomplaining. On his dying bed he said to his mother, "I am glad I am prepared to die." He was conscious to the final moment, then bidding all the last good-bye, he began to pray, closing his life with the sentence of the first martyr, "Lord, receive my spirit." He died Oct. 15, 1886, his age being forty-three years, eleven months and one day.

Those who came in close contact with him could give the best evidence of his Christ-life. W. C. Teeter has this to say: "It was my good fortune to be brought into social and business relationship with this good man, as I was employed as bookkeeper in his hardware store, and held that position for a number of years. In this way I became thoroughly acquainted with his everyday life. It was often said by the townsmen, 'There goes a Christian and a business

man, and he is both every day.' He possessed exalted qualities of mind, being studious, energetic and hopeful. Having a noble purpose, he gained many friends, and had but few, if any, enemies. He was affable in manner, genial in disposition, and generous to a fault. I often heard the remark, 'I do not believe he has an enemy.'"

The Dunkirk Standard, the home paper, says in an obituary, "He was truly a business man and a Christian, his whole, sole aim in life was to do what he could to make the sun shine brighter for all with whom he come in contact, his pleasant smile, and cheerful voice being known alike to rich and poor, high and low. He was a friend to everybody and surely there is no one who will say aught of his memory except to render words of praise for his many acts of kindness. In business life his word was as his bond and after a business of twenty years in Dunkirk there can nothing be said to mar the uprightness of his dealings. His social life was in strict conformance with his religion, quiet and cheerful, always tending to elevate the minds of his hearers. Of his home life there is no neces-

sity for many words, considering, as he did, that home should be held the most sacred place on earth, and a man who is kind in business will be doubly kind to his family. He was fond of reading, and trained his children in the same habit, to which three libraries in his home and the intelligence of his older children bear evidence. It can surely be said that he was a kind and indulgent husband and father. Concerning his Christian life, most of our readers know that he was plain in dress and manner, and followed the Scriptures with regard to charity. He was a leader among his people from whose midst he will be greatly missed. His absence will be keenly felt in Christian, social and business circles, and the void left by his death will be hard to fill."



Temperance.—2 Peter 1:6.

Parts of a sermon delivered by S. T. Bosserman in Dunkirk, Ohio, July 27, 1884.

There is, perhaps, no other subject which seems to agitate the minds of the people of our nation more than the liquor question. It is a subject of which we have a right to know something, and rightly it should engage the attention of all. We see the fruits of intemperance and know a great deal about it by our personal observation so much so that it is no strange thing why we are here to-day, to consider the evils of this great traffic and prescribe remedies for its abolition.

The real question at issue to-day, my friends, is that of intemperance or drunkenness from the excessive use of intoxicating drinks. Intemperance spreads in our land, as a deadly nightshade, destroying the health and morals of the nation. It is a noisome pestilence, poisoning the air, carrying death and destruction to thousands of homes on this earth. It is a deadly malaria to

our morals, sapping the very vitals of both church and state, and that to such an extent that it requires Herculean strength to counteract this great evil. Hence we must have the combined strength of all lovers of freedom, and onward in the conflict we must go, using every muscle of the body, every faculty of the mind and every passion of the soul in waging a warfare against King Alcohol and all his emissaries.

Too many are two-sided, carry the Bible on one shoulder, and rum on the other. Our churches in the land are crippled. In many churches, however temperate they may be, some of the members are seeking every opportunity to enter sneakingly the back door of a saloon. You will say, "Then purify the church first." That is just what we want to do. My friends, I want to expose sin everywhere.

Many move along in temperance circles, and advocate its cause strongly, but follow them into their retirement and behold them in their secrecy and what do you see? If the wine is not on the table, it is on a back shelf, kept by the good husband, who sometimes is a little sick (?) and must have his "dram" to make his stomach feel better, etc.

I heard a church member say, a short



S. T. Bosserman Standing in Boat on Lake in Florida.
Photo Loaned by J. H. Moore.

time ago, "I think it is no harm to drink once in a while, when I don't feel good. I can drink it or let it alone." Well, have you such control over your will power? "Yes, I have." Then, in the name of God and all that is lovely and true, let it alone—severely alone. Poor excuses, it is sometimes said, are better than none, and it is marvelous how many frivolous excuses are made in order to take the initial steps to debauchery.

Again there are those who engage in moderate drinking, because, as they allege, the Bible advocates it. They say, "Christ made and drank wine at Cana of Galilee, John 2:10, and hence there is no wrong for me to drink. Just so I have grace and good judgment to know when I have enough." Moderate drinking it is claimed, is no wrong just so you do not drink too much. Upon that same hypothesis I might say that swearing and stealing are not wrong, just so you have grace and good judgment to know when you have enough.

Then, again, it is said, "Moderate drinking is recommended by Paul." 1 Tim. 1:23. "Drink no longer water" alone tells us that Timothy was a teetotaler, or else Paul would not have exhorted him as he did. Wine mingled with water, taken as a medicine for the stomach's sake, would not produce excitement or hilarity, but was for the promotion of health. Timothy was perhaps liable to some attacks of sickness or some constitutional feebleness.

1. The use of wine, etc., was solemnly forbidden to the priests under the Mosaic law, when in the performance of religious duties. Lev. 10:9, 10. The Christian ministry should be equally careful.

2. Timothy was a teetotaler, or there would have been no need of this exhortation, "Drink no longer water."

3. He must have been remarkably

temperate, or there would have been no need of such caution, "Drink a little wine."

4. He was not in the habit of drinking wine freely at the table or social circle, etc.

5. Wine was not to be used as a common drink but only as a medicine, "for the stomach's sake." Now Scripturists, you who build upon this scripture as an excuse for alcoholic drinks, the only inference which can be legitimately drawn from this injunction is, that it may be proper to use small quantities of wine for medicinal purposes and that is all you can make out of it. And even that is not without doubt, as my own experience in recovering from sickness has taught me.

6. To some church members, and even ministers, this exhortation need not be given or applied, as they will drink soon enough without. Churches, then, should frown upon all evil. I want every professor of our blessed Master to live a holy and temperate life, practically. The minister should denounce the sin of intemperance everywhere, and at all times. He should "cry aloud and spare not" against this monster curse that is dragging thousands of individuals, annually, to, premature graves.

I pity the rumseller as a man, but I hate his business. I pity the poor gutter drunkard, but I have a righteous indignation against his habits. While I hate those low-grade sinks of iniquity, I have no more love for those fine, aristocratic places of drink. The poor drunkard is discarded from society, and the saloon-keeper looked upon with disgust, while the aristocratic rumseller who sells the damning stuff under disguise of foreign names, perhaps, is held up in society. The church locks arms with him because he is rich; she offers him a pew, and when he and his wife attend the sanctuary, they are shown seats with all

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the politeness decorum affords. The wife is, perhaps, richly attired in silks and satins, but at every step she takes, her dress cries out, "Whiskey, whiskey, whiskey!" Yes, this is aristocracy, and it is upheld by many moderate drinkers and even among Christian professors. I want to give the rum traffic a scathing rebuke wherever I find it, in high or low places, and I humbly ask everyone to lend a helping hand to suppress this alarmingly great evil.



Missionary Work.

S. T. Bosserman.

We believe that "the Lord loveth a cheerful giver" at no time better than when he gives of his means for the spread of the Gospel. The press is a great power through which the Gospel may be preached and sent to the nations of earth, and to give of our means for the dissemination of Gospel truth is wisely spent. But however powerful this channel may be for the spread of the Gospel, to make it more effective in building up the cause of Christ, establishing churches, etc., the Gospel must be carried in person to those isolated places or distant and foreign lands, that it may be illustrated practically to the populace, thereby becoming more effective in constraining the people to accept its doctrines and to enjoy its saving influences.

But how shall the minister or the church send this doctrine? Are the ways and means within their power? Souls must be saved. The means of this salvation many know nothing about. The provisions of the Gospel are "whosoever shall call upon the name of the Lord shall be saved." Rom. 10:19. But how shall they call in this saving way, of which they know nothing? or in the Gospel light, "how then shall they call

on him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Hence, in order that they may hear, the minister must be sent. It is true some are able to go upon their own responsibility, while many others cannot go unless they be sent by the church or churches, and to do this we must have means.

I am truly glad that Annual Meeting has lent a helping hand and has been so favorable to the mission enterprise as to organize a board for that special purpose. Now we feel that something can be done in the matter and as this does not interfere with the home mission of the several districts, I would suggest that all other heretofore organizations in mission efforts be surrendered in favor of this move, the Foreign and Domestic Mission, and that we all take hold in earnest and prosecute the work as God may give ability. Calls from different parts of the country are already coming in for preaching by the Brethren. Arkansas of the great Southwest sends in to the nearest organized church in Missouri for Brethren to come and preach and baptize, and as the Brethren feel unable to go, as the distance to said point is some three hundred miles, they appeal already to the Mission Board for help. Shall it be heeded or go by default? I humbly hope it may be attended to promptly. I would therefore earnestly appeal to the housekeepers and elders of each church to appoint a solicitor or two to commence at once in raising funds and remit the same to the treasurer, Eld. James Quinter, Huntingdon, Pa., so that the work of evangelizing may commence and those calls be filled at once. May God bless all Gospel efforts to success. —Gospel Messenger, 1885.

ALFONSO ARGENTO

S. N. McCANN.

Having met a number of missionaries who passed through the Boxer troubles, and having heard from their lips the story of their deliverance, I feel like telling in an imperfect way the story of at least one. I say imperfect because no description can bring us to realize what some have suffered.

The subject of this sketch is an Italian by birth, and has spent eleven years in the China Inland Mission, where he is still at work. In 1899 he was sent to Quang Chow, out in Central China, nearly two hundred miles from Han-kau. When the troubles broke out in 1900 he had only five native Christians. In April of 1900 he was robbed of everything. He had replaced most of his household furniture when in July the trouble broke out again.

On Sunday, July the eighth, his native Christians told him the people were going to kill him. There was little to be done but trust in the Lord and do his work. On Sunday evening crowds began to come in before preaching time, but he busied himself getting his sermon ready and seating the people. They soon began to say they did not want to hear preaching, that they had come to kill him. He pretended not to hear and treated them as friends, praising them for past kindnesses shown.

When he stood up next to the wall behind a table to preach, the people arose and said "kill him," and taking hold of the table began to pin him to the wall. He took hold of the table and resisted but being overpowered he appealed to a man of influence among them to quiet the crowd. The man got upon the table and began to make a speech. His words were full of irony, yet pretending to protect Argento.

The people rushed forward, pulled him from the table, caught Argento by the coat and the hair and began to pull him to the floor. Realizing that he would be at once trampled to death he with a great effort released himself and stood upright. The people then began to strike him with clubs, but a misaimed blow shattered the lamp and left all in darkness.

He at once dropped into the crowd and being dressed as a Chinese and wearing the queue, they could not find him. They then began to break up the furniture, dishes, and everything they could find, knocking down a light partition which fell over a table under which Argento had for the time concealed himself. They then raided the rest of the house, destroying everything.

After all was destroyed they decided to burn the house, saying he must be somewhere concealed. Not agreeing they decided to divide up whatever of value was left. In doing this they took the table and again found Argento.

They quickly made a heap of the broken furniture, threw him upon it, soaked the heap with kerosene and fired it. Someone, for some reason, grabbed him by the clothes and dragged him away into the street. The people followed, beating him with clubs until a blow across the head knocked him down. He lay with his head down over the steps in the street, supposedly dead. The mob then began to disperse when some one came with a sword to cut off his head, but others said, he is dead, why do this? He was taken by the Mandarin and lay unconscious for three days.

When he regained consciousness the Mandarin wanted him to conceal himself in a coffin and be carried away. This he

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refused to do knowing it would be certain death, but finally was sent away on a stretcher, in charge of an escort from the Mandarin.

Arriving at Sich-Suhsin he was turned over to another officer, who provided new escorts. They threatened to throw him into the river and dispose of him. The next day he was turned over to another officer at Sintsae. This officer provided another escort, taking him to Hsiang-cheng, where the officer refused to receive him at all, saying the missionaries had all fled from the station to which he was going.

He was set down and a crowd gathered about him, saying, "kill the Foreign Devil." They pinched him, pulling out hairs from his body, spitting on him and tormenting him as he lay helpless and bleeding, he having been stripped of his clothing before. Finally the officer had him put in a dark and filthy jail, full of vermin.

In the night some came and opened the jail and wanted to take him out. He said "No," but they took him out and loaded him on an old, jolty wheelbarrow without any protection. Almost exhausted and famished with thirst he begged for water, only to be jeered at and threatened with death. Finally a soldier took pity on him and relieved his thirst. He was thus conveyed back to Sich-Suhsien where he was much mistreated.

Nothing but death seemed before him when a native friend took pity on him, took him into his house, gave him clothes and kept him for three days, thus saving him from death by exhaustion, if not also from the mob.

This friend besought him to shave his head and take the garb of a Buddhist Monk, joining himself to them for the time and thus save his life. This he refused to do saying he would die rather than seem to deny his Lord.

He asked to be sent back to his old city which was done. The Mandarin was much put out saying he wanted to get him off his hands, but now he was back. He was not set down for four hours until the people were gathering about him and tauntingly saying, "Our God of war is stronger than your God Jesus. Our God has brought you back to us."

That night, by order of the Mandarin, he was secretly conveyed away on a Sedan chair. After being taken about thirty miles they asked him to get out of the chair under pretense of fixing it. When he got out they ran away leaving him with only a few cents, a bad cripple and weak.

Next evening he came to an inn where he was allowed to rest. Soon about thirty rough Boxers came in search of him, enquiring of the inn keeper if any Foreign Devil had passed that way. The inn keeper said he had seen no one. Argento was lying with his face to the wall, a cloth drawn over his bruised head, hearing all. The Boxers said if we find him we will cut him up and make mince meat of him. All were called to supper. What was to be done? To refuse to go would create suspicion and perhaps cost his life. To go would be sure death also, for he would be recognized. He earnestly prayed for guidance and then said to the inn keeper, "I am very tired and sleepy will you be so kind as to bring me a little food and let me eat it here?"

In the morning the Boxers were gone on in search of him. What was to be done? The people would all be on the lookout and if he proceeded he might any time meet the mob, if he turned back it was sure death. He was for a moment in despair, and the thought came why continue to suffer and at last die a death of torture? Why not buy a little opium and end all without suffering?

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The Lord gave him the victory and he plodded on.

A man coming past him stopped and looked at him very close and said, "Are you not Pastor Argento?" He trembled, feeling he was found, but the man proved a friend, a Christian. He carried him across a river and secreted him in an inn. Then he went to his house close by and brought food and prepared to convey him to Hau Kow. The wife and children of the man besought him not to go but he went. They had ten days' journey through a hostile country before them and only twenty cents of money.

The second day, after breakfast, on entering a town they met a set of gamblers. The leader of whom calls out a Foreign Devil, and raises a riot. Others say he is not a foreigner, but a native of Canton, so he is released. Journeying about ten miles a howling mob headed by the gamblers comes crying after them. They are taken back to the city and searched for evidence that he is a foreigner, but as his clothes and everything is native they seem satisfied. A book on medicine comes near costing him his life, but it being partly written in Chinese they said it was no evidence. His bruised head and other bruises caused suspicion but the native Christian said robbers had fallen upon them and the gentleman being robbed and beaten, was crippled in the feet because gentlemen never walk. He explained that his feet were very sore then from walking. Coming to an inn after being released they have money enough for only one dish of rice, the native man says, "I am strong, I can do without, you eat." The inn keeper gave him food also.

Next morning they bargain for a barrow to take him to the river where they hope to get a boat. They stay all night with the barrow man who feeds them

and shows them great hospitality. In the evening when Argento has uncovered his head, the man's younger son coming into the room raises a cry of "Foreign Devil" and the older son comes with a sword to kill him. The father comes and quiets them saying, "He is our guest, we cannot harm him."

They reach the river at Li-Aug-Ho-Koo but it is dry and the door of hope again closes. They pawn most of their clothes to pay the barrowman, yet cannot get money enough to pay, but the man was satisfied. Try for a chair but can get none because there are Boxers everywhere. Cross the river bed on foot. Soon the cry of Foreign Devil is raised and they are taken to the city but released. A reward being offered for a foreigner dead or alive, makes things more critical.

Coming to an inn they engage a chair but the way is shut off by soldiers, they all get down and pray and rising from their knees walk over to the river, where, lo! There is a small boat and a little water. A bargain is made for chairmen and all, when by wading and pushing they soon come to more water. A storm comes up and a heavy rain gives water enough to row.

After two days they come to Huang Pi where there were some native Christians in charge of a native pastor. The Christian goes up to the mission to get the money to pay for chairmen and boatmen, but he refuses to give them money. The man then strikes for Hau Kow, forty miles away, to get the money. In the meantime the boatman becomes uneasy and demands his money. Argento has no money and cannot explain why the Christian does not come. There is danger of the boatman and chairmen telling who he is and thus end matters, but just then some native Christians come and take them all to the mission.

After three days the man from Hau Kow returns with money and clothing and the troubles are at an end.

Argento is back at his old city, in the same house, preaching the Gospel to his would-be murderers. When they attempted to murder him he had five members, now he has three hundred and

thirty-six members, forty-five of whom are women. The Lord has spared his life to lead many of these people to the Light. It was my privilege to be associated with him for a number of days and I felt that I was with one of God's chosen ones. May God abundantly bless him in his work.

THE COST FOR SOME OF INDIA'S WOMEN

Miss Lillingston, of Bangalore, India, in the 27th Anniversary Meeting of the Church of England Zenana Missionary Society told the following touching incident of what it costs to be a Christian. Verily this is leaving all to follow Jesus and puts to shame the sacrifices made by Christian America.

In that Hospital, at Bangalore, between eight and nine hundred out-patients are treated annually. We try not to waste your money; the whole cost of treating these patients is not more than £450 a year.

If you went there you would see amongst the nurses, in their white saris and red jackets, one nurse whose story I should like to tell you. I have often told it before, but it is well worth repeating. She came to us as a patient about two years ago just for a week. She was a caste wife and mother, about twenty-two years of age. As a girl she had learned to read, and someone had given her a Gospel, so she knew something of God's Word. During her week in the Hospital she shared the general teaching, morning and evening, hearing the Gospel story and learning texts. After leaving she came to the Dispensary, where she heard more. On her dispensary paper she read the texts, "All have sinned," "The wages of sin is death," "Christ Jesus came into the world to save sinners." One day the nurse said to me, "This patient wants to be a Chris-

tian." I replied, "She is a caste wife and mother: does she know what it will mean?" "Yes, she says so." I asked her when next she came, "Do you know your husband will turn you out of your home and take your children? Are you ready for that?" Then she said so simply, "I dare not not come." She came, bringing her children, a little tot of four or five and a baby in arms. Soon after her husband came, entreating her to go back, and not to bring disgrace upon them and shame and trouble, adding that they would give her whatever she wanted at home, but she stood quite firm and silent all the while. I said to her husband: "She is a Christian, but her place is with you and her children; will you take her home as a Christian?" He replied, "No." Then he went away and sent her sister to see her. But the interview consisted rather in the Christian sister trying to persuade her heathen sister to come out boldly for Christ, than the latter trying to influence the former to come home again. Then, one morning, the husband came again, and I watched a miracle. He said: "Give me your wedding token." She took it off from her neck and handed it to him. Then he said, "I am going to take the children." She let him take the little girl and handed him the baby; then she stood there silent, as he went downstairs with the children. She watched him from the window going out of the gate.

But she never flinched or wavered. And yet the aching of her heart was as great as that of any English woman's would have been—possibly more, if that can be; for an Indian woman has nothing to fill her mind beyond her children. A day or two later she had high fever and said, "I shall never get well till I see my baby again." But we prayed that God would comfort her, and He did. She remarked shortly afterwards, "I have been looking at the Hospital babies, and when I see them they make me want my baby so much. Then I think, all these children have nobody to look after them, and God sent them here to be taken care of, and so He will take care of mine." In that faith she has gone forward. She let us send her away to be prepared for baptism, and she has been baptized, and is back now in the hospital working amongst her Hindu sisters, teaching them to count all things loss that they "may win Christ." We learn from that something of what we may give. Do we give anything that costs? We expect those Indian Christians to be miracles of grace in a day, and indeed they are. Let us learn from them, pray for them, and work for them. May there be many more such Hindu Christians as the one I have just told you about!—India's Women and China's Daughters.



A PATHETIC INCIDENT.

She was not old in years, but in suffering and experience very, very old. Her face was small and pinched and her eyes had something in them she never would be able to say. She carried a baby in her arms, a smaller, more pinched edition of herself, whose little shallow face hung over her shoulder like a wilted narcissus, and whose prescient old eyes stared stolid contempt upon a world whose hollow shell they had long since

penetrated. She always stopped near a flower stand just outside a large shop—stopped and sniffed the flowers, stationing herself on one side or the other according as the wind blew. She turned the baby's head so it could smell them too, smiling wanly into its noncommittal little face.

One day she came nearer—quite up to the stand—and laid a penny in front of the old woman who kept the stand.

"It is to pay for the smells," she said; "they do me a sight uv good, and baby he likes 'em, too. See him wag his head! He's powerful knowin', ef he is so leetle fur his age."

"I don't charge you nothin for smelling the flowers," said the old woman, kindly. "Take back your penny."

"No; I'll not come agin ef you don't take it."

Here some ladies stopped to buy flowers, and she moved away, the flower woman putting a yesterday's pink in the hand of the baby, which it clutched tightly, but looked on, unmoved, at the passing folly of life.

Then she did not come for a week. It was raining when she returned, and she was alone. She stood some distance from the stand and looked very solemn, more like the baby than she had ever looked. At last she drew nearer, shivering and huddling her face away in her shawl.

"Too wet for the little one, eh?" asked the flower woman.

She shook her head. "He's wet, too," she said; "this here rain is porin' on him, an' he don't know nothin' about it."

She drew from the shawl a tiny red woolen stocking, from which she emptied nine pennies into her little blue palm.

"Give me all they'll buy," she said, "white uns—he's dead. Them was his pennies I was savin' up—fur him."—Selected.



Volunteer Mission Band of Bridgewater College.

MISSIONS IN BRIDGEWATER COLLEGE

J. H. MORRIS.

To put in this magazine in two, three or even more columns, anything that will tell to you in any kind of a way, what missions mean to the college, to the ones studying the subject and to the heathen at home and heathen abroad, is almost an impossibility. The mission spirit is contagious. A certain mother, whose daughter had been a student of the college and had been in touch with missions, was talking to her daughter of her future plans. The daughter expressed her desire to be a missionary and the mother remarked: "That's what Bridgewater college did for you." Many who come here as indifferent church-members or mission workers, have gone forth on fire with that spirit, and are now on the field as the result.

We glance back and see that Bro. S. N. McCann and Bro. W. K. Conner, were both teachers here and see that the former is in India and the latter in Newport News, Va. Again, Bro. Isaac

S. Long and wife and Hettie Wampler, were all students until graduation. In what part of the world can we go without finding traces of that mission spirit contracted here? Even in the extreme northwestern part of the United States it will be found.

Now more particularly to the organization of the Volunteer Mission Band. The missionary work had been begun but hadn't taken any definite form until 1898, when the Missionary Society was organized. In 1902, while Bro. W. B. Stover was here, several young people expressed their willingness to work for God in any part of the world. In the Autumn of 1903 an organization was effected which is now known as the "Volunteer Mission Band of Bridgewater College."

Although only five members were present, it was a nucleus around which the present Band has grown. The growth has been slow but constant.

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The Spring of 1904 found about eight. When school opened again, five returned and at the close of the session there were eleven or twelve. The Autumn of 1905 found seven of the former members in college again and when Commencement came there were eleven. At the beginning of last session, ten of the former members returned and two came in from other schools. Sister Savilla Wenger, of the Chicago Mission, spent part of the year with us and W. E. Shewalter, P. H. Bowman, Myrtle Harrison, B. B. Garber, Effie I. Evers, Rebecca Skeggs, Oscar S. Miller and Lula Hollar, making in all twenty-one, expressed their willingness to give their time and energy to the service of the Blessed Master. The Band was represented at Annual Meeting by Bro. O. S. Miller.

At the close of the last session (1906), the workers decided to offer a scholarship to some worthy young man or woman who would devote his or her life exclusively to missions. Bro. Benjamin B. Garber was the one who received this scholarship and we feel that no mistake was made, either in offering this scholarship or in the selection of the person upon whom to confer it; but more than that, we know that whoever contributed toward this scholarship, could not have placed their money at a higher rate of interest nor where the payment is more sure. Dear Brother or Sister, what effect will it have upon you when you hear of Bro. Garber having held a meeting in which five, six or eight young people will have expressed their willingness to follow Christ? Can you not feel the satisfaction that you have an interest in that good work? This year again the Band is offering a scholarship to one or more (if possible). Perhaps one has been selected already. We hope and pray that the donors may be blessed.

We hope that no one will take this report as egotistical on our part, considering it as a report to show what **we** have done but take it simply as a statement of the results of taking hold of a **few** opportunities which came to us. We want no credit whatever because we did so little, only a few stones have been turned; only a few homes have been visited; only a few sermons have been preached; only a few souls have been reached by its work. If you will leave all thought of our work **out** of this, it will be about what we intend for you.

Some who have been members of this organization seem not to be in mission work directly, but are still holding up the mission field as their aim and the thought that "I am a Volunteer," makes them feel their responsibility when they see wrong and evil. This pledge should mean much to every one but yet we should not neglect to-day's opportunities for to-morrow's possibilities. If we can't go on the field this year we should be satisfied to work here where we are.

You can get a better idea of the work on the field from the exact words of the workers.

Bro. Wm. K. Conner, of Newport News, Va., writes: "In Sunday school I have acted in the capacity of teacher, superintendent, secretary, librarian, choirster, and home department visitor; have given about fifty blackboard illustrations and preached one hundred sermons, helped to make out programs for Christian Workers' Meetings and have led and talked at a number of them. I, in some way, feel that we are considerably ahead of what we were a year ago, but we have had to work under a great disadvantage because we have had no Sister helper. That is an absolute necessity in city mission work. We will start a meeting here June 2, and I shall try to do the preaching, would be glad if some one could come and help with the

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meeting." [Later. Prof. Good is with Bro. Conner in the meetings.]

Bro. R. F. Hiner of Tekoa, Washington, writes: "I have done so little that I am ashamed to try to make a report. I have tried to preach fifteen sermons and have served as Sunday-school teacher the entire year. Our preachers are all gone from here at present (May 17), and it falls to me to talk twice on Sundays. Pray for me that I may be faithful."

Sister Flora Good Wampler of Elizabethtown, Pa., writes as follows: "I am not in close touch with the Volunteer Band, but have done some work along that line. I am a regular teacher in the Bible class at the college; have helped in Christian Workers' Meeting, as leader and as helper; have helped in the Missionary Reading Circle, which meets every Saturday evening; have visited a number of homes of poor and aged people. These visits have been personal and not under the direction of the Mission Band, because we have not as yet any Volunteer Band here.

"Perhaps, the greatest mission work I have to do just now is to lift those around me into higher realms of thought and by music lift their souls toward God, in praises through my chosen profession."

Sister Letitia Wampler Mundy, Rockingham, Va., writes: "I wish it were so that I could meet with you once again, yet I never forget the little Band meetings I have attended and remember the Band in my prayers. I feel that I have done so little in the last year yet I have done what I could. I was chosen superintendent of Mt. Pleasant Sunday school last year and tried to conduct it in the best way I could, yet I feel it was a very weak way. Our Sunday school grew and at the close the collections and average attendance were greater than ever before. We had a good Christian Work-

ers' Meetings last year and the meetings were well attended."

Sister Ora Nine, Gorman, West Virginia, writes: "I taught the Bible class in the Union Sunday school at Chestnut Grove schoolhouse. I was the only Dunkard teacher or officer in the school, all others were Methodists. Although the school was small I had an exceedingly interesting class. I succeeded in getting most of my class to study. You who have always lived in those strong congregations in the Valley cannot sympathize with us who live where workers are so few. While at my brother's on a visit, I influenced three young men to go and take part in the Christian Workers' Meeting.

"I helped my father in a revival last winter and we have another in July and another in the near future in Pendleton Co., W. Va. My work in these revivals is song service and closing meetings. My personal work has not been much. I have helped two to accept Christ, one a pupil in my school.

"Because of the sawmill, we so often have young men in our home, and those too, who are not Christians. Their influence over my brothers makes their cases doubly important. It is a mission field at home. I realize more fully that our lives are our greatest sermons. Sometime ago I influenced five young men to take a pledge to never smoke another cigarette by getting the leader to realize what the evil effects were. They have, so far, kept their word and say they are better off. This sounds rather egotistical, I confess, but it is I whom you asked to report. I have an essay to prepare for the District Sunday-school Convention and a topic for County Sunday-school Convention which, with my other church work and school work, keeps me busy so that I will not rust out. The field is large and ready for harvest, yet laborers are few."

Sister Hettie Wampler, Chicago, Ill., writes: "My work is about the same all the time. Of course, more especially it is among the children trying to get them into the Sunday school and when they are absent to call at their homes to learn their reasons for being absent. My teaching is in the primaries and I find them very interesting. In the last year, I have visited several very poor families and have given out some clothing to those in need; have visited several sick ones and took flowers to them. Several weeks ago through a conversation two women learned of our church and when they learned of the love feast to be held at the West Side church they decided to attend. They were much pleased with the services and invited me down to their home. On Tuesday evening I took supper and before I left the elder lady gave me five dollars

toward our work. They seem to be rather wealthy and are in full sympathy with our Church. The younger lady has been a missionary in Japan for seven years. My experience in personal work is not what it should have been. I expect to visit two little boys that were taken to an Orphans' Home. Their grandma told me that they were wondering why their Sunday-school teacher didn't come to see them, so I expect to go to-morrow if all is well."

I am sorry that I couldn't give more in detail the work of each one. I simply cut some pieces out of the letters written and if the wrong meaning is conveyed by my omitting parts of it, I hope that the writers will pardon me. I hope each one will get some idea of the work from this report and will be willing to work even harder next year.

Bridgewater, Va.

DURBAR IN THE DANGS

FLORENCE BAKER PITTENGER.

Of all occasions in the Dangs the yearly Durbar is the greatest. On these occasions the representative of the English government pays to the native kings and chieftains their yearly allowance. They are fourteen in number and the amount each receives varies from 4,300 rupees to 16 rupees. Besides, each one also receives a sheep, and they make merry with their friends.

The government gives out each year about 300 "Pagotos"—head-dresses—to headmen of villages, etc. It is simply a strip of red cloth and the men wrap it about their heads. The children are bountifully helped to sweetmeats.

This year the great day was April 5th. For some days before the Durbar the people began gathering from all over the Dangs. The area of the Dangs is considered about 1,000 square miles. The

people came in groups, bringing with them their possessions which consist of a few vessels, a dirty mat, etc. In all the Dangs there are only 100 carts and so you see most people came afoot. They squatted under trees and were quite at home at once. At night they sang and danced, beating their old cracked drums and playing their rude instruments. In all directions could be seen the camp fires.

During these occasions the shop-keepers, who come in from surrounding districts, reap a great harvest. They bring their wares and often ask almost double prices and these poor people must give what they ask. They must buy all they will need for a year because the shops come only on these occasions. The building in which the real affair was held is made of bamboo and grass.



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The inside walls and roof were covered with white cloth and trimmed in red. Red cloth spread on the ground formed the carpet. Rows of chairs were placed on both sides of the room forming an aisle in the center. Towards the rear end of the aisle was a playing fountain. A large fan was suspended from the roof. Under the fan and by the fountain were the chairs for the head officials and any other Europeans who might happen to be present. We were given seats at the officials right.

Soon the native kings began coming, attended by their body guards, and were given seats according to their rank. What a funny sight for an American eye! Some of the kings never wear any clothing excepting a loin cloth and a cloth thrown around their shoulders, but now they come out in "State dress," according to their idea. You see all imaginable colors, and oh, such combinations! How very uncomfortable they look. They never sit on a chair only on these occasions and their feet do not want to stay down.

Finally the building is packed and the representative of the government makes his appearance. At the entrance the police force gives their salute, and as he passes up the aisle all rise and pay their tribute of respect. He then makes his speech and proceeds to dole out the money which has been placed in sacks. The king's name is called and he comes forward and receives his money and at the same time rosewater is thrown over him. Afterwards the head-dresses are distributed, and then comes the time to distribute the flowers. Wreaths of flowers are put around the necks of all officials of rank and all Europeans who

may be there. At the same time it seems to be raining rose water. All must admire the way in which the native distributes flowers on state occasions.

We go out first, and the motley crowd disperses beating their drums as they go. After a few days all will be in their respective villages. This is the only glimpse they ever get of the outside world. Children of the forest they are. Many of the Bhils are too "primitive" to raise even a little grain and so they live by their bows and arrows. When game is scarce they eat rats and monkeys, also roots of trees. How fierce they look!

Jesus died for these people and we look with an eye of faith to the time when His praises shall be echoed from hill to hill in this mountain jungle. The people seem ready to hear the story, but they are often frightened by some high caste official who tells them they must not listen to our story. But the Word is "quick and powerful" and it will accomplish that whereunto it is sent.

We have given out medicine and it did the people good. We were kept busy during "Durbar days" giving medicine. There is a government dispensary here. The Hindoo in charge does not give any attention to the poor people and so they come to us for help. This gives us a splendid opportunity to make friends with them. They must be our friends before we can lead them to our Jesus.

Brother, Sister, pray for this simple people of the forest.

Ahwa, Dang Forest.





The Everyday Bheel

SADIE J. MILLER



As a rule he is not large in stature and wears hair as long as the hair of his wife; this for dhooning purposes, without long hair the dhooning could not be done properly. When a Bheel becomes a Christian he either cuts his hair short or much like men in George Washington's time kept their hair.

Old and young, men and women, smoke. They rise reasonably early in the morning and sit around an open fire. This is one of the occasions when they, with the talking, do their smoking. The leaf of a small shrub is used for smoking. In it the tobacco is rolled and it is made to look very much like a cigarette. Every one makes his own cigar when he is ready to smoke.

I saw a woman come into her house and on her head she carried a basket of grain while on her hip was a twelve months baby. The baby had the stub of a cigar in its mouth, likely put there by the mother, which she would finish smoking when she found time. No wonder the children learn to smoke so young.

The tobacco is carried constantly. Each person ties his supply in one corner of his clothing and if he has walked any distance and sits to rest, first thing he must have a smoke. Often the women have but one cigar for the crowd then they take turns at smoking until it is finished. The part of their clothing in which this and many other things are wrapped is often used other ways. To wipe perspiration, clean the eating vessel just before putting the food into the

vessel. This cleansing takes place lest some dust particles should be in the vessel, as if such a process helped matters.

Each village has a cowboy and shepherd. These usually get no wages but take up a collection through the village each day for food. But all such are considered lower in caste because of their chosen occupation, hence no other villager will eat with him. If in the course of a few months he goes to farming then he is again allowed to eat with his fellowmen. About nine o'clock the village live stock is turned loose for grazing. These shepherds and cowboys are often careless and let the cattle and goats run thru the different compounds, gathering up something to eat as they go, and many times have we had occasion to drive them from our hay stacks. But in villages outside of our own all this live stock notices at once that white folks are about. They shy off to one side and often run as if something had bitten them. Even the old hen gives a peculiar cackle and quickly darts out of the way.

The people are in most cases kind to us. It is a surprise to them to find that we make no demands of them. Government officials come into these villages and demand their food from the people. It must be the very best, better than the people have for themselves, and if none is on hand they are sent after it in short meter. Some time ago we were in a hill village about seven miles from the railway. Two men, Bheels, came and were on their way to the railway station. We asked them what the chickens were being taken along for and also the grain. They said, "A policeman has called us to do some work for him and we fear to go to him without taking some food as a gift lest he beat us and send us home after some, for they tell us we do

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not have the proper respect for them unless we bring these gifts." Now mark, government strictly forbids her agents to take anything from the people, let alone asking for it, but the people are properly instructed by the policemen and such, that if asked whether such and such takes from them to be sure and say "No." And so there is corruption in many ways among government officials.

Many of the educated class complain to us but fear to do so to government lest these same fellows of whom they have complained take revenge on them cruelly. Most of the policemen being Mohammedans it is no great surprise they are such. Many of India's people complain about English government but here we live in native territory and they still have reason to complain. It is said there is no one so hard on the native as his own countryman, and I partly believe it, and so I am quite of the opinion that if India managed its own affairs she would not get on as well as she now does.

Here comes a boy with an axe to grind. He really means to grind but has not a real axe to my notion, neither has he a real grindstone, by any means. It is not one to be operated by a crank, foot tread, gasoline engine, tread power or any such convenience. No it is only a common flat stone rubbed smooth by more rubbing and much grinding. On this stone he rubs and grinds until the axe is what he calls sharp but what an up-to-date American farmer lad would call a soft, blunt piece of iron and one that would perhaps have a duller edge with the first blow this American lad should strike with it.

Harvest is past, summer is ended and the Bheel is not saved. We are eager to do and say the thing that will quickly lead him to the Lord. Studying him every day does open the way into his peculiar life and by the help of those

who have come from Bheelism and the help of the Lord we are slowly reaching them.

The process of cleaning the grain is a long, slow one. I wonder what they would say after seeing the work of a threshing machine for just one day. The bins for grain are made of mud and cow dung. Some are large to contain twenty bushels but most of them are not so large. If the harvest is plenteous, and it seems to be this year, so the bins overflow, bamboo matting circularly stretched on the ground serves for bins. Where the two ends meet there are leak holes but these are artistically closed with leaves or mud.

When the grain is to be used for bread it is put in a fan-shaped basket to clean and the women sit to do this work. I love to watch them do this part of their work and often have opportunity to talk to them at such times. When we are at a certain house the women make it their business to bring the grain and clean it at the house, where we stay. They shake it and blow it then shake some more. Then it is poured into a hollowed place in the floor, made solid with a wood foundation, and here it is pounded until the hard shells are all off. It is remarkable how nicely they can clean it. Not a particle of dirt can be found in it when they are through.

They can do much with little. Many people have no cups or dippers in their house. They use the dipper squash much for such purposes. One time we forgot our drinking cups and before I was thru speaking of it they had made one of green leaves and I had a good fresh drink of water from it. But they can so easily drink water by giving their hands a cup-shape and pouring the water into the hands. This is not a hard thing to do after one tries it several times, yet I prefer the leaf-cup to my hand.

Jungley indeed are the Bheel women,

especially among the hill tribes. They can do without clothing better than without smoking. She is an exceptional woman who meets you and wears a jacket or anything to cover her shoulders and chest. From her neck to her belt she wears practically nothing, unless she draws her sari up over her shoulders, which can very easily be done, but which seldom is done. But when she meets her father-in-law or brother-in-law her face must be covered. No difference about her chest, but to face him, would be considered very immodest. A woman was sitting on the floor talking with us, and quick as the twinkling of an eye she pulled her sari over her face. We looked in amazement and there stood her husband's brother. Often when going thru our own village I have heard a little girl say to her mother, "Father's brother is coming, quickly cover your face," and without seeing him she proceeds to comply with the command.

I happened into a home where a little child died. A Christian woman was with me and the mother of the departed child is a sister to the Christian woman's husband; therefore the Christian woman refused to go into the house, or in the presence of the mourning mother, because the mother would have to cover her face as much for her brother-in-law's wife as for him and the Christian woman wanted to avoid any unpleasantness, for said she, "How can the woman mourn and also pay attention to covering her face?"

In this country custom does away with all shame the same as fashion does in England and America. When I look at these women so scantily dressed I dare not criticise, knowing how so many of our own women are induced by Madam Fashion in a like manner to expose their bodies. As our people carry out the proverb—"better be out of the world than out of style"—so do these with their long-standing customs.

Little girls may run about without a stitch of clothing, and most of them do, but it would be a disgrace for her not to have ankle jewels on her ankles. She has her ears full of rings much like our hog ring and her nose too is not without the jewel and about her neck are many beads. The women wear so many strings of beads that one is unable to see they have a neck. These beads are arranged most artistically and I admit do help beautify their appearance. We learn to enjoy colors, not for ourselves, but to look at. If parents fail to thus adorn their children they are questioned thus—do they not love their child? How are we to know she is a Bheel man's daughter? A little girl, whose father has removed all these jewels from her and she now wears a skirt and jacket which improves her appearance greatly, was with us on one of our tours. Her grandmother, who is still an orthodox heathen Bheel woman, came around with all prejudice and said, "Whose child is this? who would know her father to be a Bheel?" Such procedure, to them, means breaking the rules of Bheelism, and to them that is a great deal.

A few people came into the tent one day. One man was real talkative and seemed to have an interesting way about him. I asked him how old he was but knew that he could not tell for this they never know. He said, "How am I to know? You tell me." Then I told him he must be about forty-five years old and he was much delighted, saying, "There that's just what I always thought my age was but here is this other man, how old may he be?" I studied awhile and said, "Well he is perhaps three years your senior." Again the old man was delighted and thought the Miss Sahib had struck the proper year.

This same man was busy those days helping prepare for his niece's wedding and when the day came whereon the in-

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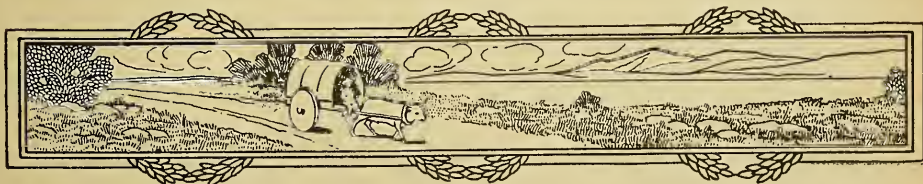
tended husband was to come and see if this girl would suit him, they killed the fatted calf (goat), and had a feast. They came and offered us a nice dish of meat and we accepted it thinking that if we ate not with them the meat offered to idols were for us too. We would not be afraid to eat with them were it not for the abundant supply of drink they have on hand and we cared not to be numbered with drunkards and rioters. But this old man of whom I spoke declared he was different from most of the Bheels in that he does not lie and does not drink. But alas for his statement! On this particular evening he was more drunk than some of the others so both his assertions were like an air bubble that had flown and burst and he must be numbered with the transgressors. During this wedding season each morning I see three and four persons going to many different villages and each takes with him a three gallon vessel of the toddy. He joins some wedding party and with his gift helps add joy and pleasure to the occasion.

One morning the cattle and goats were restless in the houses and everybody seemed to be away. No shepherds or cowboys to care for their flocks. Where have they all gone? was the question raised. "They have gone to weddings and are not back yet yet," was the reply. It was high noon. What an inducement

worldly pleasure! Let the beast go thirsty and hungry but we must have our appetites satisfied, so says the Bheel. They eat, drink and get married but what about their souls that are dying without Christ? Feeding and being fed, are, to their notion, two requisites conducive to good temper. You listen to their conversation and most invariably it is about money, toddy, whiskey, getting the babies married or some such soul destroying proposition.

We were seated on a veranda that was raised higher from the ground than most of them are. This one was about four feet high. A man sat in the company and wanted to "listen to the preached word" so he said. Having been drunk during the night and gotten no sleep, besides dancing a good share of the time, he was indeed a fit subject to sit and listen. But he sat anyway, and very close to the edge of this veranda. Suddenly he fell backwards off the veranda. What a crash! At first we feared he would never be able to rise, but he soon got an Indian move on him and was on his feet again, but when his shoulder and face began to swell he found it was not so funny after all and a whole night's carousing was not at all what was beneficial to him. But he sat at the selfsame place again and insisted on staying there, much as we told him he had better go and sleep.

Umalla, India.



INDIA WORKER SUPPORT

WILBUR STOVER.

In the course of our Mission Work we have come to the plan, which has met praise in some quarters and blame in others, of individuals at home supporting individuals on the field. It is all right for lots of reasons, the first of them being the interest it creates, and intelligence concerning the work far away. But I wish to speak of another phase, which I hope will be clearly understood.

The offer has been made to support an orphan for \$16 a year, or a native worker on the field for \$50 a year. First of all let me say to our dear Brethren that **this is the average support**, and one worker may cost more than that while another may cost less. The better way is, we think, to average it, and those who support individuals pay the average amount.

Another thing, which is so very desirable from the home standpoint, is to have the one supported write to the individual supporting him, and that they exchange confidential letters. That is beautiful in theory. And the sound of it is pleasant to the ears. For example, I have now before me the letter of a dear brother in the eastern part of the United States, a letter to a boy here in the orphanage, whom he is supporting and for whom he often prays. We all love him and his liberality is well known, and, because of our familiarity with him, I take the privilege of quoting from a letter of his to the boy he is supporting:

"I thank you for sending me your letter in Gujerati. Write me again that way. Also write me in English, for it will be nice for you to learn to write English as well as Gujerati. I am going to send Papa Blough a little money for you, and if you need anything that you

would like to have you tell Papa Blough. * * * * Later on as God prospers me I will send more money to Papa Blough for your good. And he will use it for you and he will also let you use some of it for yourself."

Now when we get a good letter like that, what are we to do with it? To translate it straight to the boy makes him feel more or less that he is not **responsible to us** for his general deportment but that some one in far-off America is doing the needful, and he can do about as he pleases! I say that is the first tendency. And for us not to translate the whole letter is not good for our conscience!

We have most generally been of the opinion that it is not conducive to the highest general good to correspond direct with the one you are supporting, although it will seem strange to you to have us say so. We realize that certainly. We have been sending occasional letters here and there, our own letters, telling of the work that their supported worker is doing, and of his general behavior. While we are ever ready to do this, I fear it does not prove the most satisfactory to all.

I was thinking of those who support workers, or children, whenever they wish to exchange any word with them, if they would say that they are praying specially for them, and speak of it in that way, and in no other way, it might help matters. But it will hardly do to have them generally know that the support comes specially for them from individuals at home. I mean to say, it is much better that they do not know it. With this understanding, if some one writes a letter and puts money matters into his letter and we choose to let it go as though it

was not there, why, it will be all right.

Our people here are poor. They think of America as rich. We cannot hope to make them rich, neither can we hope to satisfy their desire for riches generally when we have created it. But we do want to have them rich in the Word. And we can do a great deal to make them so. But if a brother writes and says he is sending a certain amount of money for a man, and that man thinks he is not getting it all, as is apt to get into his head sometimes, he will want then to question our integrity! Of all things! And we are his spiritual teachers! Brethren, let us not do it that way.

It is so easy to spoil the simple convert from heathenism. And if he is not a simple one, then it is best not to put temptation before him. I have been told

that the Salvation Army has taken a number of persons home from India, as "trophies of the war," and had them go about among the people holding meetings. They were well received. Yes! Of course! And people gave them money, and enjoyed the meetings exceedingly! And out of 20 who were thus sent home on exhibition no less than 17 left the Army direct or became too important in their own eyes to be of any further service to the Army! A bad result with a good intent!

We want to do all in our power to further the work here, and your interest in the work. We believe you also want it not otherwise. Then we will pull together, for it is a long pull and a strong pull. Better come over and see us, then it will all be clear as day.

Bulsar, India.

CONVERSATION WITH AN EDUCATED HINDOO

C. H. BRUBAKER.

Seated in a tonga with our backs to each other, for the tongas are constructed for carrying two in front and two behind, with a thirty mile ride before us, I could scarcely sit still for the Spirit seemed to be saying to me, "Speak to that man. He speaks and understands English. Witness for Me." Turning myself slightly around I opened a conversation with him by saying, "Are you a Christian?"

"No, I am a Hindoo."

I suppose you do not worship idols?

"Yes, I do. The Hindoos worship idols."

What is your idea in worshipping idols? Are you made better by it? Do you receive power and strength from them? Please tell me in what way you are benefitted by worshipping them.

"By inclining our minds to them we are made better."

Has the idol a mind which can help your mind and spirit when you incline your mind toward it?

"No, we do not worship the idol but the spirit which resides in the idol. The Great Spirit has the power to reside in the idol and we worship Him there."

How do you know He resides in the idol? You say He has the power to do so and then conclude that He does so. I believe it is more reasonable and more in keeping with God's nature to say He does not reside in wood or stone. If He has power to reside in these things as you say will you limit His power by saying that He cannot manifest Himself directly to man? Which do you consider the more real, matter or spirit?

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"Spirit is more real to be sure."

Well, then, which is the nearest to us, the more real or the less real?

"I should say the more real."

If the Spirit is nearer us than matter, **why** should we as intelligent beings require a material substance to intervene between us and the Spirit? **What** is the necessity of an idol? Can't I approach that which is near me and the most real directly without passing through that which is more remote and less real? Does not the reasoning mind say 'yes,' and thus acknowledge the uselessness of idols of wood or stone? Suppose you wanted to adore some woman. **What** would you do? Would you make a graven image of her or a wooden or stone idol having her physical form and worship it as her representation or bow before it thinking that in it resided her spirit?

"No, I should adore the real woman."

You are quite right. In the Christian religion we are taught to worship God in spirit and in truth for He is a Spirit. And because of the reality of the Spirit and its nearness to us, we as spiritual beings can worship God directly. Idols are useless to a worshiper of the true and living God who can really help men. Do you not see that it is better to worship God directly?

"My mind cannot affirm that it is **better**. I see that it is one way. Worshiping through idols is another way. I do not think I can defend the Hindoo worship. In fact I do not care much for any worship."

I am sorry you do not feel the spirit of worship for the one who has created us and preserved us and is continually showering His blessings upon us. Have you read the Christian's Bible?

"Yes, I have read some of it. While in college certain portions of the New

Testament were compulsory in our course of study. These I read. I have a Bible at my father's home."

He was on the way to his father's at this time, so I said to him, I hope you will get it when you get home, bring it to your own home and read it, for I believe if you study it carefully you will find God worthy of your worship. A man of your standing cannot afford to be ignorant of the teaching of God's word. As an intelligent man you want your life to be as rich and count for as much as possible. Without Christ you cannot reach this station in life. This is your opportunity. Do not neglect it.

I tried to get him to express himself on the portions of the New Testament that he had read and especially as to his thought of Christ, but he did not care to do so. He was not able to defend Hindooism and I am sure he has not studied very deeply into Christianity. I believe there are many English speaking natives who intellectually have outgrown idol worship. What a pity that at this critical stage of their thought they do not come under the claims of the Gospel! Does not the educated Hindoo need the Gospel as well as the ignorant villager? If harder to gain, yet once gained would he not be a most valuable factor in the evangelization of India? I verily believe, brethren, that the English-speaking native is sadly neglected. The fact that he has learned English goes to prove that he has more ambition and is reaching out for higher and better things than many of his fellow countrymen. A pity indeed it were should he reach out into civilization with its achievements and miss Christianity! Let us pray for this people and let us plan in our policy to reach them with the plan of perfect salvation as it is in Christ Jesus.

Poona, India.

A TOUR IN THE DANG JUNGLES

A. W. ROSS.

In my other article I told you of our trip into Ahwa, the home of Brother and Sister Pittenger, forty-four miles from the railroad. Owing to the delay mentioned, some of our party had been on the road for some days and were glad to reach a place they could call home. Some letters must be written, some provisions bought, and general arrangements made for touring.

It seemed best that Bro. Pittenger should make a trip to Mahal, fifteen miles distant, to see Mr. Hogdsen, the political agent of the country, while the rest of us turned off in an eastward direction deeper into the jungle. Our food stuffs were all together, while each of us had a roll, in which were our blankets and few clothes. The men of one village carried our baggage to the next village where we would sit down and rest awhile and talk with the people, telling them of our mission among them and of the Gospel Story of Salvation.

Evening found us some miles in the interior at a small village low among the mountains. The patel came running to bid us welcome and accompany us to our lodging place. It is supposed to be a travelers' house but is the worse for neglect. However it was better than nothing, and we were glad to get it as the night promised to be quite chilly. Altho tired and thirsty, yet none of us cared to drink any of the dirty, foul water brought us till we had made tea, changed its color, smell and taste. Throughout the evening some complaint was heard about the bad water. A simple reminder of how the armies of this world would often be glad for such good water, and of how men for fame, for honor, for money, for conquest suf-

fer the most severe hardships proved helpful and cheering.

It is the custom in this land to provide such as they have for the esteemed traveler, so it was not long till we heard the chickens running for their lives, while the patel himself brought to us rice and ghee. Others brought water, wood and mats. A crowd soon gathered about us. One of our number who is gifted for personal work was told to leave the "serving of tables" to others while he made a special effort to talk to the patel and the people and make friends with them.

While he was doing this others were getting the food ready for our evening meal. I happened to step into the so-called kitchen, to see how things were coming, when to my surprise I saw our main cook sitting by the fire trimming his toe nails with the knife he was using to turn the potatoes. When I first came to India I would have felt like turning him over, but such things have become so common that we can pass them by with a gentle rebuke and go on eating our potatoes with a relish.

After the evening meal we all gathered together and had a nice, simple meeting with the people. Such they had never heard, and their caliber is so small that they could hardly grasp what it meant, simple as it was. Their knowledge of this world is indeed small, but when compared with their insight into spiritual things they are giants. So simple are they that they become easy prey to the moneyed men and the saloon keeper. Drunkenness is awful among them, and how our hearts do go out to save them, fearing that it will be only a few years until their now strong bodies will

have become physical wrecks. Time and time again I said to our men, "We must save these people for Christ, and now is the time."

After meeting we unrolled our bedding for the night. No beds or feather ticks, but nevertheless we all slept well, remembering that our Lord had not where to lay His head.

Early in the morning we were off for the next village, where we spent the Sunday. The patel had seen us at the other village, and upon hearing that we were coming to his village, he put off his trip to Ahwa and hastened back to make ready for us. When we reached the village we were given a hearty welcome, not with shouts and cheers, and garlands of flowers, but the expression on their faces and their actions told us the feelings of their hearts. A profitable Sunday was spent with these people. This proved to be one of the most promising villages we had found and the largest one. To get water is very, very hard in these parts, and some places at this time the people have to carry it one and one-half miles. At this village a woman could be seen sitting down in the well, an irregular dug hole with a smaller one at one corner, and with a ladel dipping the water as it seeped in. You can imagine what kind of water we had. Thanks be to God for the tea. I suppose that by the time we get back to America we will all be tea drinkers. When out this way, to drink tea seems to be the only safe thing to do. Thus we went on for several days, stopping at every village. Everywhere we found the people open, but we were also impressed with the thot that great care must be taken lest a wrong word raise suspicion and turn them against us.

Some places the road was very, very steep and stony, and it was with difficulty that the horse which we had the last two days could be urged to make

the necessary step. It was up and down the mountains, over plans and valleys. The last day on our homeward stretch we made twelve or thirteen miles, together with a search for the horse, which got loose in the early morning. We were all so tired that when I mentioned trying to get home yet that evening the general reply was, "We are too tired, let us tarry till morning." The usual dinner of rice and chicken curry was prepared, a short rest and then all agreed that we could yet make the remaining seven miles.

By this time Bro. Aziz's shoes were badly dilapidated, and nails were tearing his feet till they were bleeding. One or two of the rest could be seen carrying their worn-out shoes. The soles of my shoes were worn through, and I was beginning to wonder how I would make it home, thinking that since it was so hard to get carts I might have to walk a distance of twenty miles, but a letter came stating that the spring wagon would be sent in to Bulsar, so the situation was relieved.

About dark we came into Ahwa and were met by Sister Pittenger who was indeed glad to see us. She had been alone for some days, many miles from another white face. But our baggage had not come. What were we to do for the night? Nothing but get along the best we could with the scant amount that had been left behind. The villagers carrying our baggage had expected us to stop at a certain place and had gone there, delivered their burden into other hands and went home. Next morning it came, and now arrangements were made for me to take the spring wagon and return home, but this time by way of Bulsar.

An account of the two days' and two nights' drive might be interesting to you but space forbids. As I went away

(Continued on page 426.)

EDITORIAL COMMENT

ANNUAL MEETING AS A MISSION-ARY FACTOR.

During recent years the Conference has been located irrespective of a large body of members. Each Committee has had in mind suitableness for the meeting and an effort to make known the faith of the Brethren in a city where we have been comparatively little known. From both these angles it will perhaps be a long time before the Los Angeles Conference will be excelled. The Brethren were somewhat known in the city; yet when it came to having so large a body of members making themselves at home in the welcome so lavishly accorded them by Los Angeles, the favorable notion of our faith and the character and number of our people, were very much enlarged.

Los Angeles is largely made up of people who have moved in from the East. A favorable climate, a place where life may be enjoyed the year round, have brought the tourist there to spend his money, have a good time, and in part at least to leave much of his religion at home. This spirit has a telling influence upon those who reside there. Many of the residents came from families whose religion was that simple, earnest, devout kind that clings as a sweet Sabbath memory to one all thru life. The children in the West have often longed for the evidence of a religion "like our parents or grandparents used to profess back home." Need it then be wondered at that when the Brethren came pouring into the city by train loads, that their simple garb and easy unostentatious manners at once commended them to the good people of Los Angeles, and called forth the best and heartiest which the city had? Never was welcome more complete and hearty; neither has the Conference enjoyed better facilities than at this meeting. Proper appreciation is due the Committee of Arrangements and the church

in Southern California for their part; but even their willingness and effort could only be worked out thru the co-operation of the city itself.

The impression which the Conference made is a good one. Tho in the homes and hotels for less than a week, the parting with host and hostess was often marked with tears, and the invitation to come back was most pressing.

To many of the Brethren in California the meeting was the first one. To such the regular Conference goer can hardly appreciate the value of the meeting. The church in California is built up greatly. The meeting has done a good that eternity alone will reveal. God be praised for the Los Angeles Conference.

And now it is not too soon to plan to make the Des Moines, Iowa, Conference the best possible. Let all hearts and hands begin to press in that direction.



THE ANSWER TO THE TITHING QUERY.

Every member of the church should read the complete report of the Conference. But if you cannot read all, do not fail to read the report of the Monday sessions and the discussion on tithing. Some of those speeches on tithing will do to be studied carefully in the light of the Gospel. The answer given by the Conference, while in no way mentions tithing, is strictly a New Testament answer, and is not a license not to give, but should be an inspiration to every one to redouble his diligence in giving. Those who by the grace of God can reach out in faith sufficient to tithe or more with the Lord are assured rich blessings accordingly. Not a one will ever be disappointed. There is nothing to discourage the tithing movement which is steadily growing among the consecrated of the church. Anyhow, not decision but

deep conviction in the heart is what is needed and that is why the Visitor urges every member to read the discussion carefully in the light of the Word of God.

Then when you become a tither, or more, use Christian patience with that one who clings to his increase and does not render to the Lord according to the Word. Pray for such and gently teach them until they are lead into the truth. And perhaps there is no better way to lead them to bear witness on the pages of "Christian Stewardship." Do not withhold your testimony for it may be the means of helping another.



PROTESTANT MISSIONS.

The statistics of Protestant missions for 1906 are found in the January number of the *Missionary Review of the World* (New York). \$21,280,174 were received by the treasurers of the Societies. In 1895, they had received \$13,620,972. The native Christians contributed \$3,535,482 toward the support of the work. The total number of mission workers is 108,264 (1895: 66,883). Of these, 89,678 are native helpers and 4,670 ordained pastors, and 18,591 Americans and Europeans, of whom 5,937 were ordained and 2,725 lay missionaries, 5,772 missionaries' wives and 4,257 single women attached to the missionary staff. There are 36,748 stations and out-stations. The number of communicants is 1,845,309, and of native Christians, 4,359,322. There were 145,115, souls added to the Church by baptism. In 29,010 mission day-schools 1,257,645 pupils have been instructed. The average increase has been 60 per cent in ten years.



TEXAS MISSION BOARD.

A. J. Wine and J. A. Miller, both have done work during the first four months

of 1907 and the following is a partial report. A. J. Wine spent 87 days in the field, preached 48 sermons and received two by baptism. He made 116 visits, distributed 220 tracts, conducted one love feast and one council meeting. He traveled about 2,500 miles and this was all done at a total expense to the district board of \$58.60. J. A. Miller spent 49 days in the field and during that time preached 34 sermons, made 29 visits, and held one love feast. He traveled a little over 900 miles and the total expense was \$18.85. Brother Wine received \$2.85 in collection, and J. A. Miller, \$16.50.



THE WESTERN MISSION FIELD.

As the several thousand east of the Rockies toured westward to Los Angeles to attend Conference, how many thought of the vast areas traveled over as a great mission field of the church. The landscape was beautiful, in many places defying the power of the pen to picture; in others the plain gave every evidence of fertility and ease of cultivation not known in many parts eastward. Here and there were indications of mines being worked for the bright metal that so curiously catches the eye of every one. But our people were going to Conference,—to do business for the King of Kings. Did we as we passed along breathe a prayer in behalf of the villages with saloons and no churches, the people as sheep without a shepherd, or did we let our eyes feast on the sights and dream and almost covet the wealth that appeared so near? Never have so many members of the Brethren church viewed such a large mission field in so short a time. The trip should quicken every heart to greater sympathy for "Our Great West" and lend a mightier force to save this vast realm for God and His Christ.

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"To see a Hindu saint," says Dr. W. H. Fitchett, "stalking through the streets of India, with naked limbs, foul and matted hair, face smeared with ashes, a general air of lunacy, an aroma as of a sewer, is to see human nature reduced to its ugliest terms."



The South American Missionary Society is distributing a very attractive wall card with these striking words, "'Go ye into all the world.' Why not South America?" The Missionary Review in March published, "The days are passing when the great hindrances to Protestant missions was the hostile attitude of the Roman Catholic government."



The London Missionary Society received during the fiscal year of 1906-07 £175,919-8-4 which was over £10,000 less than was needed after making a 5 per cent cut on allowances at all stations. This reduction was the means of closing some of the stations altogether. The total indebtedness of the society is £34,529-16-0. The field is a promising one and good results are seen on every hand and it is to be regretted that the growth of the mission is so much faster than its friends are lending support.



If you were reading a certain book and came to a passage you could not understand, and then recall that the author was in the adjoining room, would you not go to his side and ask him to explain? But here is the Bible, God's precious book of salvation and with it His Spirit right with every one who seeks its precious truth, and yet so few know of the Way, simply because they shut God out of their lives and the Spirit from leading them, by refusing to accept and obey what He plainly teaches them.

My brother, we are saved for services in the world field and not for inaction in our homes.



The mute call of half a billion of earth's heathen should ring so loud in every Christian's ear that he could rest only in the words, "Lord, here am I, send me."



The Womans' Missionary Association of the United Brethren church has 34 stations and outstations in their West Africa, China and Philippine Island fields. These stations are manned with 38 missionaries, assisted by 80 native workers. They have 832 communicants and property on the fields worth about \$53,400.00. Their total receipts for the year were \$48,514.87.



The oil king, Rockefeller, has endowed education in the United States to the amount of \$32,000,000.00. Princely gift! laid edge to edge in the form of one dollar bills this would reach from New York to San Francisco. A general Educational Board is to use the income to educate in geography, geology, geometry, conchology, botany, ichthyology, astronomy, ethnology. But not one dollar can be used to teach about God who made all these things. Strange, and yet not so strange that there should be no such provision when Jesus is but a man and there is no future state, as the institutions which Rockefeller fosters, teach.



The locust pest in Argentina, South America, has been great. Over 150,000,000 acres have been devastated. The total tilled area is but 30,000,000 acres. The money loss to that country will mount up into hundreds of millions of dollars. Not only were the leaves of trees eaten but the tender bark off the trees.

"Be still and know that I am God." How much harder it is to keep quiet when God wants to reveal himself than to make a great noise so that the world may know we are trying to do something.



Poverty and riches are relative terms. Many rich people feel and think themselves poor; many poor people feel and think themselves rich. In fact the richer one becomes, the more things he wants that cost more money than he can afford, and so he feels himself poor in the midst of great riches.



A policeman in Japan arrested a gang of eight men and brought them before an official for trial. The leader, an old man, refused to reveal anything. At last another of the gang was approached and the policeman began to talk about God. Soon the old man became interested and thru hearing the story of God's love finally confessed his crime. It is hoped that he also found joy in God while meeting his punishment.



"As the Father sent me into the world, so send I you." Jesus.



The Temperance people of Illinois are greatly rejoiced over the new option law passed in the state. It is to be hoped that it will greatly lessen the consumption of liquor and prohibit its sale in every portion of each county where the majority so declare its prohibition.



During the famine of 1896 Pundita Ramabai was led of the Spirit to begin a work of rescue for women and girls. She prayed to God to give her 300 girls to take care of for Him. She wanted to do a distinctly religious work for Christ. After taking 300 girls, the missionaries

began sending in messages asking if she could not take 300 more; then 100 more; then 300 more; and the answer always came back, "Yes, send them along; 100 more or 300 more will not make any difference to the Lord. It is His work." Finally her settlement reached the enormous total of 2,000 girls. And money too began to pour in. She had no visible support from the first. She did not ask for money nor make her needs known, but simply prayed to God. And the money poured in and the work went on. To show her spirit, she learned that about 100 girls had been taken and were being kept for wicked purposes behind a temple, where the houses of prostitution were. Little children were gathered into these vile places. As no Christian could get into the places where the children were, Ramabai put on the filthy garb of a sweeper woman and went in and engaged in the duties of such women. She thus got into communication with the girls, told them of the fate that awaited them, and succeeded, little by little, in getting them away. Her place is a veritable city of salvation.—Mrs. J. O. Deeming.



Of every FIVE children born into the world ONE looks up into the face of an Indian mother; of every FOUR born in the British Empire THREE look up into the face of an Indian mother. These children, under 15 years of age, numbering "ten thousand times ten thousand," form the special charge of the Sunday-school teacher.



GO, LABOR ON.

Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
And should not the servant tread it still?

Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not.
The Master praises—what are men?

Horatius Bonar.

CORRECTION IN ANNUAL REPORT.

On page 36, under Assistance to State Districts, Kansas Northeastern, \$500, should be Kansas Northwestern \$500. Also, Missouri Middle \$300 and Missouri Southern \$300, should be Missouri Middle \$100, Missouri Southern \$500.



He who was Christ's God and Father in the days of His flesh is my God and Father now. What is meant by having God for our God and Father we shall see by a careful study of the life of Jesus. Well, what God was to His beloved Son in the days of His flesh, He is precisely the same to me this day. Nay, more. He was all that He was to His Son then, just in order that through Him He might be precisely the same to us now; and He has recorded for us the life of Jesus for this, among other reasons, that we might know what to look for at the hands of Him who, in Christ, is now our God and our very Father. And Christian faith lies mainly not in our believing certain doctrines, but in our actual apprehension of God as our God and Father, just as He was the God and Father of Jesus, and in the living hourly in the joyous faith of this fact.—John Dickie.



To the Readers of the Missionary Visitor:

Beloved in the Lord:—

There is one in your midst in the home-land (I hope there are many more) who has covenanted herself to be an intercessor and though a very busy woman she always has time to be **alone with God** and frequently sends a message across the sea to those whom she knows need her help and her prayers. Sometimes it is only a postal card, but it is full of the

spirit; such a one came to us in yesterday's mail and reads like this:

"Dear Brother and Sister:—To-day we are having a lovely snowshower. Great feathery flakes of white covering all the common things, making them very beautiful. It reminds me of Isaiah 1: 18. What a blessing that our Heavenly Father furnishes such a beautiful covering for the dreary scenes of earth. Our eyes love to look sometimes upon the pure and beautiful, forgetting the dreary everyday dullness. Even so the eyes of God's pure angels may sometimes look upon this earth as it shall be when all sin has been removed—seeing only the purity and loveliness of motive in the hearts and lives of Christ's redeemed ones—all their poor mistaken carnal thoughts and deeds being hidden, covered by the precious life of Jesus—His gift of cleansing, purifying to a poor tired world. Beautiful Giver! Beautiful Gift! and beautiful purchase! Lovely indeed are the souls that have been made white and glistening as the heaven-sent snow. We love to remember them at the throne of Grace!"

No doubt the writer was not more than five minutes in penning this loving little message to loved ones far away, and how it filled the hearts of the receivers with joy and gladness. How perfectly it portrays the life of the writer. How beautiful to live in such close touch with the Heavenly Father.

God bless every one who fully surrenders his life to the Master.


Yours in His Name,

Emma Horner Eby.

Anklesvar, India, April 19, 1907.



A missionary in India was once asked if he ever got the blues about his work. He instantly replied, "No, never in India; but I get them badly in England, often."



The Little Missionary

A LITTLE BOY'S SPEECH.

I cannot be St. Paul,
For I'm too young you see.
If Macedonia should call
They could not yet send me.

They'd say I wouldn't do;
I couldn't preach and pray.
So, friends, instead of trying to,
I'll talk to you to-day.

Paul started many churches,
And often wrote a letter
To tell the people to be good
And teach them to be better.

And that is what the mission folks
Would like to see to-day;
But something else is needed
Than just to hope they may.

We'd like to have some money
To send men off to do
The things like Paul did long ago
The heathen countries through.

St. Paul believed in faith and works
And in collections, too;
So give us dollars and your prayers
Please, every one of you.

—M. B. Slade.



MY MISSIONARY GARDEN.

I've dropped my seeds
In faith and prayer,
And now the weeds
I'll watch with care.
To plant and watch,
To hoe and rake—
All this I'll do
"For Jesus' sake."

God sends the rain
And sunshine bright;
He guards my seed
By day and night.
This is my part,
To hoe and rake,
And do it all
"For Jesus' sake."

The earth is kind
And warms the seed;
It wakes its life
For others' need.
This is all my part:
To do my best
"For Jesus' sake,"
And leave the rest!
—Children's Home Missions.

AT THE PORTAL.

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice:

"I, the Lord, am with thee—
Be thou not afraid;
I will help and strengthen—
Be thou not dismayed.
Yea, I will uphold thee
With my own right hand;
Thou art called and chosen
In my sight to stand."

For the year before us,
Oh, what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;;
His eternal covenant
He will never break;
Resting on His promises
What have we to fear?
God is all-sufficient
For the coming year.

—Miss F. R. Havergal.



MY LORD AND I.

I have a friend so precious,
So very dear to me;
He loves me with such tenderness,
He loves so faithfully;
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together—
My Lord and I.

He knows how I am longing
Some wandering soul to win;
And so He bids me go and speak
A loving word for Him.
He bids me tell His wondrous love,
And why He came to die,
And so we work together—
My Lord and I.

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I have His yoke upon me,
And easy 'tis to bear;
In the burden that He carried,
I gladly take a share;
For then it is my happiness
To have Him always nigh;
We bear the yoke together—
My Lord and I.

—Author Unknown.



YOUR OWN.

(An Exercise for Boys and Girls.)
"Jesus said unto them, I am the bread
of life; he that cometh to me shall never
hunger," John 6: 35.

What if your own were starving,
Fainting with famine pain,
And you should know
Where golden grow
Rich fruits and ripened grain?
Would you hear their wail
As a thrice-told tale,
And turn to your feast again?

"Jesus stood and cried, saying, If any
man thirst, let him come unto me, and
drink....Whosoever drinketh of the water
that I shall give him shall never thirst."
John 7: 37; 4: 14.

What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain?
Would you turn aside,
While they gasped and died,
And leave them to their pain?

"Then Jesus spake again unto them,
saying, I am the light of the world; he
that followeth me shall not walk in dark-
ness, but shall have the light of life."
John 8: 12.

What if your own were darkened
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day?
Would you leave them there
In their dark despair,
And sing on your sunlit way?

"Jesus saith unto him, I am the way..
...No man cometh unto his Father but by
me." John 14: 6.

What if your own were wandering
Far in a trackless maze,
And you could show
Them where to go
Along your pleasant ways?
Would your heart be light
Till the pathway right
Was plain before their gaze?

"Ye shall know the truth, and the truth
shall make you free....If the Son there-

fore shall make you free, ye shall be free
indeed." John 8: 32, 36.

What if your own were prisoned,
Far in a hostile land,
And the only key
To set them free
Was held in your command?
Would you breathe free air
While they stifled there,
And wait and hold your hand?

Yet what else are we doing,
Dear ones, by Christ made free,
If we will not tell
What we know so well
To those across the sea,
Who have never heard
One tender word
Of the Lamb of Calvary?

"They are not our own," you answer?
"They are neither kith nor kin?"
They are God's own—
His love alone
Can save them from their sin;
They are Christ's own—
He left His throne
And died, their souls to win.

—Selected.



HILDA'S STAR CROWN.

"Are you ready to go to Sunday
school, Grace?" called Hilda Dresden
from the room adjoining the parlor.
Then she listened a moment for her
sister to answer, but instead Grace be-
gan a low thumping on the piano.

Presently her voice accompanied the
piano:

"Will there be any stars, any stars in my
crown,
When at evening the sun goeth down?
When I wake with the blest,
In the mansions of rest,
Will there be any stars in my crown?"

At the close of this chorus Hilda en-
tered the parlor and looked disapprov-
ingly at Grace as she said: "Why don't
you hurry, Grace? It's almost time to
go."

Grace returned the look of censure
as she replied: "There is another song
that says, 'Take time to be holy.' I'm
afraid you won't have many stars in
your crown if you don't quit hurrying
through the world as you do."

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"I should like to have stars in my crown, of course," rejoined Hilda, "but if the Awarder of Crowns sees fit to give me only a plain one I shall be satisfied."

Grace smiled benignly as she remarked: "Well, I am more progressive and ambitious than my meek sister, and therefore harder to please. If others are to have stars in their crowns I'm not at all certain that I would be entirely satisfied with a plain one." Then she sang again, "Will there be any stars, any stars in my crown," etc.

Hilda donned her wraps and repaired to the church alone, as she was often compelled to do in order to avoid being late.

Hilda and Grace were church members, and both were teachers in the Sabbath school. It was said of Hilda, "She is one of our 'stand-bys,' always at her post of duty and invariably on time."

The same could not be said of Grace, for her habit of never doing to-day, or this moment what she could put off until the next, had become so common that her dilatoriness of disposition was being observed by many and commented upon.

Just as the superintendent was asking Miss Hill to take the class that belonged to Grace, in tripped Grace with the air of one who had no fault to find with herself.

The superintendent gave her a smile that was nearly all frown as she passed to her class.

On the following day Mrs. Dresden received a missive from her sister, in which she stated that she was suffering such a severe attack of rheumatism as to be unable to leave her bed; and requested that she send Hilda or Grace to stay with her a few weeks.

"I could never stay at Aunt Maggie's; it's such a poky place," began Grace,

sullenly. "One gets so lonely out in the country."

"I'll go," interjected Hilda, cheerfully, "if mother wants me to." And as she made her preparations for starting she queried her sister thus, "Grace, you will go to see Aunt Martha occasionally, will you not?"

"Martha Todd? Humph! She's no aunt of mine. Why do you always call her **Aunt Martha?**"

"O, 'most everyone does, because she's so old and feeble; but you haven't answered my question, Grace. Remember that she gets very lonely, for she can't see to read. Mother calls quite often; and you will, too, will you not?"

"Perhaps I will," answered Grace. Then she turned the conversation to things more congenial.

Grace fully intended to keep her promise, but her habit of putting off until to-morrow had caused a week to slip by without her once making the promised call. But she consoled herself by saying, "I'll call every day now, till Hilda comes home."

Grace called the next day and found Aunt Martha suffering very much. After a somewhat lengthy call Aunt Martha said to Grace:

"Tell Hilda I would like very much to have seen her. Give her my sincere thanks for the many times she has read to me and sang that soul-inspiring hymn about stars in our crowns. Tell her I am sure there will be many, many stars in her crown, for her kindness to me."

A new understanding came to Grace through the words of this old lady. She learned a new value for common services when lovingly rendered to one who had need, and she resolved to be more "progressive and ambitious" for stars in her crown—but, in Hilda's way.—Josephine Schubert, in *The Classmate*.



Boones Creek Sunday School, Washington Co., Pennsylvania.

MISSIONS IN THE SUNDAY SCHOOL

July 7, God Feeds Israel in the Wilderness.—Exodus 16: 1-15.

Murmurings? "Oh, wait and murmur not!" Think of what Israel had been witness to ever since she had left Egypt and now she must murmur again. Ungrateful Israel! How easily she forgot! Faith was little beyond sight.

The church worker, the missionary, often falls into this same wilderness experience. Hard work, little results; hard work, much training, confidence wasted on an unfaithful one. The revelation of this disappointment to the one who has not been thoroughly tried is to break pact, become impatient, and to deal summarily with the offending ones. But no church worker or missionary ever had as much occasion to do this as did the Lord when Israel murmured repeatedly against God. But he answered their murmurs in this instance with bread in the morning and

meat in the evening. What a lesson for the missionary among the heathen of the world! What a lesson for the bishop, pastor, Sunday-school teacher or Christian worker among the erring ones at home.

The glory of the Lord appeared to Israel in a cloud. Each missionary must have a vision continually of the judgment when some out of every nation will come up to the seat of the Judge of all the earth and hear the blessed testimony of patience, continued labor and trust until a few of the many are saved.

July 14, The Ten Commandments.—Duties Toward God.—Exodus 20: 1-11.

"Thou shalt have no other gods before me."

Thus declared the Lord epochs ago. Yet to-day over half the world is in heathen darkness and there is no light.

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If the Church would send the light how quickly the darkness would go away. Note the following incidents which show the folly of "other gods."

A missionary in India made a company of Hindus one day ashamed of their idol-worship by a very simple device. When traveling through the country, he came, one day, upon a number of people waiting near an idol-temple. He went up to them, and, as soon as the doors were opened, went in with them to the temple. Seeing an idol on a pedestal, he walked boldly up to it, held up his hand, and asked for silence. He then put his fingers on its eyes and said: "It has eyes, but it cannot see; it has ears, but it cannot hear; it has a nose, but it cannot smell; it has hands, but it cannot handle; it has a mouth, but it cannot speak; neither is there any breath in it." Instead of being offended, the natives were all surprised and ashamed, and an old Brahmin was so convinced of his folly by what the missionary said, that he cried out, "It has feet, but it cannot run away!" The people raised a shout, and being ashamed of their stupidity, left the temple and went to their homes.

"Idols Fall Before Thee."

Mr. J. Blundy has been itinerating in the Kienning district of China. He showed his lantern slides to astonished crowds. The first night 100 people came. The following evening the whole place was simply packed with people. "Oh, there will be more still to-morrow," they calmly said. But where would they stand if they came? When night at last arrived the Chinese crowded in. At length the place was crammed with people and the street itself literally blocked with men who could not get in. An idol procession which had been passing up and down the street all day had to take another route! Quite 500 men witnessed the views one night. Some of these held

up their Chinese lanterns to get a better view! A discordant chorus of voices cried out at once, "No want light! No want light!" No—they were hearing of "the True Light which lighteth every man that cometh into the world."—Intelligencer.

July 21, The Ten Commandments.—Duties Toward Men.—Exodus 20: 12-17.

In Leviticus 19: 18 the Golden Text, "Thou shalt love thy neighbor as thyself" is taught. This is the sum total of the duties towards man. Loving one's neighbor as himself will insure the neighbor of proper care. Now suppose that you were the heathen neighbor and the heathen neighbor were you with the Light, how would you, a heathen, feel over the effort you are making to carry the Light into the darkness? Ignorance does not excuse, for God knows the situation fully and has placed within your reach the power to do this work. How would you like to be the heathen lady in the following?

A lady missionary, passing through a village in Persia, preached to the women. A very old lady hobbled up to the missionary and said: "I have lived in this world very many more years than you have, but I never knew till to-day that God loves me. When are you going to tell us more?"

When the poor old lady heard that there was no hope of another visit from a missionary for a very long time she broke out into a piteous wail. "Oh, you you must not go! What? How can you leave us? Surely God does not mean you to go! If you wait till next year I shall probably be dead."—Awake.

July 28, The Golden Calf.—Exodus 32: 1-8; 30-35.

"And when the people saw that Moses delayed to come down from the mount, etc." I have nothing to say about Israel's sin. Its awfulness is clearly set in

the records of the lesson. But there is a lesson to-day that should be learned. Because the Lord delays his coming and does not set judgment upon those who profess His name and yet make the golden calf their idol, worshiping it more completely than they ever worshiped God, is no assurance their sin is not greater and their judgment more severe when it does come. As Griffis says on this very subject, "Nor are the dangers of idolatry in the Church and society one whit less now than in the days of Egyptians and Philistians. We, enlightened Christians, need not point to Italian peasants, marching with the image of the Virgin to stay the onrolling tides of lava from Vesuvius, or sneer at the Russian peasant and the Czar's general, with his breasts hung with medals, as we see them kissing the ikon. We have only to look and see how in the United States everything is reckoned according to a money standard. Station in society, value to the community, or even place in the Church, is gauged by income. We, who see ministers honored according to the size of their salaries, or the number of presents given them; we, who study the lop-sided arrangements for the Church support; we, who see how money controls the sources of influence in almost every department of human life, need not ease our consciences by denouncing calf-worshippers at the foot of Sinai."



SOME WHOLESOME COMMENTS ON WEALTH.

In the mad rush for wealth which is characterizing Americans in the church as well as out of her, it is surprising as it is wholesome to read the following lines from the editor of the "Wall

Street Journal," a paper published in the interests of business. Indeed the need for true, vital piety must be very pronounced when the business world feels it as this editor speaks:

What American needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half-hour earlier Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behaviour. That's what we need now to clean this country of the filth of graft and of greed, petty and big; of worship of fine houses, and big lands, and high office, and grand social functions.

What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay, and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honourable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence, the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

	May 1906	May 1907	May-Apr. 1906	Apr.-May 1907	Dec.	Inc.
World Wide,	\$ 496 14	632 78	1058 68	1354 97		296 29
India Missions,	573 74	499 35	1749 63	1306 69	442 94	
Brooklyn M. H.,	73 50	17 50	112 25	51 58	60 67	
Miscellaneous,	31	1901 38	41	4171 82		4130 82
	\$1174 38	3051 01	2961 56	6885 06		3923 50

The General Missionary and Tract Acknowledges receipt of the following donations received during the month of May, 1907.

WORLD-WIDE.

Iowa—\$94.20.

Middle Dist., Cong. Cedar Rapids, \$58.50; Iowa River, \$14,\$ 72 50
Individuals.

W. A. Wagoner, Davenport, \$1; J. D. Myers, Tipton, 50 cents; D. Mets, Sioux City, \$5, 6 50
Northern Dist., Sunday School.

East Kingsley, 4 20
Individual.

Joe Meeker, Clarion, 1 00
Southern Dist., Cong.

English River, 10 00

Tennessee—\$82.00.

Individuals.

Sue M. Young, Embreeville, \$80; Mrs. D. T. Keebler, Jonesboro, \$1; A Sister, Rogersville, \$1, 82 00

Pennsylvania—\$76.62.

Eastern Dist., Cong. Malden, 6 00
Individuals.

Lillian Hudlauf, Mountville, \$2; Catharine Dillman, New Holland, \$1; 7203, \$10; Mrs. C. B. Snyder, Durlack, \$1; J. K. Bucher and Wife, Harleysville, \$20; Samuel H. Hertzer, Elizabethtown, 50 cents; N. E. Ginder, Mt. Hope, \$1, 35 50
Western Dist., Indiv.

Mr. and Mrs. E. M. Walker, Berlin, \$5; Harvey H. Saylor, Wash-

ington, \$1; Wm. S. Weller, Somerset, \$3.50; Cain Christner, Indian Head, \$5; Susan Bittner, Garrett, \$1.05; Samuel Maylor, Erie, \$1; Joseph Holsopple, Penn Run, 44 cents, 16 99

Southern Dist., Cong.

Lewistown, \$2.45; Lost Creek, \$2.56, 5 01
Individuals.

A Sister, Carlisle, \$1; Jacob M. Meyers, Red Lion, 65 cents; J. D. Ellinger, Maitland, \$1.42; Anna Mitchell, Newburgh, \$5, 8 07
Middle Dist., Indiv.

Mrs. Hannah Puderbaugh, Martinsburg, \$4.05; Catharine Wright, Mapleton Depot, \$1, 5 05

Indiana—\$60.57.

Northern Dist., Cong.

Turkey Creek, \$8.40; Union Center, \$19.22, 27 62
Individuals.

Alma Vanwinkle, North Liberty, 50 cents; Minnie G. Hart, Churubusco, \$1; J. H. Fike, Middlebury, Marriage Notice, 50 cents, 2 00
Middle Dist., Cong.

Pleasant Hill, \$9.50; Clear Creek, \$10.70, 20 20
Individuals.

Linnie H. Landig, Noblesville, \$1; Mrs. G. W. Miller, North Manchester, \$2; H. F. and Louisa Myers, \$2, 5 00
Southern Dist., Indiv.

John L. Childs, Anderson, \$1.75; Martha Barnhart, Delphi, \$3; Eliz-

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abeth Price, Kokomo, \$1,	5 75	Mallery, Cartersville, \$1; Emma Southall, Cartersville, \$1,	16 00
Illinois—\$49.13.		Missouri—\$8.75.	
Northern Dist., Indiv.		Middle Dist., Indiv.	
Georgiana Hoke, Chicago, \$5;	6 00	D. C. Bosserman, St. Louis,	
Jacob Arnold, Lanark, \$1,	17 13	\$6.75; Viola Cline, River, \$1,	7 75
Southern Dist., Cong. Macoupin, Individual.		Southern Dist., Indiv.	
J. E. McCauley, Roanoke,	26 00	Nannie A. Hartman, Denlow, ...	1 00
North Dakota—\$46.46.		Washington—\$2.70.	
Congregation.		Individuals.	
Cando,	38 40	G. W. Buntain, Wenatchee, \$1.20; Mrs. Lanson Clanin, Sunnyside, \$1.50,	2 70
Individuals.		Colorado—\$1.50.	
Mrs. Marie Good, Bowbells, \$2; Wm. A. Cripe, Starkweather, \$1; D. M. Stong, Starkweather, \$1; Mrs. J. I. Paul, Starkweather, \$1; A. R. Brown, Chering, \$1; Barbara Brown, Starkweather, \$1; John Brombaugh, Starkweather, \$1,	8 00	Individuals.	
Kansas—\$34.29.		Anna L. Bryant, Grand Junction, Marriage Notice, \$.50; L. A. Krise, Stonington, \$1,	1 50
Congregation.		Louisiana—\$1.00.	
Ramona,	19 25	Individual.	
Christian Workers.		O. D. Yoder, Roanoke,	1 00
Overbrook,	3 84	Idaho—\$1.00.	
Individuals.		Individual.	
Mrs. M. A. Thomas, Tescott, \$1; Martin Meyers, Morrill, \$5; W. B. Harris, Olathe, \$1,	7 00	Fred Parker, New Plymouth, ..	1 00
Southeastern Dist., Cong.		Unclassified—\$7.00.	
Cedar Creek,	2 20	7052, \$2; S. C. Gilbert, 5,	7 00
Individuals.		Total for the month of May, .	632 78
C. A. Butts, Toronto,	2 00	Previously reported,	722 19
Canada—\$32.50.		Total for the year so far,	1354 97
Sunday School.			
Cowley,	32 00	CHINESE RELIEF.	
Individual.		Pennsylvania—\$543.90.	
Olive Baker, Alpha, Sask.,	50	Eastern District, Congregations.	
California—\$31.50.		Germantown, \$15.79; Spring Creek and Friends, \$141.10; Coventry Church, \$32.50,	189 39
Individuals.		Sunday School.	
Mrs. W. T. Ralph, San Francisco, Marriage Notice, 50 cents; M. M. Eshelman, Los Angeles, Marriage Notice, 50 cents; Fanny E. Light, Pasadena, \$30; C. S. Holsinger, Laton, Marriage Notice, 50 cents, ..	31 50	Class of boys at Elizabethtown, ..	3 51
West Virginia—\$25.00.		Individuals.	
Individuals.		No. 7054, \$2.00; A Sister, \$1.00; No. 7203, \$10; J. K. Bucher and wife, Rudy, \$10; Amos Taylor and wife, Spring Grove, \$5.00,	28 00
Calvin and Elizabeth Royers, Hanging Rock,	25 00	Middle District, Congregations.	
Ohio—\$21.25.		Huntingdon, \$23.05; New Enterprise, \$44.55; Koontz, \$22,	89 60
Northwestern Dist., Cong.		Sunday School.	
Sugar Creek,	6 00	Hanoverdale, \$6; Sisters' Sewing Circle, Union Deposit,	6 20
Individuals.		Christian Workers.	
Mr. Eli P. Hershberger, Mishler, \$3.05; Mrs. Ed. Durbin, Delta, \$1; S. B. Christian, Union, \$1.20; Lincoln Sutton, Delta, \$1,	6 25	Koontz, \$5.15; Rockton, \$5,	10 15
Maryland—\$20.81.		Individuals.	
Middle Dist., Cong.		G. W. Kephart, Altoona, 10; Kate B. Swayne, Shirlensburg, \$2; Rhoda A. Brown, Sabula, \$2,	14 00
Brownsville,	16 81	Southern District Congregations.	
Individual.		Sipesville, Boswell, \$14.55; Back Creek, \$10; Lost Creek, \$23.77; Conewago, \$63.81; Gettysburg, \$11,	123 13
7178,	4 00	Sunday School.	
Southern Dist., Indiv.		Gettysburg,	8 20
Eva Ulery, Carrington, \$1; 7157, \$1; A Sister, Campbellstown, \$5, ..	7 00	Gettysburg Sisters' Sewing Circle, ..	5 00
Northeastern Dist., Indiv.		Individuals.	
Simeon Longanecker, \$1; Josiah Fink, Louisville, \$1,	2 00	A Sister, Codorus, \$4; A Sister, Codorus, \$1; Alice M. Winand, York, \$1; Phoebe Zook, Mattawana, \$2,	8 00
Minnesota—\$20.50.		Western District Congregations.	
Congregation.		Jacobs Creek, \$10; Quemahoning, \$19.41,	29 41
Worthington,	20 00	Sunday Schools.	
Individual.		Quemahoning, \$13.16; Shade Creek Convention, \$10.15,	23 31
D. H. Keller, Winona, Marriage Notice,	50	Kansas—\$379.63.	
Virginia—\$16.00.		Southern Dist., Cong.	
Individuals.		McPherson, \$240; Newton, \$26.25; Peabody \$20.40,	286 65
Laura R. Whitmer, Mt. Sidney, \$1; J. W. Ziegler, Bridgewater, \$1; Martha Hartman, Harrisonburg, \$1; A Brother, Midland, \$6; Mrs. A. C. Jennings, Richmond, \$5; Wm.			

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Quinter Sunday school,	24 93	Individuals.	
Individuals.		Ward Folger, Osceola, \$2; In His	
J. F. Showalter and wife, Dar-		Name, \$3,	5 00
low, \$25; Amos O. Brubaker, Saw-		Ohio—\$57.40.	
yer, \$1,	26 00	Northeastern District, Congregation.	
Northeastern District, Congregation.		Mt. Zion,	9 65
Chapman Creek,	30 05	Individuals.	
Ladies' Aid Society, Solomon		Mr. and Mrs. D. R. McFadden,	
Church,	2 00	Sterling,	1 00
Individuals.		Southern District, Sunday Schools.	
Wm. Flickinger, Morrill,	2 00	Painter Creek, \$11.25; Castine,	
Southeastern District, Individuals.		\$13.52; Prices Creek, \$11.98,	36 75
C. A. and Sarah A. Butts, Toron-		Northwestern District, Individual.	
to, \$2; A Little One, Macksville,		Daniel Bock, Greenspring,	10 00
\$1,	3 00	Illinois—\$28.50.	
Northwestern District, Individual.		Northern District.	
A. Puderbaugh, Ozawkie,	5 30	Sisters' Missionary Sewing Cir-	
Virginia—\$246.75.		cle,	5 00
Second District Congregations.		Individuals.	
Mill Creek, \$30; Linville Creek,		A. S. Kreider and wife, Shannon,	
\$41.41; Greenmount, \$15; Sanger-		\$1; Sister Wieand, Chicago, \$1; W.	
ville, \$10; Manassas, \$12; 2nd Dis-		H. Sanger, Chicago, \$2; Two Sis-	
trict, \$77.45; Elk Run, \$8.26,	194 12	ters, Mt. Morris, \$2.50; Mrs. San-	
Sunday School.		ford, Franklin Grove, \$1.50,	8 00
Hattie Cline's Class,	5 85	Southern District, Individuals.	
Lebanon Christian Workers,	23 00	Friends near Pontiac,	15 50
Elk Run Aid Society,	10 00	West Virginia—\$25.65.	
Individuals.		Second District, Congregations.	
A Brother, Sister and child,		Beaver Run and Friends, \$3; Al-	
\$5.28; Christian Spigle, Maurer-		leghany, \$11,	14 00
town, \$5; No. 7247, \$2.50; John F.		Individuals.	
Wampler, Harrisonburg, \$1,	13 78	E. L. Clower, Bays, \$9.60; Frank	
Indiana—\$146.39.		G. Barger, Jordans Run, \$2.05, ...	11 65
Northern District Congregations.		Oregon—\$17.00.	
Pleasant Hill, \$12.70; Waknut,		Individuals.	
\$34.51; Pleasant Dale, \$28.80,	76 01	M. C. Lininger, Ashland, \$2; Ja-	
Individuals.		cob Bahr and wife, Talent \$5; W.	
Sophia Voorhis, New Waverly,		A. Lett, Bridge, \$5; A brother and	
\$2; I. M. Beckner and wife, Argos,		sister Bridge, \$5;	17 00
\$2,	4 00	Oklahoma—\$15.82.	
Middle District, Congregation.		Congregation.	
Kappa,	15 25	Bear Creek,	4 30
Sisters' Benevolent Society, Flora,	5 00	Sunday School.	
Bel River Christian Workers,	3 12	Mound Valley,	5 59
Individuals.		Individuals.	
Susan Eikenberry, Flora, \$1; Jo-		Sallie E. Carver, Durham, \$1; J. F.	
sephine Hanna, Flora, \$5; Linnie		Sanger, Thomas, \$5,	6 00
H. Landig, Noblesville, \$1; A. H.		Michigan—\$12.70.	
Klepinge, Peru, \$1; J. J. Cart and		Sunday School.	
wife, North Manchester, \$2; No.		North Star,	4 20
7221, \$7,	17 00	Individuals.	
Southern District, Congregation.		Ezra Richard, Afton, \$5; D. F.	
White,	19 01	Warner, Custer, \$1.50; Rea Teeter	
Individuals.		and mother, Custer, \$2,	8 50
Allen Neff, East Germantown, \$2;		Nebraska—\$11.48.	
Solomon and Susan Ulery, Pym-		Congregation.	
ount, \$5,	7 00	Alvo,	9 73
California—\$130.45.		Individual	
Congregations.		A Sister, Dorchester,	1 75
Glendora, \$39.15; Pasadena, \$50;		Maryland—\$10.50.	
Egan, \$16.40,	105 55	Eastern District, Individuals.	
Sunday School.		Jno. J. John, Union Bridge, \$1.50;	
Springfield,	22 90	No. 7178, \$1; G. A. Lininger, Cove,	
Individual.		\$3,	5 50
A Sister, Tropico,	2 00	Western District, Individual.	
North Dakota—\$85.51.		Mrs. Sarah E. Clark, Denton, ..	5 00
Congregations.		Arkansas—\$10.30.	
Snider Lake, \$17; Cando, \$22, ..	39 00	Congregation.	
Christian Workers.		Rogers,	10 00
Cando, \$8; Williston, \$28.50, ...	36 50	Individual.	
Sunday School.		Anna Fiant, Springdale,	30
Cando,	10 00	Washington—\$10.00.	
Iowa—\$63.25.		Individual.	
Middle District, Congregation.		Isalah Stambaugh, Creston,	10 00
Cedar Rapids,	10 00	Missouri—\$9.50.	
Individuals.		Northern District, Individual.	
No. 7076, \$4; G. E. Goughnour,		Sister Sarah Herman, Holliday,	5 00
Ankeny, \$10; D. P. Chamberlin and		Southern District, Individuals.	
wife, Yale, \$5,	19 00	C. E. Holmes, Reeds, \$.50; Eva	
Southern District, Congregation.		Holmes, Reeds, \$.50; Bertha	
English River, South English, ..	29 25		

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Holmes, Reeds, \$50; Olive Holmes, \$50,	2 00
Middle District, Individual.	
Lula Fahnestock, Montrose, ...	2 50
Colorado—\$7.24.	
Congregation.	
Fruita,	3 24
Individuals.	
A Brother, Sterling, \$1; Zoa Fahlhelm, Rockyford, \$3,	4 00
Alabama—\$4.00.	
Individuals.	
E. J. Neher and family, Holly-wood,	4 00
Tennessee—\$3.87.	
Sunday School.	
Valley View,	1 37
Individuals.	
Mrs. A. A. Nine, Sevierville, \$1; Mrs. M. M. Fine, Sevierville, \$1; Mrs. Frank Fine, Sevierville, \$5.0,	2 50
Indian Territory—\$3.00.	
Individual.	
A Sister, Beggs,	3 00
North Carolina—\$2.02.	
Individual.	
D. P. Welsh, Dresden,	2 02
Minnesota—\$2.00.	
Individual.	
Peter Sommer,	2 00
Idaho—\$1.00.	
Individual.	
Mrs. Rose Snowberger, Payette,	1 00
Total for May,	\$1827 93
Previously reported,	2229 19
Total for the year so far,	\$4057 12

INDIA ORPHANAGE.

Pennsylvania—\$139.00.	
Eastern District, Individuals.	
No. 7203, \$16; J. K. Bucher and wife, Rudy, \$10,	26 00
Parkersford Christian Workers, Congregation.	16 00
Coventry,	16 00
Middle District, Congregation.	
Woodbury,	16 00
Individual.	
Emanuel Claar, Hollidaysburg,	1 00
Sunday Schools.	
Mechanicsburg, \$16; Hoerners-town, \$16,	32 00
Western District, Sunday School.	
Walnut Grove,	16 00
Individual.	
Madella Moyer, Philadelphia, ..	16 00
Ohio—\$63.60.	
Northeastern District, Congregation.	
Mahoning,	16 00
Black River Sisters' Aid Soci-ety,	16 00
Individual.	
D. N. Schubert, Alvada,	16 00
Southern District, Sunday School.	
Happy Corner,	15 60
North Dakota—\$48.00.	
Individuals.	
Miss Zora Smeltzer, Cando, \$16; A Brother and Sister, York, \$16, ...	32 00
Sunday School.	
Primary and Juvenile classes, Denbigh,	16 00
Iowa—\$24.00.	
Middle District, Congregation.	
Cedar Rapids,	16 00
Northern District, Sunday School.	
South Keokuk,	8 00
Illinois—\$20.00.	
Northern District.	

Batavia Christian Workeers, ...	16 00
Individual.	
Blanche Lentz, Elgin,	4 00
Colorado—\$16.50.	
Individual.	
Martha Heckman, Rockford, ...	16 50
Kansas—\$16.00.	
Southwestern District, Congregation.	
Peabody,	16 00
Indiana—\$10.00.	
Middle District, Individual.	
No. 7221,	10 00
Nebraska—\$10.00.	
Individuals.	
Alfred Phillips and family, May-wood,	10 00
Maryland—\$1.25.	
Eastern District, Individual.	
W. H. Swam, Beckleysville,	1 25
California—\$1.00.	
No. 2500,	1 00

Total for May,	\$ 349 35
Previously reported,	663 94
Total for the year so far,	\$1018 29

INDIA MISSION.

Virginia—\$50.00.	
Southern District, Individual.	
Joseph H. Dillon, Floyd,	50 00
Pennsylvania—\$11.00.	
Eastern District, Individual.	
J. K. Bucher and wife, Rudy, ..	10 00
Southern District, Individual.	
A Sister, Carlisle,	1 00
Indiana—\$7.00.	
Northern District, Individuals.	
David Whitmer and wife, South Bend, \$5; Vera M. Smith and Dora Smith, Churubusco, \$2;	7 00
Nebraska—\$5.00.	
Individuals.	
Alfred Phillips and family, May-wood,	5 00
Colorado—\$4.00.	
Individuals.	
Robert Patterson, Pueblo, \$2; H. F. Caylor, Denver, \$2,	4 00
Total for May,	\$ 77 00
Previously reported,	128 40

Total for the year so far,	\$ 205 40
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INDIA HOSPITAL.

Pennsylvania—\$31.00.	
Eastern District, Individuals.	
No. 7203, \$10; J. K. Bucher, Rudy, \$20,	30 00
Southern District, Individual.	
A Sister, Carlisle,	1 00
Middle District, Individual.	
Serena Ruble, McVeytown,	1 00
Indiana—\$10.00.	
Individual.	
No. 7221,	10 00
Kansas—\$10.00.	
Southwestern District, Individual.	
Mrs. Drusilla P. Rankin, Dor-rance,	10 00
Nebraska—\$10.00.	
Individuals.	
Alfred Phillips and family, May-wood,	10 00
Idaho—\$5.00.	
Individual.	
Mrs. Rose Snowberger, Payette, ..	5 00
Indian Territory—\$4.00.	
Individual.	

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A Sister, Sapulpa,	4 00
Maryland—\$2.00.	
Eastern District, Individual.	
No. 7178,	2 00
Total for May,	\$ 73 00
Previously reported,	10 00
Total for the year so far,	\$83 00

CHINA MISSION.

Indiana—\$21.55.	
Middle District, Congregation.	
Burnetts Creek,	20 00
Individual.	
Addie Olinger, North Manches-	
ter,	1 55
Virginia—\$5.00.	
Second District, Individual.	
B. W. Naff, Quicksburg,	4 00
First District, Individual.	
Sarah J. Hylton, Monarat,	1 00
Nebraska—\$5.00.	
Individuals.	
Alfred Phillips and family, May-	5 00
wood,	5 00
Missouri—\$2.00.	
Middle District, Individual.	
Sophia Darrow, Sheldon,	2 00
Ohio—\$1.90.	
Northeastern District, Congregation.	
Wooster,	1 90
Total for May,	\$ 35 45
Previously reported,	40 25
Total for the year so far,	\$ 75 70

COLORADO MISSION.

North Dakota—\$20.00.	
Individuals.	
A Brother and Sister, York, ...	20 00
Nebraska—\$5.00.	
Individual.	
Alfred Phillips and family, May-	5 00
wood,	
Total for May,	25 00

BROOKLYN MEETINGHOUSE.

North Dakota—\$10.00.	
Individual.	
A Prother and Sister, York,	10 00
Nebraska—\$5.00.	
Individual.	
Sarah B. Lemon, Juniata,	5 00
Pennsylvania—\$1.50.	
Individual.	
Serena Ruble, McVeytown,	1 50
Ohio—\$1.00.	
Southern District, Individual.	
Mrs. Lydia C. Lesh, Loveland, ..	1 00
Total for May,	\$ 17 50
Previously reported,	34 08
Total for the year so far,	\$ 51 58

AFRICA.

Nebraska—\$3.00.	
Individuals.	
Alfred Phillips and family, May-	5 00
wood,	
Total for May,	5 00

CHURCH EXTENSION.

Oklahoma—\$6.00.	
Congregation.	
Monitor,	6 00
Total for May,	6 00
Previously reported,	1 00
Total for the year so far,	7 00

PHILIPPINE MISSION.

Oregon—\$2.00.	
Individuals.	
Jacob Bahr and Wife, Talent, ..	2 00
Total for May,	2 00

THE MISSIONARY COLLECTION AT LOS ANGELES.

The total amount is \$8,366.31 and was donated to the following funds:	
World-Wide,	\$6,811 43
Brooklyn Meetinghouse,	1,223 38
China Relief,	240 22
India Orphanage,	48 00
China Mission,	31 00
India Mission,	7 00
India Hospital,	5 28

Total,\$8,366 31

The offerings for the last five years have been as follows:

1903, at Bellefontaine, Ohio,	\$ 5,632 04
1904, Carthage, Missouri,	5,677 19
1905, Bristol, Tenn.,	7,750 61
1906, Springfield, Illinois,	10,142 32
1907, Los Angeles, Cal.,	8,366 31

The following is the report by churches sending in offerings. There were several congregations who sent offerings but did not put their letters in care of the Conference and the mail was not delivered. These contributions will now appear in the regular report a month later.

If some of the churches in the East did not give because the meeting was so far away, the California churches, and especially several of them, showed their appreciation of the meeting on the coast by liberal contributions.

WORLD-WIDE.

Pennsylvania—\$504.12. Eastern District. Congregations: Philadelphia, First Brethren, \$25; Lancaster City, \$36.26; Coventry, \$61.60.

Sunday School: Coventry, \$15.

Missions, Harrisburg, \$1.35.

Individuals: Abram H. Cassel, Harleysville, \$10; Eli Cassel, Norristown, \$5; Mary B. Hess, Elizabethtown, \$7.

Western District.

Congregations: Summit Mills, \$28; Montgomery, \$6; Elk Lick, \$28; Dunning's Creek, \$4; Pittsburg, \$3; Georges Creek, \$14.44; Altoona, \$25; Johnstown, \$41.09.

Individuals: Rosie A. Mosholder, Berlin, 25 cents; Mrs. Mary Z. Francis, Lebanon, \$3.

Southern District.

Congregations: Lost Creek, \$9.81; Lower Cumberland, \$7; York, \$9.55.

Individuals: A Sister, Lower Cumberland, \$1; John Rigler, York, \$1.

Middle District.

Congregations: Leamersville, \$5; Artemas, \$6.67; New Enterprise, \$35; Hunting-

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don, \$38; Snake Spring, \$36; Lewistown, \$34.05; Spring Run, \$6.

Individual: Mrs. Adam Imler, Imler, \$1.05.

Indiana—\$780.40. Northern District.

Congregations: Blue River, \$10.36; Yellow Creek, \$22; Springfield, \$11.75; Elkhart City, \$20; Elkhart (West Goshen), \$14.88; Nappanee, \$12.25; Maple Grove, \$13.52; Rock Run, \$16; North Liberty, \$12.82; South Bend, First Brethren, \$23.52; Pine Creek, \$33; Pleasant Valley, \$31.20; Goshen City, \$28.

Individuals: Sophia Voorhis, New Waverly, \$1; M. Alva Long, Waterloo, \$10; Louisa Wisler, Nappanee, \$1.

Southern District.

Congregations: Muncie, \$9.75; Lower Deer Creek, \$12; Fairview, \$7.72; Howard, \$13; Upper Fall Creek, \$13.10; Ladoga, \$8; Mississinewa, \$23.66; Nettle Creek, \$52.10; Four Mile, \$35; White Church, \$28.22.

Individual: Sarah A. Wantz, \$3.

Middle District.

Congregations: Salamonie, \$24; Huntington, \$19.38; Wabash, \$7.50; Pipe Creek, \$33.15; North Manchester, \$54.03; Tippecanoe, \$7.85; Monticello, \$32.80; Bachelor Run, \$68.54; Mexico, \$43.70; Huntington City, \$10; Summit, \$5.

Individuals: A Sister, Peru, \$5; Mrs. J. B. Bailey, Huntington, \$1; Maud Rudicel, Huntington, \$1.

Ohio—\$750.15. Southern District.

Congregations: Covington, \$26.10; Palestine, \$4.25; Prices Creek, \$30; Trotwood, \$28.31; Lower Miami, \$9.35; Wolf Creek, \$44; Portage, \$15; Owl Creek, \$4.50; Pleasant Valley, \$6; Union City, \$13; Lower Twin, \$65.60; West Dayton, \$41; Greenville, \$7; Donnels Creek, \$65.75; Bear Creek, \$36.40; Black River, \$34.22.

Individuals: S. Bock and Wife, Dayton, \$10; Viola M. Myers, Jerry City, \$1.25; Ella Kurtz, East Akron, \$10.

Sunday School: Prices Creek, \$1.30.

Northeastern District.

Congregations: Chippewa, \$29; West Nimishillen, \$9.37; Maumee, \$4.50; Ashland, \$50; Maple Grove, \$46.16.

Sunday School: Black River, \$16.

Northwestern District.

Congregations: Lima, \$11.45; Green-spring, \$12.25; Sidney, \$10; Lick Creek, \$16.10; Eagle Creek, \$36.84; Bellefontaine, \$6.50; Logan, \$48.50; Zion Hill, \$15.30.

Individuals: J. W. and Sarah M. Hornish, Defiance, \$2.15; Mr. and Mrs. Michael Schrock, Defiance, \$2; Ella Kauffman, Delta, \$1; Members of Deshler, \$10.

Illinois—\$669.79. Northern District.

Congregations: Pine Creek, \$10; Yellow Creek, \$48; Hickory Grove, \$10; Polo, \$10; Chicago, \$56; Silver Creek, \$63; Arnolds Grove, \$12.10; Rock River, \$22.40; Elgin, \$48.17; Batavia, \$16; Naperville, \$5.95.

Individuals: Susie Rowland, Mt. Morris, \$1; Mrs. Murphy, Elgin, \$1.

Southern District, Congregations.

Springfield, \$6; Cerrigordo, \$70; Lamotte, \$12; Okaw, \$27; Cherry Grove, \$19.25; Roanoke City, \$136.25; Pleasant Hill, \$22.50; Bear Creek, \$2; West Otter Creek, \$15; Oaklev, \$21.67; Milledgeville, 50 cents.

Christian Workers: Mansfield, \$12.

Individuals: S. G. Bucher, Astoria, \$10; George Trone, Canton, \$1; R. E. and Sarah Burger, Allerton, \$5; Cyrus Bucher, Astoria, \$1; Annie Myers, Astoria, \$1; Harvey Lehman, Astoria, \$1; Geo. Falkenstine, As-

toria, \$1; Wm. Falkenstine, Astoria, \$1; J. M. Angle, Mt. Vernon, \$1.

Iowa—\$319.10. Northern District.

Congregations: Franklin County, \$11; Kingsley, \$50.30; Greene, \$10.23; Maple Valley, \$6.10.

Individuals: David and Sarah Brallier, Greenville, \$10; Mrs. Hugh Walton, Sibley, \$10.

Middle District.

Congregations: Garrison, \$17.58; Clarence, \$12.52; Salem, \$10.75; Dallas Center, \$24.75; Des Moines Valley, \$37.62; Panther Creek, \$25; Des Moines, \$6; Prairie City, \$43.

Individual: D. W. Hendricks, Coon Rapids, \$5.

Southern District.

Congregations: Franklin, \$5; Pleasant Hill, \$5.50; English River, \$28.75.

Virginia—\$536.16. Second District.

Congregations: Vernon, \$8.10; Nokesville, \$30; Sangerville, \$26.82; Cooks Creek, \$47.75; Flat Rock, \$41.30; Mill Creek, \$35.80; Beaver Creek, \$31; Woodstock, \$7.05; Burks Fork, \$1.

Mission Society: Mt. Vernon, \$5.

Sisters' Aid Society, \$6.10.

Ida Grove Prayer Meeting, \$3.

Individuals: John H. Cline and family, Broadway, \$5; N. W. Coffman, Fishersville, \$2.25; Martin Garber and Wife, Sanger-ville, \$15; Retta Harshbarger, Port Republic, \$1.

First District.

Congregations: Roanoke City, \$136.25; Botetourt, \$113.74; Peters Creek, \$20.

California—\$605.70.

Congregations: Reedley, \$13; South Los Angeles, \$12; Oak Grove, \$9.75; Santa Ana, \$14; Covina, \$129; Lordsburg, \$35.50; Pasadena, \$105; Pomona, \$16; Ardenheim, \$5; Glendora, \$59.30; Los Angeles, \$25; Egan, \$16; Pasadena, \$10; Tropico, \$120.50; Shade Creek, \$17.

Sunday School: Butte Valley, \$6.65.

Individuals: B. C. Bohn, South Pasadena, \$2; J. J. Beckner, Upland, \$10.

Kansas—\$394.26. Southwestern District.

Congregations: Prairie View, \$12.75; Pleasant View, \$6.60; Peabody, \$10.52; Garden City, \$10; Larned, \$44.45; Eden, \$6; Lone Star, \$25; Kingman, \$5; McPherson, \$61.93; Monitor, \$20.

Individuals: P. S. Lerew, Portis, \$1; W. Naylor, Portis, 50 cents; Amos O. Brubaker, Sawyer, \$1; Sophia Bolinger, Redfield, \$1; John Stott, Navarre, \$1.

Southeastern District.

Congregations: Morrill, \$40.11; Kansas City, \$26.25; Appanoose, \$21.50; Ozawkie, \$8; Topeka, \$7; Salem, \$8.50; Chapman Creek, \$15.

Individuals: Nancy Martin, Sabetha, \$2; J. W. Moser, Meriden, \$25.

Sunday School: Meriden, \$5.

Southeastern District.

Congregation: Ottawa, \$22.15.

Individuals: A Sister, Russell, \$1; Mrs. Clara C. Hines, Russell, \$1; D. M. and S. A. Shenk, Dorrance, \$5.

Maryland—\$146.25. Eastern District.

Congregations: Beaverdam, \$8.25; Washington City, \$10.49; Pipe Creek, \$35; Peach Blossom, \$7.25; Washington City, \$32.76; Fulton Avenue, Baltimore, \$5.

Individuals: Martha E. Engler, New Windsor, \$2; A Sister, Sams Creek, \$1.

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Middle District.

Sunday School. Men's Bible Class, Hagerstown, \$4.50.

Individuals: Mrs. Geo. V. Arnold, Burkittsville, \$10; Mrs. A. L. Ausherman, Burkittsville, \$30.

Missouri—\$213.69. Northern District.

Congregations: Log Creek, \$4.85; Smith Fork, \$22.40; Rockingham, \$28; Wakenda, \$50.95; Pleasant View, \$11.10.

Individual: C. W. Gitt, Cabool, \$5.

Middle District.

Congregations: Walnut Creek, \$4.48; Bethel Church, \$13; Prairie View, \$11.75.

Individual: Mollie L. Taylor, Rea, \$3.

Southern District.

Congregations: Cabool, \$2; Carthage, \$10; Shelby County, \$18; Cabool, \$9.

Individual: G. W. Lentz, Adrian, \$20.16;

Oklahoma—\$72.36.

Congregations: Cement, \$18.25; North Star, \$4; Mound Valley, \$17; Paradise Prairie, \$10.25; Big Creek, \$10.89.

Individuals: J. T. Brown and Wife, Dill, \$5; J. H. Gordon and family, Nashville, \$5; A Brother, \$1.97.

Nebraska—\$141.03.

Congregations: Highland, \$4; Bethel, \$43.25; Beatrice, \$7.33; South Beatrice, \$30.30; Arcadia, \$5.75; Lincoln, \$12.10; Kearney, \$16.30; Red Cloud, \$16.

Individuals: Lizzie D. Mohler, Falls City, \$1; Caroline Brown, Lincoln, \$1; Bro. and Sister Rasp, Alvo, \$2; Bro. and Sister D. G. Cousin, Lincoln, \$1.50; Bro. Ben Smith, Rokeby, 50 cents.

Washington—\$54.50.

Congregations: Centralia, \$5; Tekoa, \$20; Myers Creek, \$2.50; Sunnyside, \$15; Spokane, \$10.

Individual: A Sister, \$2.

Idaho—\$85.00.

Congregations: Boise Valley, \$11; Twin Falls, \$5; Nezperce, \$36; Nampa, \$16; Payette, \$17.

Michigan—\$41.03.

Congregations: Black River, \$6.33; New Haven, 65 cents; North Star, \$3.30; Little Traverse, \$1.50; Woodland, \$23.

Individuals: A Sister, Cadillac, \$1; Martha Bratt, Dowagiac, \$1; Lillie Reed, Constantine, \$3.25; Ezra Richard, Afton, \$1.

Oregon—\$39.42.

Congregations: Ashland, \$6.60; Newberg, \$26.07; Powells Valley, \$5.70.

Individual: E. R. Wimer, Salem, \$1.05.

Colorado—\$76.70.

Congregations: Good Hope, \$20.50; Rocky Ford, \$30; First Grand Valley, \$10; Fruita, \$12.50; Prowers, \$3.70.

Texas—\$13.00.

Congregation: Saginaw, \$6.

Individuals: A Worker, Ft. Worth, \$2; J. C. Wyne, Missouri, \$5.

Louisiana—\$122.00.

Congregation: Roanoke, \$110.

Individuals: M. S. Bolinger, Bolinger, \$10; Milo Spalding, \$2.

North Dakota—\$96.15.

Congregations: Snyder Lake, \$11.15; Bowbells, \$15; Surrey, \$70.

West Virginia—\$30.10.

Congregation: Beaver Run, \$26.

Individuals: W. F. Wine, Gorman, \$2; E. M. Cosner, Gorman, \$2.10.

Minnesota—\$39.35.

Congregations: Hancock, \$10.35; Root River, \$29.

Canada—\$25.00.

Individual: C. S. Wolf, Wolseley, \$25.

South Dakota—\$14.00.

Congregation: Willow Creek, \$14.

Wisconsin—\$10.00.

Congregation: Ash Ridge, \$10.

Alabama—\$10.00.

Individual: E. J. Neher, Hollywood, \$10;

Arkansas—\$7.00.

Congregation: Rogers, \$7.

Tennessee—\$7.00.

Individual: Mary White, Jonesboro, \$7.

Arizona—\$6.00.

Individual: Peter Forney, Glendale, \$6.

New Mexico—\$5.00.

Individuals: A Brother and Sister, Lake Arthur, \$5.

Indian Territory—\$5.00.

Individual: A Sister, Sapula, \$5.

North Carolina—\$4.00.

Individual: J. Henry Peterson, \$4.

Unclassified, \$43.29.

Trains going to Annual Meeting: Rock

Island, \$2.60; Northwestern, \$10.

Sunday School at Annual Meeting, \$5.40.

Individual: Anna Bowman, Rogers, \$5.

Congregations: Mingo Church, \$4.25;

—, 4 cents; —, \$10; —, \$6.

Total above,\$5,896 55

Loose in hat, 914 88

Total,\$6,811 43

BROOKLYN MEETINGHOUSE.

Pennsylvania—\$539.38. Eastern District.

Congregations: Harrisburg, \$18.78; Coventry, \$10.68; Big Swatara, \$44.50; German-

town, \$10; Chickies, \$57; Spring Creek,

\$25.38; White Oak, \$14.60; Elizabethtown,

\$27.50; Mountville, \$39.25; Maiden Creek,

\$10; Philadelphia, First Brethren, \$100;

Chickies, \$33; Reading, \$27.23; Indian

Creek, \$55.46; Ephrata, \$30.

Western District.

Congregation: Johnstown, \$5.

Eastern District.

Sunday School: Coventry, \$5.

Individuals: Harriet S. Shank, Eliza-

bethtown, \$2; A Sister, Carlisle, \$2; Emma

Forbler, Lancaster, \$2.

Southern District.

Congregation: Upper Conewago, \$20.

Ohio—\$285.52. Southern District.

Congregations: Poplar Grove, \$27;

Beaver Creek, \$1.30; Bear Creek, \$36.40;

Salem, \$55.70; Hickory Grove, \$34.06; Upper

Stillwater, \$16.42; Ft. McKinley, \$20.08;

Bradford, \$57.06.

Northeastern District.

Congregation: Springfield, \$12.55.

Iowa—\$220.33. Northern District.

Congregations: Waterloo and South

Waterloo, \$135.41; Grundy County, \$37.88.

Middle District.

Congregations: Indian Creek, \$7.27;

Iowa River, \$9.77; Brooklyn, \$30.

Maryland—\$10.00. Eastern District.

Maryland Collegiate Institute, \$10.

Illinois—\$41.45.

Congregation: Pleasant Hill, \$41.45.

New York—\$125.00.

Congregation: Brooklyn, First Brethren,

\$125.

Michigan—\$1.70.

Congregation: New Haven, \$1.70.

Total,\$1,223 38

THE INSISTORY

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CHINA RELIEF.

Pennsylvania—\$223.22. Eastern District.
 Congregations: West Green Tree, \$70;
 Elizabethtown, \$87.31.
 Sunday School: Harrisburg, \$56.41.
 Individuals: I. H. Kline, Elizabethtown,
 \$1.50; Mrs. Isaac Will, Elizabethtown, \$2;
 H. F. Stauffer, \$5; B. G. Stauffer, \$1.
Missouri—\$10.00. Northern District.
 Congregation: Cabool, \$10.
Iowa—\$7.00. Middle District.
 Individuals: Annie G. Garver, Clarence,
 \$5; Azella E. Wingerd, Clarence, \$2.
 Total,\$240.22

INDIA ORPHANAGE.

Nebraska—\$16.00.
 Individual: Urias Shick, Holmesville,
 \$16.
Pennsylvania—\$16.00.
 Sunday School: Coventry, \$16.
New York—\$16.00.
 Sunday School: Bertha Lindsay and
 class, Brooklyn, \$16.
 Total,\$48.00

CHINA MISSION.

New York—\$15.00.
 Congregation: Brooklyn, \$15.
Virginia—\$10.00.
 Congregation: Roanoke City, \$10.
North Dakota—\$4.00.
 Congregation: White Rock, \$4.
Pennsylvania—\$2.00.
 Individual: A Sister, Carlisle, \$2.
 Total,\$31.00

INDIA MISSION.

California—\$7.00.
 Congregation: Reedley, \$7.
 Total,\$7.00

INDIA HOSPITAL.

Pennsylvania—\$5.28. Eastern District.
 Congregation: Harrisburg, \$5.28.
 Total,\$5.28



BROOKLYN MEETINGHOUSE FUND FOR APRIL.

California—Lydia Heisey, \$1; S. D. G.
 Anderson, \$10.
Florida—Mary R. Malphrus, \$1.
Iowa—Mrs. Israel Miller, \$5; Nettie
 Senger, \$2.50; Catharine Bluebaugh, \$10;
 W. F. Kerr, \$2; C. M. Badger, \$5; J. W.
 Fry, \$5; Fred Delp, \$2.60.
 Investor Dorcas Sewing Society, \$5.
Indiana—Benj. Bowman, \$5; Nora A.
 Witmer, \$1; Ella Soulesy, \$1; Catharine
 Miller, \$5; J. C. Mellinger, \$2.
Illinois—Bertha Cripe, \$2; Noah Buck-
 ingham, \$2; Mr. and Mrs. Clayton Chron-
 ister, \$5; E. E. Miller, \$5; John and Cath-
 arine Blickenstaff, \$25; Reuben W. Hufford,
 \$5; Walter R. Hufford, \$2; J. Hugh Heck-
 man, \$2; S. S. Mary and Anna Miller,
 \$25; C. C. Price, \$2; C. M. Barnhizer, \$2;
 Susan E. Barkman, \$5; I. J. Cripe and
 wife, \$50; S. S. and M. A. Brubaker, \$40;
 Irvin J. Brubaker, \$2.
Kansas—Elizabeth Lichty, \$3; E. Vani-
 man, \$25.
Maryland—Esther Clopper, \$3; Elizabeth
 Robinson, \$5.
Missouri—Clara Miller, \$5.

New York—H. J. Arm, \$2; Richard Sei-
 del, \$1.

Ohio—J. J. Kurtz, \$10; Wm. Bixler,
 \$10; Wm. Lutz, \$5; Mr. and Mrs. J. M.
 Smith, \$10; M. S. Young, \$5; Marie Keistor,
 \$5; Mary Eby, \$5; "Two brethren," \$2; Mrs.
 Nettie E. Esterly, \$2; Emma Roher and
 class, \$1.76; C. Y. Brumbaugh, \$10; A. J.
 Carper, \$2; Chas. Kurtz, \$2; Cora and Bes-
 sie Hershberger, \$3; Israel and Ellen
 Hoover, \$7; Abraham Kurtz, \$5; Mrs. Henry
 Wordring, \$2; Isalah Kurtz, \$25; Mr. and
 Mrs. J. E. Showalter, \$10; Julia Karker,
 \$2; Mr. and Mrs. D. R. McFadden, \$2; A.
 W. Longenecker, \$5; Jacob Sophie and
 Maggie Leaman, \$3; Sarah, Emma and S.
 A. Kreiner, \$9; G. H. Shidler and wife, \$5;
 A. L. Brumbaugh, \$5; Flo Umbaugh, \$5;
 Clara Beeghly, \$5; G. A. Cassel and wife,
 \$5; A. J. and Hanna Myers, \$15; J. J.
 Beeghly and wife, \$20; Jacob Beeghly, \$10;
 E. L. Baum, \$2; Ollie Newcomer, \$10;
 Henry Rohrer, \$2.

Pennsylvania—Palmyra Sewing Circle,
 \$5; John Boyd, \$5; Stella Cassel, \$1; D. F.
 Shumaker and Family, \$10; Mrs. Amos
 Gibble, \$3; V. R. Koontz, \$5; C. B. Mil-
 ler, \$2; Dora M. Renner, \$2; Pearl Lehman,
 \$10; H. N. M. Gearhart and wife, \$2; N.
 W. Hoffman, \$3; A. Fyock, \$10; Mr. and
 Mrs. O. W. Hamer, \$10; Henry E. Nies, \$3;
 J. E. Critchfield, \$5; Rachael J. Spawgy,
 \$5; Jacob Koontz, \$5; Lucy and Herman
 Rummel, \$10; Verna Albright, \$2; Annie
 M. Stewart, \$5; Lebanon Sister, \$2; H. F.
 Keller, \$5; Franklin H. Schwartz, \$5; C.
 C. Weaver and wife, \$10; Peter, R. W. and
 Foster Keiper, \$8; Mrs. Geo. Kreps, \$5;
 Annie E. Berkley, \$5; C. A. Cable, \$5; Mrs.
 M. C. Swigart, \$2; Bro. and Sister S. W.
 Knavel, \$50; J. W. Wagley, \$2; Tobias
 Berkley, \$2; Brother and Sister N. H.
 Blough, \$4; Abe Albright, \$2; Sadie Zook,
 \$3; Mahlon Penrod, \$2; Wm. S. Miller, \$5;
 Annville, \$1; Sarah Pearson, \$2; Iva Rohrer,
 \$2; Mt. Aetna Sister, \$1; Benj. H. Ruth, \$2;
 S. P. Engle and wife, \$15; H. G. Sahn,
 \$4; T. D. Hossler, \$2; Lancaster Sister,
 \$4; Ella Moyer, \$2; Ralph L. Berkibile, \$2;
 B. W. Walter, \$2; Grace B. Smucker, \$2.
Virginia—Barbara Sharer, \$6; Della
 M. Liskey, \$1; "Daphna", \$2; Samuel and
 Lottie Cline, \$5.
 Total, \$782.86.

J. Kurtz Miller.

5901 Third Ave., Brooklyn, N. Y.

BROOKLYN MEETINGHOUSE FOR MAY, 1907.

California—East Los Angeles Christian
 Workers, \$16.50; Mrs. P. T. Horton, \$1.
Iowa—Aaron and Minnie Long, \$10.
Indiana—W. H. and Anna Metzger, \$5;
 Eld. D. F. Hoover, \$5; Jesse S. Byerly, \$10;
 North Manchester College Volunteer Band,
 \$3.50; Flora Sister, \$2.
Illinois—D. C. Vaniman and Wife, \$25;
 John Burkholder, \$2; J. C. and Lena Wine,
 \$7; W. C. and Mrs. Frick, \$5; Daniel and
 Mary Hoerner, \$6.
Kansas—J. C. Peterson, \$25; Mr. and
 Mrs. W. C. Heisel, \$2; Barbara Waggoner,
 \$3.
Maryland—Oakland Congregation, \$5.50;
 H. S. Simes, \$1; E. J. Egan and Wife, \$12.
Nebraska—Mrs. J. Hildebrand, \$10.
New York—Hans and Hattie Kleiberg,
 \$5; R. Knieriem and Wife, \$15.

North Dakota.—A Brother, \$5.

Ohio.—L. May McFadden, \$2; "Barberton," \$25; Wilson and Franklin Young, \$4; Richard Workman, \$10; A. E. Hay, \$5; Daniel Kinsel, \$5; Mrs. Samuel and Daisy Way, \$6; Ashland Brother and Family, \$5; D. J., Malinda and Robert Culler, \$7.25; Hartville Sister, \$5; Eld. A. B. and Naomi Horst, \$20; R. M. Moomaw, \$5; Aaron and Fannie Blough, \$4.60; F. C. and Margaret Puterbaugh, \$5; Eld. J. W. Fidler, \$5; Addie and Clayton Miller, \$4.

Pennsylvania.—J. G. Shaw and Wife, \$7; A. F. Mostotler, \$5; Henry Zalsbaugh, \$1.25; Mable Walters, \$1; Mr. and Mrs. S. M. Brumbaugh \$2; Mr. and Mrs. Chas. Koontz, \$2; Rebecca M. Brumbaugh, \$5; Mr. and Mrs. Samuel J. Steinberger, \$5; J. C. Reiman and wife \$10; Lavina Berkley's Sunday-school class, \$6; W. G. Miller, \$10; Mr. and Mrs. J. E. Kensinger, \$2; Mrs. E. G. Ritchey, \$2; Mr. and Mrs. D. B. Hart, \$2; Emma B. Wright, \$1; John A. Wertz and daughter Elizabeth, \$35; Mrs. Yeller Cassel, \$1; Mrs. C. M. Booz, \$1; Ralph L. Berkebile, \$2; J. F. Reiman, \$5; Jacob, Elizabeth and Mary Mineely, \$15; Calvin, Austin and Catharine Rose, \$6; Ella, Tillie, Golden and Annie Smucker, \$6; Emma Pletcher, \$2; H. E. Keller, \$10; From "J. E." \$10; Harvey S. Ernst, \$10; Samuel M. Wenger, \$5; Nathan Kilhefner and Class, \$3; Jewistown Sunday school, \$2.93; Amanda R. Cassel, \$2.

Tennessee.—Morristown Sister, \$1.

Virginia.—Mrs. Katie C. Hoover and Husband, \$1.

Total,\$478.53

J. Kurtz Miller.

5901 Third Avenue, Brooklyn, N. Y.

CORRECTIONS.

In May Visitor the \$5 credited to Wm. C. Wolf and wife, Plattsburg, Mo. should have been applied to the China Relief Fund instead of the China Mission.

In June Visitor \$16 is credited to P. C. Nyce, whose address should be Reading, instead of Mountville.



A TOUR IN THE DANG JUNGLES.

(Continued from page 406.)

leaving our dear Brother and Sister Pit-tenger and Brother Aziz there in the jungle, far away from the rest of us, many thoughts came to mind. There they are two to three days' journey distant. If one gets sick, about the only thing they can do is to carry him out. Such food as they can eat must nearly all be taken in by cart. When monsoon

comes they must either come out or remain shut in for several months. Then again the country has a very bad reputation and the very mention of the name is enough to scare many men out. So we find it hard to get men to go there and after they are there it is difficult to keep them. Most of them have an awful fear of the tiger, imagining that every minute there may be one pouncing on him. These, together with some other difficulties, make the work a hard one, yet a promising one in the hands of good sacrificing men.

Vyara, India.



"THE CRY OF THE HEATHEN."

Hark! I hear a voice of sadness

Coming o'er the deep-blue sea:

"Ye who bask in hope and gladness,

Send the precious gift to me.

"Ye whose barns are filled with plenty,

Ye who know no deadly strife,

Send, oh, send, we do entreat thee,

Send to us the Bread of Life."

"Can you rest while we are groaning,

Through a long, long dismal night,

Bound by ignorance? Hear our moaning!

Send, oh, send the gospel light!

"Can you feast on blood-bought mercies,—

Mercies bought for us and you,—

And refuse to share those mercies

With the poor, oppressed Hindoo?"

Hark! it is the voice of heathen

Groaning 'neath oppression's stroke!

Let us fly to them, my brethren,

Let us break the galling yoke.

Swift, on wings of love and kindness,

Let us haste with speedy flight

To dispel their moral blindness

With the blaze of gospel light.

Then, their joyous songs ascending

Will the Savior's power disclose,

And "the wilderness shall blossom"

Like to Sharon's dewy rose.

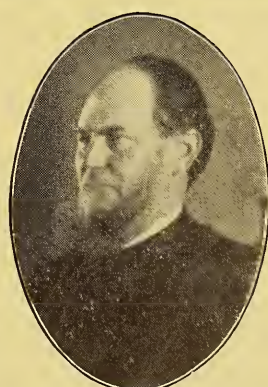
—Rev. I. L. Kephart, D. D.

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THE MISSIONARY VISITOR



LET
THERE BE
LIGHT



BISHOP JAMES A. SELL.

PUBLISHED BY

Brethren's General Missionary and Tract Committee,
ELGIN, ILLINOIS, U. S. A.



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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

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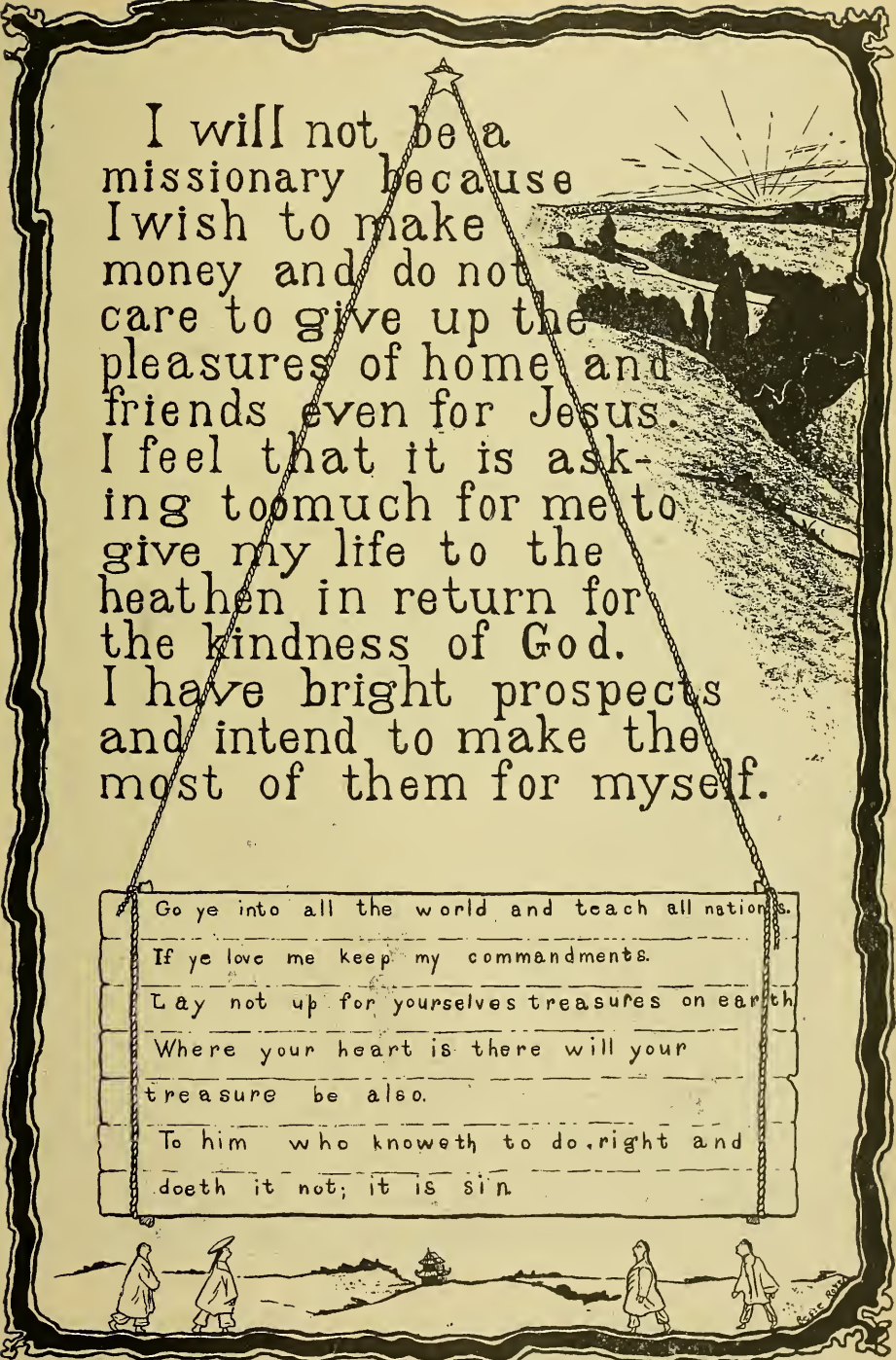
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I will not be a
missionary because
I wish to make
money and do not
care to give up the
pleasures of home and
friends even for Jesus.
I feel that it is ask-
ing too much for me to
give my life to the
heathen in return for
the kindness of God.
I have bright prospects
and intend to make the
most of them for myself.

Go ye into all the world and teach all nations.

If ye love me keep my commandments.

Lay not up for yourselves treasures on earth

Where your heart is there will your
treasure be also.

To him who knoweth to do right and
doeth it not; it is sin.





Elder James A. Sell, of McKees Gap, Penna.



Vol. IX

AUGUST, 1907

No. 8

ELDER JAMES A. SELL

DAVID EMMERT.

The subject of this sketch may well be entitled to the distinction of rank among "pioneers" in the later development of the Brethren church. His early ancestors migrated from eastern Pennsylvania and settled among the foothills of the Alleghanies about the year 1790.

His father, Daniel, served as deacon for many years and died in his ninety-first year. His mother's maiden name was Detwiler. She also lived to the age of ninety and passed away March 21, 1905. She was a woman of remarkable force and preserved her powers, except sight, unimpaired until the last.

James A. Sell was born near Hollidaysburg, Blair county, Pa., Nov. 23, 1845, the sixth of a family of nine children. Four of the sons are ministers and two are deacons in the Brethren church. All the children are living except the only sister, who died in infancy.

Brother Sell united with the church March 6, 1863; was elected to the ministry October 24, 1865; married Esther B. Stiffler October 19, 1867; was advanced to the second degree of the ministry

October 20, 1867; and was ordained to the eldership October 24, 1872.

He was called to the ministry at the age of nineteen, at a time when it was not common to advance very young men to this office. He gave immediate promise of efficiency and his services were in great demand. He was called the "boy preacher" and traveled extensively in the central part of his native state and in Maryland, speaking with power and attracting, by his vigor and youth as well as by his clear thought and eloquence, the young, both in and out of the church. Ordained to the eldership at the age of twenty-four, it was said that he was the youngest ordained elder in the Brotherhood.

Brother Sell had a scholarly cast of mind, and many of his discourses and much of his writing bear proof of high imaginative and poetic quality. He had and still possesses a keen appreciation of the beautiful, as many of his descriptive sketches indicate. The poetic element was very strong in his nature and some of his productions are worthy of recognition for their literary merit. His modesty exercised a repressive influence

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upon expression and so many of his songs have remained unsung.

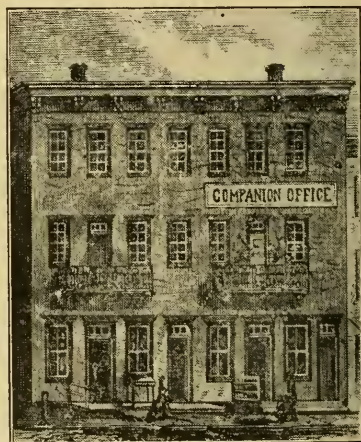
Those who can remember Brother Sell in the maturity of his early manhood, will recall how fittingly he wove the choicest gems of standard literature into his discussions. Even in his later years the same quality is a matter of remark by those who never heard him before, and a pleasure to those to whom his voice is familiar. The most remarkable thing is the inexhaustible store of fitting sentiment he possessed suited to all occasions.

It has been a matter of much regret to himself, and no less so to those who appreciate native ability, that he did not enjoy in his youth the opportunity for a liberal literary training. His educational advantages were limited to the common schools, which in those days were inferior in method and deficient in books. His father's library consisted of the Bible, Nead's Theology, a Lancaster Almanac and a few school books. He had a natural love of books and shunned the company of the young to devote himself to study. The dearth of books led him, as he now thinks, fortunately, to read the Bible extensively, while the simple Theology of Elder Peter Nead interested him in the study of the doctrines of the church, in which doctrine he became deeply grounded. As a preacher his more studied discourses were of the doctrinal type and he was early in great demand where such presentation was needed. His thought was clear and logical and his deep conviction and sincerity gave peculiar emphasis to his teaching. While he was not a revivalist he laid the foundation for much fruitful evangelistic work and had the joy of garnering a goodly share of the sheaves.

One notable historic fact deserves more than passing notice,—Brother James A. Sell is the oldest surviving editor, or ex-editor, in the Brethren

church. April 1, 1866, he became the first associate editor of "The Christian Family Companion," then edited and published by Elder H. R. Holsinger, at Tyrone, Blair county, Pa. The services rendered in the capacity of associate editor were highly acceptable, but this relation, by force of circumstances, was brief, having lasted only one year, and Brother Sell returned to the carpenter's bench and the services of the church in a self-sacrificing ministry.

With his own hands he erected a modest and comfortable cottage on the headwaters of the Juniata, and there reared his family amid scenes in tune with his own poetic spirit. The little



Companion Office in 1866-7.

church near by, the product of his zeal as well as of his sweat and toil, is only one of the many evidences of his interest in the welfare of his community.

Having served his congregation as elder for thirty-five years, he was relieved of the charge at his personal request. In his own words: "I feel that the church has bestowed upon me honors and opened up opportunities for culture and development, and now I desire to

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afford the same privilege to others." After forty-two years of unremitting labor for the church his zeal is not abated and his mental and physical forces are well preserved.

Brother Sell has served five times as a member of the Standing Committee. He has been a member of the Advisory Board of Juniata College continuously until the last two years, and, in all the

educational interests of the church, has taken a deep interest.

While feeling much satisfaction in his early identification with the aggressive movement of the church, Brother Sell lays no claim to leadership. He is modest and conservative, wise in his judgment and untiring in his devotion to peace.

Huntingdon, Pa.

OUR BICENTENNIAL HYMN.

James A. Sell.

Our fathers left their native land
And trusted God who took their hand,
And lead them o'er the ocean wide,
And kept them safely by His side.

They left the land their fathers trod
To seek a place to worship God.
Where His own word should be their guide.
And thus they braved the ocean's tide.

Like Noah's dove no rest in sight
They wandered on in starless night;
Their faith in God was strong and true
And by His love he brought them through.

They sought a shrine of faith and love
And found a blessing from above;
The forest aisles they filled with praise
As anthems swelled in solemn lays.

Now they are gone, their work is done;
In peaceful graves they sleep alone,
Their struggles and their triumphs, too,
Point out the way for us to go.

We greet you, friends, in Jesus name:
Now let us join to spread his fame,
That when our union here is past
We'll meet Him in His home at last.

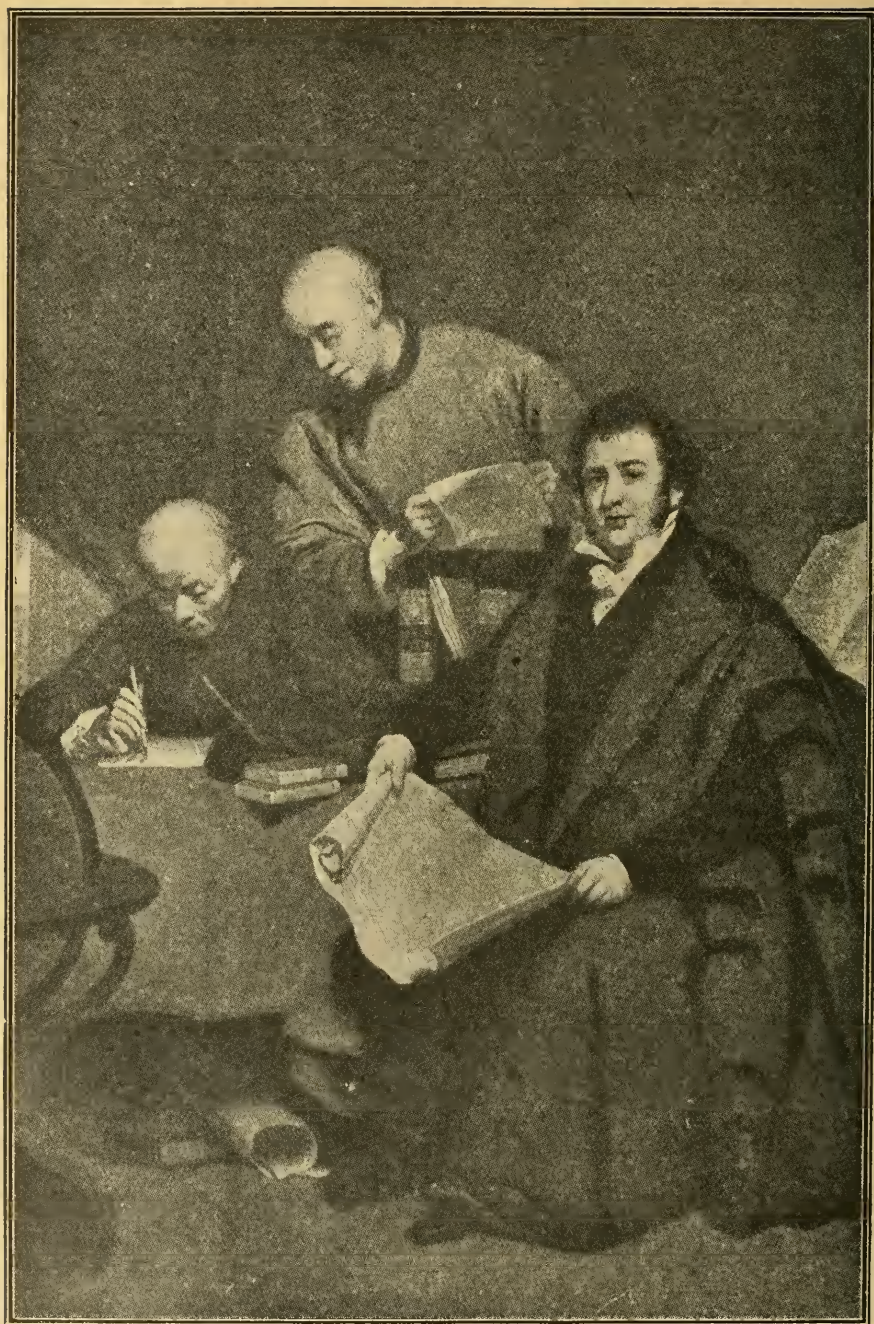
Thy guardian care, O Lord, we own;
To us was love and mercy shown:
Our homes are blest with love and peace
Our hearts are filled with joy and grace.

To-day we lift our hearts in praise
And ask thy care through all our days
That we may give our all to thee,
And live from sin and error free.

We bring to thee, dear Lord, we bring
Our songs to make the welkin ring:
It was the goodness and thy love,
Which sent these blessings from above.

And when on earth our life shall close
And we shall seek a sweet repose,
Give us a place on that fair shore
To praise thy name forevermore.

Hollidaysburg, Pennsylvania.



Robert Morrison and Helpers on Translation of the Bible into Chinese.

ROBERT MORRISON--FIRST PROTESTANT MISSIONARY TO CHINA

ANNA HUTCHINSON

China, the country which to-day is engaging the attention of the Christian world, was not open to any missionary effort until the opening of the past century, and not until the middle of that century was any real foothold for the Gospel obtained. Three hundred years before, Xavier, as he lay burning with fever on an island off China's coast, cried, "O rock, rock, when wilt thou open?" As that cry came ringing down through the ages the unseen hand of the Almighty was at work, and the long-barred doors were at last swung open for him who had prayed "that God would station him in that part of the mission field where the difficulties were the greatest, and to all human appearance, the most insurmountable." As Robert Morrison entered this hitherto unexplored field his prayer was signally answered.

The sealed rock is at last open and its enormous population of four hundred million living in a low, degraded moral condition might well rouse the enthusiasm of every Christian whose soul vibrates to the command, "Go ye therefore and preach the Gospel to every creature." China's antiquity, its exclusiveness, its peculiar civilization, its overwhelming population, make it at once the most interesting, the most difficult, and the most extensive field open for conquest by the Christian world for the Lord Jesus Christ.

As the pioneer missionary, to such a field, Robert Morrison was divinely called. It has been said that Morrison was made to be a missionary in China, and the founder of the Protestant missions there. "The patience that refuses

to be conquered, the diligence that never tires, the caution that always trembles and the studious habit that spontaneously seeks retirement were best adapted for the first Protestant missionary to China," wrote Dr. Milne, and those traits of character were Robert Morrison's in an eminent degree, thus verifying the words of Cowper when he said:

"Great offices will have
Great talents, and God gives to every man
The virtues, temper, understanding, taste,
That lifts him into life and lets him fall
Just in the niche he was designed to fill."

Robert Morrison was born January 5, 1782, in the little picturesque town of Morpeth, Northumberland. At the age of three his father, who was a farm laborer, moved to Newcastle and started in business as a last and boottree manufacturer. The place where he there resided has long been called "Morrison's Close," in remembrance of his illustrious son. His parents were persons of great piety and members of the Presbyterian church, and brought up their family of eight children in the fear of the Lord.

Robert received a sound elementary education. For some time he showed great slowness in learning and has been ranked among the illustrious dunces of history, but afterwards he brightened up, manifested great delight in his studies, and made rapid progress. He was very much helped by his pastor, being trained by him in scripture knowledge and religious duties. The story is told that when he was twelve years of age he repeated in the chapel one Sabbath evening the whole of the 119th Psalm without a single mistake.

For a brief period, at the age of fif-

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teen, he was led astray by wicked companions and fell into evil ways. "I grew somewhat loose and profane," he writes, "and more than once became intoxicated." The thought of this fall brought with it in after years great sorrow and bitterness of soul. At the age of sixteen he relinquished his bad habits, separated himself from his evil associates and became soundly converted to the service of God. The great change seems to have been more the outcome of long previous training, and of healthful religious influences around him, than of any special instrumentality. He at once united with the church and became an active worker, filled with religious fervor, visiting the sick and poor, and seeking at every opportunity the salvation of those around him.

Gradually his soul became more deeply engrossed with religious subjects. For the sake of greater privacy he removed his bed into the workshop, and often till one or two in the morning was engaged in reading and study. When at work he was frequently found with a book lying open before him. Near his shop there was a little garden where he frequently repaired for meditation and prayer. Each Sabbath he regularly attended the services of the church, and his soul became intensely earnest in seeking the conversion of his kindred and friends. He appealed to one young sailor with such pertinacity, imploring him to seek the Lord, that the young man said his words were never out of his ears, and he was thereby led to give his heart to his Savior. Thus from his earliest Christian life did Morrison manifest those profound convictions of duty, that intensity and fixedness of purpose and that desire for the salvation of souls which characterized all his future course.

In 1802, at the age of twenty, he lost his pious mother. She was a woman of great strength of character and religious

fever, and he, like many other great men, seems to have inherited from his mother many of the qualities which made him great. He showed her great filial devotion and received her last blessing as she closed her eyes in death.

As Morrison goes faithfully and persistently on in the line of duty, taking advantage of every opportunity for self-improvement and of helpful service to others, his purpose becomes more definitely settled that he is to enter the ministry, and accordingly he applies for admission to the Hoxton Academy, which he entered January 6, 1803, at the age of twenty. Soon after, however, he was sorely tried. His father was taken ill and an earnest summons came to Robert to return home and resume his former position in the business which had been largely dependent upon him. But his purpose was fixed and his enthusiasm for his new calling too imperative to permit him to do so and he wrote a reply, which, while burning with tenderness and filial piety, yet expressed his unalterable purpose to pursue his sacred calling. Having put his hand to the plough he would not look back, and his father and brothers and sisters lived long enough to recognize that he had been led by Divine Providence in his chosen path. He pursued his studies at Hoxton with untiring zeal, and one of his classmates writes of him: "Others possessed more brilliant talents, a richer imagination, a more attractive delivery or more graceful manners, but there was no one who more happily concentrated in himself the three elements of moral greatness—ardent piety, indefatigable diligence, and devoted zeal in the best of all causes."

Another trial came when he decided to become a missionary. His relatives and friends were strongly opposed to the step. They represented the situation of his father's affairs in a distressing light,

and charged him with willfulness, saying that he could help them but would not. He pleaded his case with his father most tenderly and affectionately, offering to desist from his purpose "if my father or other friends can give such reasons why I should not take this step as will satisfy my mind on a dying bed." Thus did he voice the sentiment of Carey under similar circumstances, when he said: "I could not turn back without guilt on my soul."

For some time he was uncertain as to his destination, during which time he wrote to his sister Hannah, "My future destination is altogether unknown to me. It is in agitation to send me on a mission to China, however it is altogether uncertain as yet. I have thought of going to Timbuctoo, Africa. I hope the Lord will carry me out to some situation where he will make me abundantly useful to the souls of men." He was not left long in uncertainty but was soon appointed to China for the special purpose of translating the Bible into the Chinese language. Mr. Morrison ever firmly believed that this appointment to China was providential, which belief was a constant source of strength to him during his twenty-seven years of labor in that field.

He was ordained and consecrated to his sacred work January 8, 1807, at the age of twenty-five. About this time he wrote in his journal: "This is one of the most important period of my life. O Lord! except thy presence go with me, carry me not up hence. Oh, that I may not be alone, but that the good hand of my God may be upon me, and the angel of his presence go before me. What is my object in leaving friends and country? It is the glory of God in the salvation of poor sinners. Oh, for faith in God! Oh for strong confidence in the great and precious promises!"

On Saturday, January 31, he went on

board and sailed out of the river on his way to his chosen sphere and calling. The East India Company was strongly anti-missionary in spirit and policy, and refused all missionaries passage in their ships, either to India or China. The only thing possible was to proceed to China by way of America. He reached New York in April, secured a passage to Canton and succeeded in obtaining a letter of introduction to the Consul at Canton "requesting him to do all in his power, consistent with the interests he represented, to further the designs of the mission." While Morrison was waiting in New York the gentleman at whose house he was entertained gives the following incident: "As the notice had been very short, Morrison was placed for the first night in our own chamber. By the side of his bed stood a crib in which slept my little child. On awaking in the morning she turned, as usual, to talk to her mother. Seeing a stranger where she expected to have found her parents she roused herself with a look of alarm, but fixing her eyes steadily upon his face, she inquired, "Man, do you pray to God?" "Oh yes, my dear," Mr. Morrison replied, "every day. God is my best friend." At once reassured, the little girl laid her head contentedly on her pillow and fell fast asleep. She was ever a great favorite of his afterward and the beautiful lesson of trust was strongly impressed on his mind.

Just before embarking at New York, the shipmaster, who looked upon Morrison as a deluded enthusiast, turned to him with a smile and remarked, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," said Morrison, "I expect God will." In that simple but emphatic answer was couched the secret of his great strength of purpose and action.

Arriving in Canton September 8, 1807,

many difficulties surrounded him. He was told that the people of Europe have no idea of the difficulty of residing there or of obtaining masters to teach, and that the Chinese were prohibited from teaching the language under penalty of death. It is scarcely possible for us to realize the cautious prudence required from Mr. Morrison at this period in his career. One false step must have precipitately closed his career in China, but the difficulties which gathered round him only seemed to fire his zeal and develop the resources of his nature. In writing to the Society he gave utterance to the deep feeling within his heart in the following words: "It is a hazardous but not a doubtful enterprise on which we enter, doubtful, I mean, whether right or wrong. We shall not have to reproach ourselves for having published the truth of the Gospel amongst ignorant, deluded, guilty men. The missionary of Jesus will have cause to reproach himself that he served not his Lord more fully, but not that he was a missionary. O Calvary, Calvary, when I view the blood of Jesus streaming down thy sides I am amazed at my coldness of affection towards the Lord, of my slothful performance of duties which the authority of God, but shall I say, which the love of Jesus more strongly impresses upon me, and constrains me to live not to myself alone."

Having with much difficulty obtained teachers he set himself at once to learn the language, applying himself so closely that at one time his strength was so far affected that he was unable to walk across the room. He made such marvellous progress in acquiring the difficult language that he soon became proficient in it and a ready translator, which, before the end of two years, leads to his being appointed Official Translator of the Chinese for the East India Company at at salary of £500 per annum (subse-

quently increased to £1,000). He was spoken of as "confessedly the first Chinese scholar in Europe." In six years his translation of the New Testament was completed, and in twelve years the whole Bible. A marvellous achievement! The joy entertained by the friends of Christian missions throughout Europe and America on the accomplishment of this great work was intense. One writes: "The herculean task is at length completed. To him alone who gave the power to effect this great work and who alone can render it effectual for its intended purpose—the illumination and renovation of human minds—to him alone be the glory now and evermore."

Besides this translation, within eight years of his arrival in China the first volume of his Anglo-Chinese Dictionary was produced, and within fifteen years the whole work was completed. It was the work of an intellectual giant and made his name universally famous. In connection with the composition of this dictionary Morrison had accumulated a library of about ten thousand Chinese volumes. Whilst engaged on the Bible and dictionary he published several other works, both in Chinese and English, a number of tracts, a catechism, a hymn book, a grammar, etc. But he by no means limited his sphere of helpfulness to his literary work. In addition to this he took the deepest interest in every department of work which had for its aim the glory of God and the betterment of the Chinese people. He opened a dispensary for the benefit of the afflicted Chinese in Canton and the surrounding country. This was the forerunner of similar institutions which are to be seen in China to-day in connection with the various missions.

Morrison was a man of great breadth of view and wide range of sympathy. While most faithfully discharging his duties as servant of the East India Com-

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pany, and giving entire satisfaction, yet he was intensely zealous in every department of his chosen line of work—his special calling as a missionary—and for sixteen years he thus labored.

In 1824 he returned to the homeland on a furlough. There being no missionary to continue his work during his absence, he ordains Liong Afa, a native convert, to the office of an evangelist, and leaves the work in his charge. In England, Morrison's reception was most enthusiastic. Societies vied with each other in honoring the man who had done so much for the kingdom of God in the Far East. He spent two years in England—years filled with work—lecturing, writing and teaching. But his heart was in China and in 1826 we find him once more in his chosen field, where for the following eight years he continues to labor in the harvest field ere his Master says, "It is enough."

Shortly after Morrison entered China in 1807 he met and married Miss Mary Morton, who had been led by Morrison to give herself entirely to God's service. She lived and labored with him for twelve years when she was suddenly taken ill and notwithstanding every human aid that skill and affection could desire, she died in her husband's arms a few days later, leaving a son and daughter. The superstitious Chinese denied her body a burial by the side of her little son, James, who had gone before. While in England Mr. Morrison married Miss Eliza Armstrong, a lady who proved a most amiable and congenial partner during the years that followed. Her health having failed she, with her children, returned to England just shortly before Mr. Morrison's death. He accompanied them to the shore, prayers were offered, farewells were spoken, and the family separated, never again to meet in this world. His

eldest son remained with him and became his successor in the work.

Mr. Morrison was soon to close his labors. His strong and wiry constitution was giving way, and he began to feel that the end was not far off. When asked if tired he would reply, "Yes, tired in the work, but not of it. I delight in my work." On Sunday, July 27 1834, he preached his last discourse from the subject, "In my Father's house are many mansions," as if prophetic of the change he was soon to make. Dangerous symptoms, caused from exposure, already began to cause serious apprehensions and on the following Friday he peacefully "fell asleep," at the age of fifty-two, having labored for twenty-seven years on the foreign field.

The intelligence of his death caused a profound sensation all over Christendom, and, though dead, his influence will never die and his name can never perish. His translations and dictionaries have given way to improved and more perfect works, but Morrison still lives in the hearts of mankind. His spirit, his deep piety, his perseverance, his unwavering purpose to the Divine call will continue to give inspiration while time lasts.

Because of opposition, persecutions and restrictions from the Chinese authorities, Morrison was not enabled to do much personal work. Since then, by virtue of a treaty made in 1842, five ports have been opened to foreigners. Sixteen years later the whole of the Empire was opened for Christian missionaries. To-day the name of Jesus has been proclaimed in all the eighteen provinces of the Empire. There are at work there not less than thirty-seven missionary societies, which have sent 925 workers into that field. Besides these there are 1,488 native helpers and 28,506 communicants and 11,375 pupils in schools.

Union Bridge, Md.



MARY REED.
Missionary to the Lepers of India.
Courtesy of Revell Co.

MARY REED--MISSIONARY TO THE LEPERS

LULU E. SANGER.

"A perfect woman, nobly planned
To warn, to comfort and command,
And yet a spirit still and bright,
With something of an angel's light."

Such a woman was Mary Reed, one of the world's greatest martyrs. She was born in Lowell, Ohio, was the second child of eight children and to the age of sixteen was surrounded by parental love and protection.

At this time Mary, like Samuel of old, when the Lord called, "Samuel, Samuel," answered, "Here am I, speak for thy servant heareth," by giving her young heart into his keeping. Having realized the sweetness of serving her Savior she earnestly sought to bring others to Him. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

In her works as a school-teacher, which vocation she followed for ten years, she embraced every opportunity offered to further Christ's cause, thus unconsciously preparing herself for her future work. When later a divine call came she was ready to leave all and go to India as a missionary.

After bidding a tearful farewell to loved ones, she sailed for India, reaching its distant shores in November, 1884. At Cownpore she worked to save souls until her health failed, obliging her to seek rest at Pithorgorh, among the beautiful Himalayas. While there her heart was deeply touched by hearing of some five hundred lepers roaming, homeless and helpless not far away.

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With restored health she returned to her charge and for four years worked unceasingly. Again needing rest she returned to America, and here it was revealed to her the awful truth that she was stricken with leprosy, just visible in a small spot on her cheek and a tingling pain in her finger. Her belief was verified by medical books and by specialists.

Heart-rending as this knowledge was to the gentle Mary, she could see in it God's hand and His divine purpose that she should be a "savior" to the suffering lepers of India. Meekly bowing her head, she said, "Father, thy will be done." Wishing to spare her loved ones the anguish of knowing the truth, she confided it to her sister Rena only, saying to the rest, "If you will, let me go without a special good-bye, as though I were returning to-morrow, it will be so much easier for me." So without a farewell kiss she left that dearest of all places, "Home, Sweet Home," and with a song in her heart, started on her lonely journey.

"No chance has brought this ill to me,
'Tis God's sweet will, so let it be,
He seeth what I cannot see.
There is a needbe for every pain,
And He will make it one day plain,
That earthly loss is heavenly gain."

After reaching India Mary thought best to reveal the truth to her parents, and thus the mother's heart was made to bleed, and the father's to yearn for the lost Mary, lost to them, yet given to the Lord's service, and thus they were comforted.

While in England, on her way to India, she met one of her own countrywomen and traveled some time with her. This lady writes beautifully of Miss Reed, while in Paris: "On Memory's walls will hang while time lasts for me the picture of this scene. A wax taper burned dimly on the table beside her open Bible—that Book of all books,

from whose pages she received daily consolation—and while without Paris was turning night into day with light and music, and wine; with Mary Reed's gentle voice, faltering only at her mother's name and coming sorrow told the secret of her affliction. As my throbbing heart caught its first glimpse of her meaning, I covered my face to shut out the swiftly rising vision of her future, even to the bitter end, and almost in agony I cried out, 'O, not that!—do not tell that has come to you!' And when in calmer moments, I said that every Christian ought to unite in prayer for her recovery, her only response was, 'I have not received any assurance of healing; perhaps I can serve my father better thus.'"

The Christian spirit with which Miss Reed met her fate, saying with the Psalmist, "Though He slay me yet will I trust him. Though I walk through the valley of the shadow of death. I will fear no evil for thou art with me," caused many Christians to send heavenward petitions in her behalf.

At Chandag Heights Miss Reed took up her work as superintendent of the leper Asylum. And, though it was in perfect submission to her Heavenly Father's will and without a murmur, yet often with a breaking heart and scalding tears did this fair, sensitive woman realize that she was a prey to that loathsome disease, leprosy, and because of its incurability she was forever banished from home and loved ones, isolated from all earthly ties. O, wonderful trust and hope of this heart in her God!

When Mary Reed first went among the lepers she told them of her affliction and life's mission, thus touching them and winning their love at once. For the first six months she suffered very much but the Lord she trusted was good to her and her health improved greatly. His tender compassion did not allow her



Willie Russel (A Leper).
Courtesy of Revell Co.

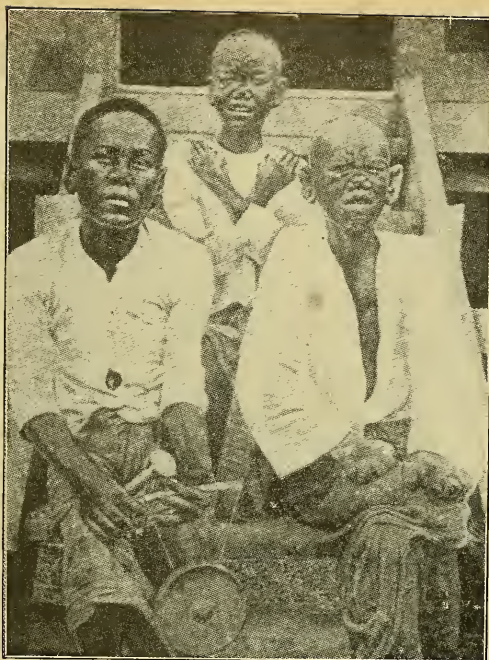
to suffer as those around her did. Only at times did she feel the affliction.

Working among that sin stricken, suffering people she ministered to their wants, binding up the terrible wounds with her own hands and at the same time winning them from sin. Just picture for a moment what a company of these poor, human, sufferers would be like! Outcasts because of the terrible disease, their days and nights made bitter by intense suffering; hours, days, weeks, months and even years of untold agony; no hopes of recovery in this world; all darkness for a future world and utterly helpless, then you can have some idea of the joy they must experience in having a home provided, with one to love and teach them of a divine love.

Miss Reed's home was situated on a crest of the range of the Himalays. In her lofty nook, the interior fitted up homelike by presents from America; she

finds rest from her never ceasing cares. She says, "Did ever mortal woman need more the lessons and helps to be found in communion with nature and nature's God than this dweller on the heights here? for all around me are not only pain and sorrow, but what is a thousand times worse, sin." Usually her letters were filled with thanksgiving and praise, yet a few notes were sounded that whisper sorrows and cares, of weariness and wakeful nights. Some of the lepers, tiring of the confinement, would run away some relapse into sin, but oftentimes returned repentant.

The work grew continually. In the fourth year of her work she writes of buildings being erected and of the work progressing. Through the influence and teaching of Miss Reed the inmates helped each other. Christianity brightened their lives, their hope and faith enabling them to patiently bear their suffering. Poor



Three Burmese Lepers.
Courtesy of Revell Co.

little ones receive this terrible disease as their heritage which they must bear until death. Mary Reed says, "This mountain district, one of the fairest spots on God's beautiful earth has the sad reputation of being one of the worst districts in India for this dread malady. The government recently granted us forty-eight acres of land additional to the eighteen owned by the mission, thus providing ample building room for years to come."

In this life of wear and tear she is much cheered by helpers from across the sea, by letters and gifts for the work. Especially does she speak of the kind remembrances at Christmastide. Even into the midst of this afflicted people the blessed rays of the "star of Bethlehem" shines.

Thus the days of Mary are spent, soothing and treating the physical body; teaching and ministering to the spiritual needs, forming classes and attending prayer meetings. On every side something for her to do and her own sad affliction to bear, for though only manifest-

ed slightly, was greatly preying on her system and affecting her throat. She beautifully said, "My times are in Thy hand Father."

Though separated from home and loved ones by the mighty deep, and this dreadful affliction which was gradually consuming her life, we find her heart still very tender towards her mother, whose sorrow and yearning is breathed in these few faltering words to her isolated Mary. "My mind has been wandering away to your far-off home. When we do not hear from you often, every week or two, I cannot help feeling anxious about you. It is now three weeks since we heard. When you write often, you do not seem so far away. Do write frequently if only a post card, so that we may hear often, while I stay. Pray I may be ready when He calls. God is very near to me. He has been good to you and me."

With these thoughts we will leave this noble martyr with you. May the story of her beautiful self-sacrificing, prayerful life teach us lessons of self-denial and

consecration. May our thoughts be lifted higher, away from self and selfish desires, and our lives be drawn nearer to our Heavenly Father, until we can say with the poet,

"Take my life, and I will be,
Consecrated, Lord, to Thee.
Take myself, and I will be,
Ever, only, all for Thee."

Cordova, Maryland.

THE ORIGIN AND GROWTH OF THE DANISH MISSION

M. M. ESHELMAN.

All that has ever occurred between God and man has occurred because God is what He is and because man was what he was. Just as much as Jesus lashed improper business out of the Temple to secure a clean business, just so much did He demand His people to tell the good news of salvation to all mankind. This great calling of His disciples must not be lost sight of in the midst of personal duties in the house of our God.

A new generation has come upon the mission scenes since the Danish Mission was ushered into practical existence. Some of the men and women who stood in the heat of battle then have gone to rest and the youth of that day are now to the front. Remarkable changes have taken place in thirty years. A great overturning has come to the general Brotherhood. Thirty years ago how many Sunday schools were in operation among us? How many colleges were giving instruction to our boys and girls? How many Old Folks' Homes were administering shelter and food and loving care to the poor? How many self-denying brothers and sisters were there in foreign lands preaching Jesus to the heathen? Surely God has wrought wondrous changes among the Brethren in thirty years. The old Jerusalem evangelistic spirit is just as much in demand as ever. And it is the evangelism of missions.

The rise and development of the Danish mission was the forerunner of the present extensively organized efforts. It served to clear away a great deal of the brush of inaction and quickened the hearts of thousands of members into the command, "Go ye into all the world and preach the gospel to every creature." It gave a new meaning to this commission among our people. True, before this event hundreds of our faithful preachers had carried the gospel of obedience to a multitude of people from the Atlantic Ocean to the middle west. It, however, was purely personal effort.

In the efforts to carry the gospel of obedience to the people of Denmark, the "working band" encountered the doubters and the indifferents by the way, but the awakened ones were sure God was calling them to a great mission. God had, in a wonderful manner, stirred up their hearts and who were they that they should resist our Father?

The Lord had chosen and sent among us a disciple full of energy and faith in the person of Brother Christian Hope. He had indeed large hope and a beloved Christian spirit. He was more than an ordinary agent in the Lord's hands for mission work. A personage of deep piety, of quick perception, of strong faith and enduring spiritual powers, he was well fitted to become a harbinger of missionary efforts in his native land. Spirit-

THE INSISTORY

ually his mind compassed the universe. Intellectually he could easily grasp the themes he most needed for his work. Sympathetically his soul was world-wide.

Brother Hope was born on Fyn Island, Denmark, December 7, 1844. His father gave him seven years' schooling, quite a lot of mental training for that day and place. He desired his boy to become a minister of the Gospel but the mother would not consent, hence he became a harness-maker. He was inclined to military life but in this was frustrated. It was doubtless designed a happy defeat. In him the qualities of a teacher had been planted, hence he never gave up trying to bring about better conditions among his countrymen.

His parents were Lutherans. He himself was early convinced that immersion is taught in the Book. After a year of study and struggle, he joined the Baptists. Lutheranism in Denmark is a mixture of civil and religious government. The State or government tells the people what kind of religion to get and keep. The civil, military and religious affairs are so interwoven that one cannot get the one without taking the other two. Under such a state of things, a very unspiritual condition must result. It is neither wholly civil nor entirely military, and certainly not purely spiritual. As a Baptist, Brother Hope pressed the Lutheran priests with questions and arguments that were not calculated to increase their affections for a dissenter. Their prejudices and dislikes were quickened into bitter resistance.

Soon after his baptism he, like many others since, realized that the strife and bickerings, the contentions and wranglings over what is not written in the Word, are very great hindrances to Christian growth. They add nothing to high attainments in holiness and peace. While outside the church with which he was identified, he could not see these

embittered conditions, but now in the church his soul was horrified and chagrined. He withdrew from the Baptists on the continent.

Once outside his former fellowship, he wrote and had printed a number of pamphlets entitled: "A Falling Away," "Anti Christ," "The Son of Perdition," "Marriage and Wedding," "Lo Here and Lo There," "The Scaffold," "A Voice from the Infernal House," "Redemption" and "The Mark of the Beast." These were mostly aimed at the unbeliefs, the semi-beliefs and the corrupted professions. Of course they got him into trouble. Paul got himself into trouble frequently by opposing the prevailing conditions. He was arrested and fined, but as he had sold all he had and put the receipts into the publications, there was nothing to collect, hence the authorities sought to recover from the printer. After the appearance of his "Mark of the Beast" he was diligently sought for by the civil and religious authorities but he escaped into Norway and from there to the United States in 1870. He was an able defender of the Truth in his native tongue.

On arriving in this country he sought a new region hence settled in Grundy county, Iowa. Here he married Mary Neilsen, daughter of J. C. Neilsen, also from Denmark. A year and a half later he took residence in Clinton, Iowa. He found it a great burden to stand alone religiously, his heart yearning for a people that were keeping all of God's commands.

Knowing no better way he joined the English Baptists, but pride and the complex life soon sickened his sincere heart and he left them. To better learn the English language he gave away all his Danish books and purchased English ones. Coming into possession of an English family Bible he found in the appendix a short description of the Tunk-

THE MISSIONARY

ers. The facts of Trine Immersion, Feet-washing and Kiss of Charity took deep hold on him. His desire to obey Jesus in these things and a curiosity to see these people made a deep impression on him. He yearned to see them. He made inquiry of a Baptist deacon. The deacon replied, "I know some Tunkers. They want to be a little smarter than other people." This caused Brother Hope to reflect. "Why a little smarter? Do they have better practices which awaken such remarks?" He read frequently the scrap of history in the Bible. He reasoned that if these people have trine immersion and practice John 13: 1-17 and Romans 16: 16, then they must be apostolic and under such conditions he could live with them.

He made diligent inquiry for them in Chicago. Nothing could be learned of them there. We had no city mission there. Then he wrote to New York but no cheering news came. No city mission there. He wrote to Baptist authorities in Philadelphia. Nothing could be found about Tunkers. True, there was a church of Brethren in that city and the mother church at Germantown had not gone entirely into oblivion, but he got nothing.

This shows how severely rural we were even in the seventies. It shows how completely our people were unknown in the large cities. There were no city missions then conducted by the Brethren. There was, however, an open, wide-world field white for the harvest beckoning us all on. Little did Brother Hope then foresee how God would make him an agent to help quicken organized mission work among the Dunker people in America. Up to this time our fathers had pushed the gospel of obedience by immigration from the Atlantic Ocean on beyond the Mississippi River. A supported ministry, supplied by each one's personal effort, had toiled, spun and

reaped as God gave them opportunities, and who can truthfully say that their labors were not marvelously blessed and great were the results? Too much praise cannot be awarded those hundreds of sturdy pioneers.

After two years of diligent inquiries for the Brethren, Brother Hope moved to Rock Island, Illinois, and took charge of a Swedish Baptist church, continuing nearly one year to feed his flock and work at harness making for the needs of the body. Some thirty persons were baptized during this pastorate. Here he learned nearly every leading evangelical denomination, at some period of its history, practiced trine immersion as apostolic baptism. The more he learned about it the more he became dissatisfied without it. Though all were good and kind to him, the thing lacking to complete his ideal church life was the privilege to obey the whole Bible. In his soul he longed for **all the truth of Jesus and all of Jesus' practices.**

One day a Swedish Lutheran told him that he had a relative near Altoona, Iowa, who was a member of a Baptist church whose members saluted one another with a kiss of charity. Immediately his anxiety was aroused and he now had some hope of finding Tunkers. He wrote to a friend in Altoona about this people but got no reply. The Tunkers were still in the rural districts looking after their homes. City people knew nothing, or very little, about them. They supposed them good people, but "behind the times" if they knew any thing at all about them.

During the summer he was sent to Chicago as a delegate to a Baptist Association. Here he thought he could find out something concerning Tunkers. Nothing could be learned. There was neither mission nor church of the Brethren there. Still out in the country. Later in conversation with a Seventh-day

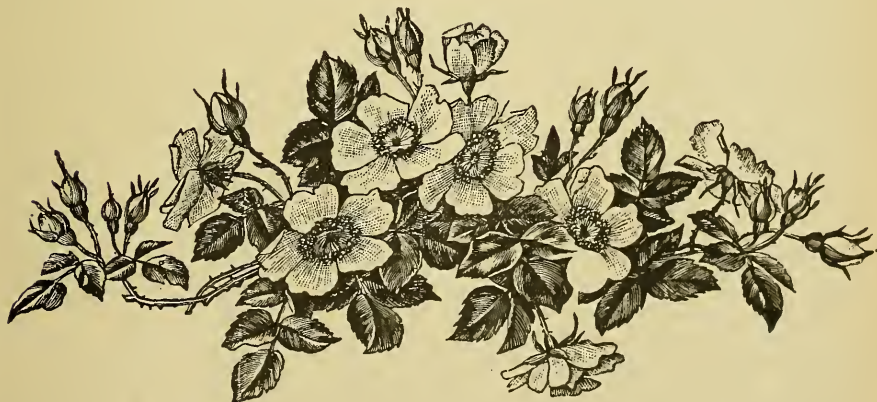
Adventist lady, while searching for the trine immersion truths, he mentioned the scrap of history about the Tunker's. She replied that some of these people were living not far from one of her brothers. His joy knew no bounds on hearing this. "Now," thought he, "I shall ascertain the whereabouts of Tunkers." He, however, suppressed any outward manifestations lest his desires should be thwarted. He obtained the address of this woman's brother, went to Clinton, Iowa, where his father-in-law lived and got him to write for the information. In due time an answer came stating that members of the Tunker church were living seven miles from his home near Thompson, Illinois, and mentioned the name of George D. Zollers. Of course Brother George lived in the country, where nearly all the good Tunker preachers had their homes.

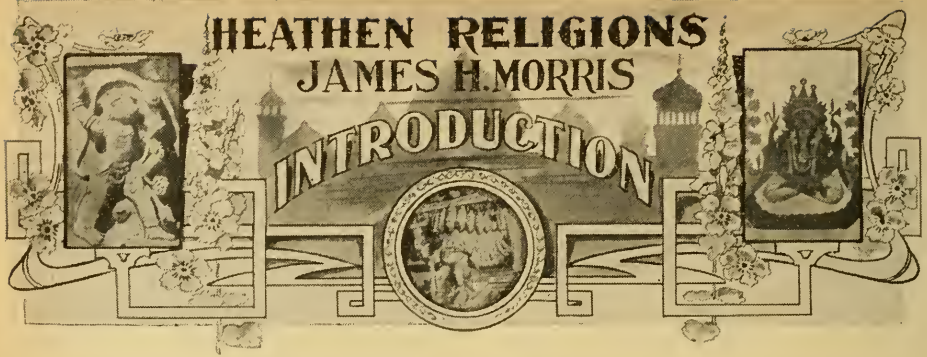
Early one Saturday morning Brother Hope and Brother Neilsen started for

the home of Brother G. D. Zollers. It was a good thirty miles to the north-east. Part of the way they rode on the cars and at Thompson they started on foot for the man who could tell them more about the good old gospel of obedience. Varied were their experiences on the way. They were directed to a small place called Black Oak. Here were plenty of Lutherans and German Evangelicals, but no Tunkers. A minister told them that they would find some members several miles to the north. At evening a good Methodist gave them supper after which they wended their way to the place of godly information. About sunset they came to an old brother's home but the dear old man feared they were impostors and was a little shy of them. He directed them down the road to Brother George's home.

(To be Continued.)

Los Angeles, Cal.





The greatness of the task makes one almost shrink back in weakness and leave the subject and most of our people as strangers. In thinking of the difficulties which one will encounter in trying to present to the people of our own land any idea of the heathen religions, we see that we have several things to meet.

First, the literature on the subject is so extensive that one can scarcely get and read all that would be helpful, and without doing so he may omit some vital points; or he may draw wrong conclusions from lack of knowledge; or in quoting from some man's writing he may convey a wrong meaning by the severing of the connection.

Second, we don't know who is to read this series of articles, some perhaps, who have made a special study of one or more of the great religions; some who have never known that there is any other religion in existence.

With all these difficulties facing us we begin the not unpleasant, but difficult, task. In most cases only an outline and a few illustrations can be given because a discussion of the subject would fill the "Visitor."

Our purpose will be to try to give you some idea of the founder and the system which he started or reformed; and that this founder was simply a man among men, one who had been born with more ability as a leader than his fellows, and he made use of it. In some cases even to the point of being idolized by his followers; besides we wish to

show that the Christian's leader was more than a mere man, a God-man; one who came as our Savior; one who has borne our sins and left us in a saved state, where we can now come to the Father thru Him. We don't appreciate our great privileges until we look into the Oriental religions and see the way those people are treated, the sacrifices which are demanded and then turn back to our own true leader, Jesus Christ, and find that he doesn't make any such demands without some assurance of a recompense. Our aim is to show (as far as we can) each religion in its true light. If it is all dark, don't expect a bright and glowing description of something sublime and beautiful or you will be sadly disappointed, as there are several that will not admit of a very strong hope of even morality and all of them lack Christ.

If you read these to criticize, you, no doubt, will have plenty to do but you will miss what they are intended for. They are intended to help you to see the miserable condition of your heathen brother and sister, both physically and spiritually. Can you not also read in them that since you are able to better their condition, it becomes your duty to do more along that line?

Man is not naturally a Christian but he is naturally a religious being, he wants to worship something. There is a vast difference between religion and Christianity. Religion is any system of faith and worship. It consists in the belief in a superior power or powers and

in the worship of such powers. So if that be accepted as a definition, in part, at least, a person may be religious without even being moral. He may consider some low form of human life or even of animal life as his superior and worship it and so become degraded instead of being lifted higher. There are different motives in worship. Some worship the evil one to appease his wrath. They say that they need not worship the good spirit as it will not hurt them anyhow. A certain woman of India thought in order to appease the river-god, who seemed to be angry, she would take her only child and sacrifice it and her husband would be left with her. As she cast her little one into the stream the old crocodile received the little one for his supper, but the next morning the woman was a childless widow. We do not worship our leader from fear but from love.

You, perhaps, will ask whether conditions are the same yet. Yes. Allow me to relate an experience of Mr. Mitchell and you can see for yourself. "At midnight a chant arose outside the fort, funeral in its tone. One voice sang a few words, and then a multitude joined in the chorus. Then came an invocation uttered by a body of mhars (low-caste people), marching in solemn procession into the fort, and inviting the spirits to come to receive the offerings. These consisted of pieces of flesh—probably that of a kid—the blood of which had been caught in a dish when the head was struck off. There were also bread and intoxicating liquors, in short, plenty of food generally used by the mhars themselves, along with sugar, salt, spices, opium and tobacco—all borne on brass or copper vessels guarded by men carrying naked swords and flaming torches. The entrails of the animal victim were wound around the necks of those who led the way. Then arose a

most hideous and unearthly cry—an invocation to the demons. The following words were shouted aloud, first in solo, then in chorus:

'Take some liver!

Eat some some bread!

Taste the blood!'

And as each article was mentioned a portion of it was taken from the dish and flung forward—certain, as the people thought, to be pursued and caught by the crowd of hungry spirits that were eagerly looking on. After every two or three sentences the whole multitude joined in one loud shout, 'Be propitious!''

Such glimpses give us some idea of what they consider religion and worship.

They erect a god or goddess of earthenware, paint it white in order to make it more striking and ghastly, make it many hands, and in each one some instrument of torture is held. It possesses a horrible mouth; between the teeth an infant is being crushed.

One of these forms of religion and, perhaps, the lowest form, is fetichism. The savages of Siberia, Australia and America are followers of this system. This religion consists of the worship of a pebble, a piece of wood, a plant or anything in nature or art which is thought to possess magical power. If the fetich does not favor his wishes, he whips it, if it is an animate object, and destroys it, if inanimate.

Another form is animism (spirit-worship) which has most of the following characteristics:

(1) "A Supreme or at least a Superior Being is acknowledged, though scarcely worshipped.

(2) "Other spirits are also acknowledged which are almost all malignant and have to be propitiated.

(3) "Bloody offerings are necessary, as, at least, a part of the propitiation.

(4) "Wild dances are performed in the worship.

(5) "Little importance is attached to idols, temples or priests.

(6) "Possession by spirits is believed in.

(7) "Witchcraft is much practiced."

Druidism deserves enough space to show that it only excites disgust. Its followers were the Celtic races. The oak tree, the acorn and especially the mistletoe—a small plant that grows on the oak—were especially sacred. Worship was performed in dark groves. Human sacrifices were frequent. Caesar informs us that they made enormous figures of wicker work and filled them with human beings whom they burned to death. Strabo says: "The women, who follow the Cimbri to war, are accompanied by gray-haired prophetesses. They go with drawn swords through the camp, strike down the prisoners they meet and drag them to a brazen caldron. There is an erection above this on which the priestess cuts the throat of the victim and watches how the blood flows into the vessel. Others tear open the bodies of the captives, and judge from the quivering entrails as to future events."

Caesar and Tacitus tell us of the religion of the ancient Germans. "It was morally no higher than Druidism. Nature worship was its main foundation. Sun, moon, fire and earth were greatly worshipped. A complicated system of debasing mythology sprang up. Thor, 'the Thunderer,' and Tyr, 'the god of Battle,' and Freyer, 'the god of Harvest,' among countless other deities, demanded homage. To these were appended a race of cruel fiends and mighty giants, as Loki, 'the backbiter of the gods,' Fenris, 'the Wolf-god,' and Hel, 'the Death-god,' with numerous others, who must be appeased by bloody victims and some even by human sacrifice. Walhalla was their heaven. It was a place where

the blessed warriors every day hacked each other to pieces, then got cured, and wound up the day by drinking mead (an intoxicating beverage), out of the skulls of the slaughtered enemies. A king of Sweden is said to have sacrificed nine of his sons in succession to prolong his own life.

The faith and practice of the Slavonians were evidently very childish. Saxo Germanicus gives a long account of the chief idol worshiped. "It is a gigantic figure with four heads and four necks, two breasts and two backs. Cattle were sacrificed to it. In sweeping the temple, the priest did not dare to breathe, and for every **necessary** inspiration he had to quit the temple. At the religious festivals, intemperance was deemed a merit. The idol had a horse, of whose tail or mane to pull a single hair was sacrilege. It bore the god whenever he fought against his enemies, and was often found in the morning covered with sweat and mud in consequence. A standard, consecrated to the god, entitled those who bore it to the privilege of pillaging even their own temple and to commit any kind of outrage."

When we think of the African, he seems to us to be only a being who is just a little above the ape or he is simply a developed ape. I would like to relieve your minds of any such thoughts. He is (as testified by those who have been there), a man and not an ape; when he does wrong, he repents; when he fully realizes that he has done wrong and feels that his mother or grandmother has been offended, he feels that he should offer sacrifice to appease the wrath or to get on good terms again with her spirit. His sacrifice is very meagre, sometimes only a peanut. We very seldom think of him as a religious being. He has a religion, but, of course, not as we think of religion, as a knowledge of the Creator; a belief in the written Word of God;

THE MISSTONARY

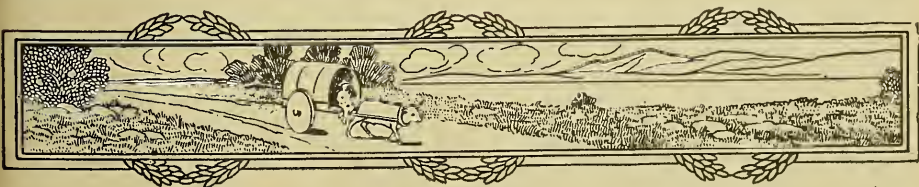
and possession of eternal life through Jesus Christ. He doesn't have gorgeously bedecked temples as the Japanese and Hindus have but he has an array of purest superstition; a misty belief in transmigration of life; a befogged fear of the mystical, with imbued natural fear without reverence of powers, great and mighty beyond the knowledge of man.

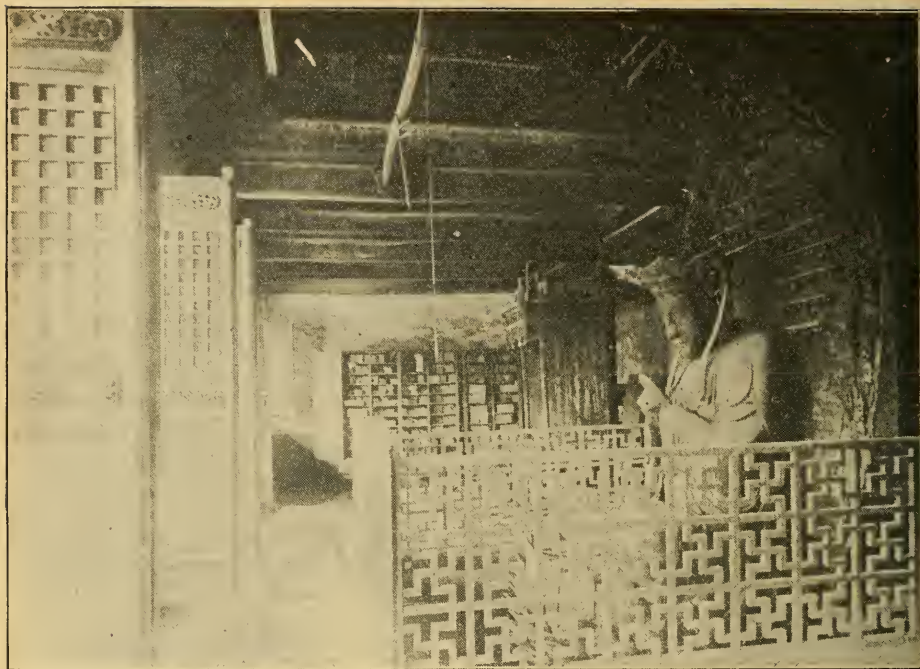
They do not have a name for this being and, of course, you would think that they know very little of Him. But, since for a number of years they have known "Islam" and have heard something concerning Christianity, they have formed some ideas of a great being. Most of these thoughts are connected with fear. When he doesn't do well, he is afraid that the "Mandiki," the "Jindoyi," or the "Jingulube" will come to punish him. Without doubt, among the common people, there is a very hazy distinction among these different classes of beings but among the more intelligent, the "Jingulube" is more powerful than all the others combined. General famine, general distress, wars, etc., are all the direct result of the planning of the "Jingulube." (?)

"These spirits or beings are worshiped by the general tribe collectively, or by sections of a tribe, or by families, or by individuals. The worship consists of an offering, always of food, and in

the selection of a spot for performing the offering. The offering may be any form of edible. When the tribe offers the people gather about the accustomed place, having brought the offering with them. The chief headman, or some one chosen as "such, arises and 'prays,' that is, he tells the 'Jingulube' why they offer, how they are distressed, and begs the power to remove the distress. He also states that they have brought their food and bestow the same upon him. He then lays the food at the foot of the tree or on the grass or ground, and then tells the children first of all to arise and eat what has been dedicated to the 'power.' Their elders sometimes help them."

Although the African has a very weak religion, yet it has one strong point which all true and successful missionaries will recognize and take hold of at once. His desire to worship shows to us a most excellent trait; shows that he is neither an ape nor an ass, but a man; shows that he is groping about in the dark for satisfaction and light which comes to men only through divine revelation, which for some reason has not been made known to him; shows that he is made in the image of the Son of God, and has a right to know the possibilities and destinies of man. When shall Heb. 8: 11 be true of these people of Africa?

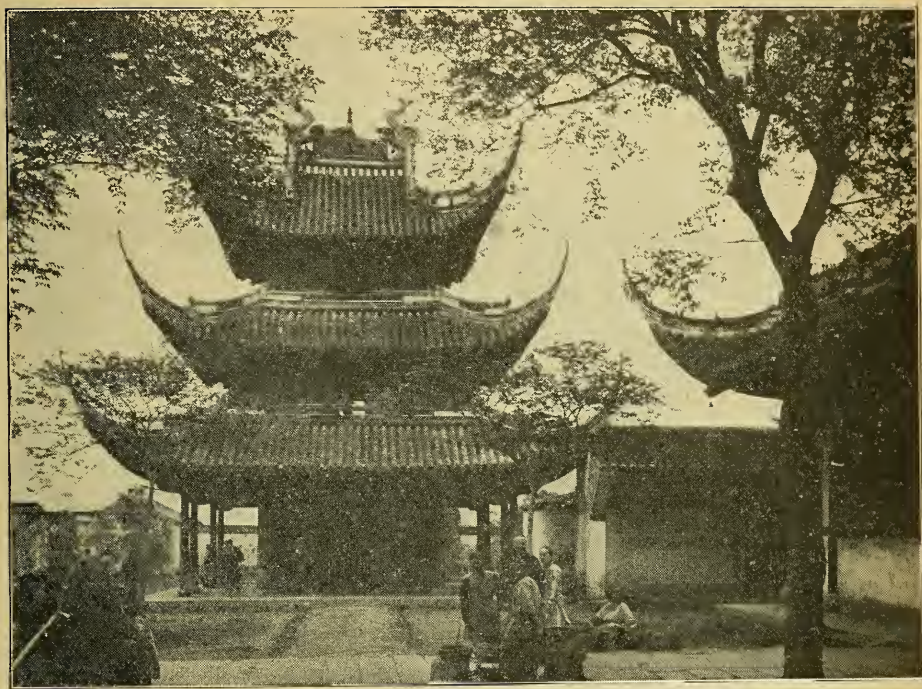




Joss Idol.



Quadriangle in Front of Joss House.



Little Pagoda in Front of Court.

JOSS TEMPLES AND IDOL WORSHIP IN CHINA

S. N. McCANN.

The most extensive temples in China are the Joss temples. These are Buddhist temples with many images of Buddha and shrines where the people bow and pray, and offer sacrifice. Many altars where they burn incense, make offerings in money, Joss paper and other things.

The general form of architecture in these temples is like the little Pagoda that stands in the front court of every Joss house. These little Pagodas are said to be the places where their sacred books are kept. They are the most filthy looking places about the temples. In the same court there is a large copper incense altar, lavars for washing and numerous stands for vendors of Joss paper and other little things used in idol worship.

Under the umbrella you see a bunch of Joss paper. This paper is sold to the worshipers who take it in before the idol and offer it, where it is supposed to be burned in a small urn by the priest. We stood in the temples and saw the people devoutly offering this paper and also saw the priests burning it in a little incense burner.

Back of the umbrella you see numerous lanterns on the second story. This is the theatrical hall where the stage players perform, while thousands stand in the court below to watch, listen, and go into the temple that stands in front to make their offerings, pray and worship.

An Image of Buddha.

This image in various forms is wor-



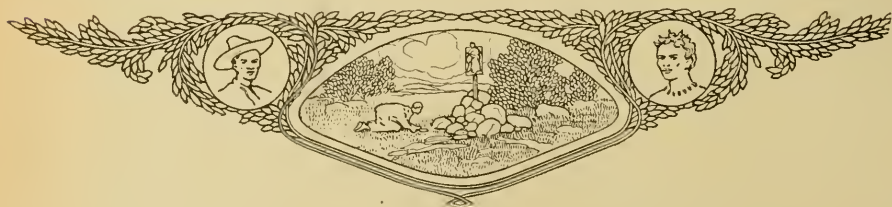
One Form of Ancestral Worship.

shipped in thousands of temples in China. It is called a Joss idol. It is often very large and finished in gilt, richly dressed. The people fall before it as devoutly as we bow to God.

Idol Worship.

The altar with lights burning and incense smoking is behind the kneeling child while the image is just a little distance in front of it. One sees so much

of idolatry that he feels heartsick and yearns for the day to come when these people may come to the true God. Much of this worship is sincere and very devoted, else we cannot understand what devotion is. There is however much of hypocrisy and sin, much of rascality and immorality connected with the worship. Hypocrisy and wickedness go hand in hand with idolatry.



GLIMPSES OF EVERYDAY TOIL

EFFIE V. LONG.

Priscilla and I have just come in from our morning's work. She is the native Christian woman who lives here in Bhat, a fisher village, and teaches in the mission school.

After prayer this morning we, taking our Bibles and song books, wended our way along the path and under the thorn trees till we reached another division of the town. We went up to the door of a house and called out, "Is any one at home? O Navie." Navie came out and said, "Come in, come in." So saying she went into the house and put down a bed that had been tilted up on the edge, the usual way of keeping them when not in use.

A little babe was in the hammock, a piece of cloth with a rope fastened at each corner and tied to posts. She smiled at us, and who can resist a baby's smile? So I took her up and we sat down on the bed and began singing, "There's not a Friend Like the Lowly Jesus." Before we had sung two stanzas a number had gathered into the room but they did not listen well to our song for they were watching me holding that baby and making remarks about it to each other and laughing when the baby would look up at me. But this little act had won them and they were ready to listen when we began to explain the song. We two were sitting on the edge of the bed and they—a few men, more women and many children—were squatting about on the floor. In the center was a small wooden box, one side of which contained tobacco and the other leaves for making cigarettes. This was passed from one to the other and when the cigarettes were rolled up and ready someone sitting near

the cooking place would bring a piece of wood or a chip from the fire to light them. Meanwhile our talk was going on in earnest and they were puffing away and consenting to what we were saying. Some of the women had not given their mouth and teeth the daily scrubbing yet, and so they sat with a long stick in their mouths, chewing away. Then when the scrubbing was completed, they took a tin of water and went outside where they kept up a gagging and spitting and washing and scraping for fifteen minutes or so, till the mouth was all cleaned out; then they came back and sat to listen. One fourteen-year-old boy came in from his bath with nothing on but his dripping dhotie around his hips, but he leaned against a post and listened well. He was one of the scholars in school here, but now he has gone out on the boat to earn money to help feed the hungry mouths. When we sang "The Love of Jesus" he would help but always closed his mouth quick when I looked at him, so I looked another way for I wanted him to sing.

A woman got up and lighted the fire in the corner of the room. Finally it ceased to burn and sent off clouds of blue smoke which encircled us as we sat near the door to read, for there were no windows and it was dark inside even in the daytime. What of the smoke? We were telling of the Love of Jesus and tho we had to wink and blink we went on talking. Some were going out to cook the morning meal and others hearing the singing would stop on their way to work. After an hour or so of reading and talking on the life of Jesus and his miracles and making applications and singing of songs we thought it time to go so we, according to custom, said: "You sit; we are going." And they said "Go, go.

Come again." "You come don't forget what we have told you," said we, going over toward another house.

Here the man of the house was lying out in the sunshine on a bed. He got up and welcomed us, then, leading the way into the room he put down a bed which had been turned up on edge and spread on it a comfort and folded two more to put at our backs. The beds do not have posts, so can stand against the wall. There were four such beds in this large room. The comforts they spread on the beds at night for mattresses. There were two doors but no windows. Through the room stand posts which support the large beams above. The heavy fish nets are hanging about and a small bag of onions is suspended from above. On one side is a bamboo pole over which are thrown the dhoties and saris not in use. So one must bow

down his head as he walks about. Over in a dark corner one woman is cooking over a hole made in the floor. Another sits spinning flax for fish nets and such a queer way they have of doing it. It reminds one of twirling a top. Meantime the spinner rocks a baby in the hammock by means of a long rope looped over her big toe. As we sing, another comes in with her mixture of manure and mud for the floor, with her hands making half circles in which are left the impress of her fingers. When it gets dry it will look very nice. She is not listening to what we are saying, how can she? But we have some in front of us who are listening and so we go on talking and singing till our audience is all gone except the one man and he seems interested. But it is time to go to dinner so we take our leave.

Anklesvar, India.

JUGLO

SADIE J. MILLER.

It was Sunday morning. Our regular church services had already begun. Two earnest-looking young men came and sat in the audience. We turned our faces from our song books, for we were singing, and at once knew our brother Katio and that he had walked eight miles to the service, which of course was understood that the other party had done likewise.

The other party was Juglo whom we learned to know immediately after the service and his mission in coming was a noble one.

Talking with Katio's brother, who lives in our own village and who too is a Christian, we had learned a week ago that Juglo was seeking to know the Lord, but there were barriers in his way. He has a wife, father-in-law, a mother,

and a host of other relatives, and these all rose in rebellion when they learned that Juglo was seeking light which they, being workers of darkness, considered darkness.

Juglo joined heartily in the singing, for he was not at home having here and there, at every corner, some one peeping to see what was to happen next. Those who see afar off always seem to know more about everything but as if seen dimly, for they usually get the fact of matters quite the opposite from what they really are.

After services we all had a pleasant handshaking, and everyone left with happy hearts, but Katio and Juglo tarried awhile.

Katio told the entire story for Juglo, adding more than what we had already

learned by saying that all his people had left him and said he had broken caste, therefore they would no longer live with him. A few days previous they had been trying to convince him that there was nothing else wrong with him, only that he was possessed with an evil spirit and that he would soon be all right, which was proved to be the case, but not all right according to their way of reasoning.

Since they had all left him and his house with all its contents, such as cattle, grain and a few chickens with the cooking utensils was left, he felt he must return home yet that day and he desired to have baptism before leaving, for then he felt he would have peace. Not peace from his persecutors, but a peaceful mind with a knowledge of being saved.

The time was set for baptism for the middle of the afternoon and Juglo was on hand happy and ready for the rite. Bro. Eby gladly performed the rite and Juglo went home on his way rejoicing.

Everyone was interested in Juglo, who had fought a good fight. All the Christian people here had given him such a hearty welcome into their homes that he felt the Lord had give him blessings above what he could have asked for.

Juglo is a successful farmer and having kept the Lord's day holy, he was ready for work Monday morning. Other times he had been out at night with moonshiners and every other kind of carouser, but, seeking the light, he had happily learned better things and was reaping the results at so early a stage of his new life.

The days passed on and he continued at his work. Saturday came and we felt it would be well to go to Juglo's village for the Lord's day, as heathen people keep not that day, and for those who are beginning that time is always the most difficult.

We arrived on Saturday evening and

sure enough the entire village was stirred up, ready to do something with him on Sunday. Those who knew not had noised it abroad that on this Sunday Juglo was to be married to another wife, for that was the Sahib's mission in coming. It was a surprise to the Christian people and quite the same also to the Sahib, though knowing things as they are, no one feared. But with such a notion some took it upon themselves to make it the truth, and such being the case, Juglo was transgressing the law, and should be taken to prison.

The Lord's day would be just the time to do it, said they, and what an abundance of threats they did send over to the Christian community! We assured Juglo that he need not fear, for the truth must be had before they could do anything with him, and, knowing that we were on the side of truth, no one had a fear.

Sunday services were held in the compound adjoining that of Juglo's and a goodly number of Christians were present, Juglo being none of the least. Not a soul disturbed, as they had threatened, and we had a splendid meeting, for everyone was in sympathy.

We had sent in the early morning a faithful woman over to talk with Juglo's mother, who was the only one who would return home and do anything for him. A boy's best friend is his mother. But with all the superstitious ideas that had already been presented to her, she was in great trouble, and on seeing Burie began to cry, saying,—“Yes, my son has gone and broken caste, thus becoming impure, and now they say the Sahib has come to marry him to another wife. And to-day the police force are intending taking him to Nandod to prison, which gives me so much distress I know not what to do.” Her story was a long, sad one and Burie listened to it until she had finished; then she was ready to defend the

other side of the question. I wish there was space here for me to tell all she said, for she did it so well!

Her explanation had its effect, but she knew full well one time with the poor old lady would not be enough, but thought to let her digest this and then later she would go to her again.

Sunday evening we all arranged to go to another village a mile away, where another little flock of Christians live and Juglo was ready to join our party. To protect him from the enemy we had him drive our team of bullocks. Our cart was filled with nine people and off we were for another service at the other place.

Juglo's relatives seemed to be on the lookout and nearly every person we met seemed to be either a sister-in-law, or aunt, or some such kin, and the look of disgust they gave Juglo was not very pleasing to the eye. One muttered as she passed, "A Christian he has become and has yoked himself with them this evening."

Monday morning came and Burie went again to see the mother. This time she was more resigned and had learned more about the truth which made her feel free. Burie continued her appeal for the Christians, telling her the exact fact of things, and assured her that there would be no marriage take place by the Christians for that would be one of the first laws of their own faith broken. By the time Burie was through, the old lady had different tears than before, saying, "Well, if I had only known this before, what troubles I could have saved. When will

you come again to tell me such good tidings? I'll go to-morrow and see Juglo's wife, who has left him, and tell her that all people have been saying is untruth, and I know she will come back at once, for she loves him and he loves her. My dear niece, when will you come again to talk to me? I hope you will not wait long." And they parted the best of friends.

You see it all depended on what this mother did and the poor woman knew not before that she was taking the wrong course to find joy and peace. What great mercy and pity and sympathy we had for her! How we wished we might send angels to all others who were likewise misjudging the true and noble!

Suppose Juglo had been just an ordinary man and no one would have objected if he became a Christian. Nothing much would have been heard about it and no one would have been put to thinking. But here he was, his new way of life affecting others, and the more they were stirred up the more was it telling for the Master. But alas! they knew not that to stir up such a storm meant true peace in the end. Christian people know this, because their very religion has come through just such trials.

Who knows how many people at this place will soon be followers of the true God, because of one man's courage and fearlessness? Juglo is a large, stalwart, well-built man and with a good strong will for the Lord. We pray that in every way he may be an example and influence for the Gospel of Christ. Pray for him, brethren.

Umalla, India.



EDITORIAL COMMENT

NOTICE TO ALL SUBSCRIBERS.

Our business department has troubles of its own, but in one instance at least the subscriber can greatly assist it in its work. Thus writes the head of the department:

In changing your address from one post office to another, be sure and state what periodicals you are taking and if all are not sent in your name, mention that fact. Quite a good many of our subscribers write and say, "Change all my mail matter, etc.," not designating what papers. We have at least seven lists of names for our various periodicals and it makes a lot of extra work to go over all these lists when, perhaps, your name is only on two or three of them. Kindly remember to always state which of the periodicals you are receiving.



THE SEPTEMBER VISITOR.

Our schools are of unusual interest to the Brotherhood. At this time of the year when the young man and woman is planning where he will spend next year in school the interest in our educational institutions increases. Then later as the sons and daughter leave home and enter one of our colleges, do the hearts of fond parents turn daily to the same places. From every angle our schools are becoming more and more great centers in the church.

It will be interesting to look upon the faces of the men who stand at the head of these institutions and have a brief outline of what each school is doing for the church. This is just what is planned for the September Visitor. It is the intention to have a short write up of each one of our educational institutions and a picture of the president. Not only will each reader of the Visitor be deeply interested but many others, if they only knew of this issue. Will you tell them?

S. N. McCANN AMONG THE CHURCHES.

During July Brother McCann is traveling among the churches in North Dakota. Soon after this he will start on a regular itinerary prepared by the Committee. He will tour through Iowa, Kansas, Nebraska, Missouri, Illinois, Indiana and on eastward. At this writing, July 9, something like seventy-five petitions for visits are on file in this office. When once the route is made through a state there can be no adding of appointments. We would advise prompt application if other churches desire his visits. Address the General Missionary and Tract Committee, Elgin, Illinois.



COMING ON FURLOUGH.

Brother Adam Ebey and his wife, Alice, and Sister Eliza B. Miller, of India, sail September 15 for America on a furlough. They will reach New York about October 20. It is well known that Brother and Sister Ebey have had a long, hard siege of bereavement and the time for a furlough having come to them, they have an opportunity for a much needed rest. Sister Miller has run over the time limit a little, for she could have come home last summer. The first furlough is after seven years' service in India. The church at home and their many friends will welcome these dear workers in the homeland.



WHY NOT ALL TAKE PART?

Too large a percentage of the Brotherhood takes no active part in the missions of the church. They are members of the church, want all the benefits of salvation which accrue to the individual, and yet are not willing to bear their full share of the responsibility of carrying this Gospel to the heathen. Whether or not they realize it these disinterested

ONE CENTURY IN CHINA

Individuals who think that Christianity is making no progress and that missions do not pay, should carefully

1807

Not a single Chinese Protestant Christian. (In 1842, after thirty-five years, there were only six church members, and in 1860 only about one thousand.)

Morrison the only Protestant missionary. (In 1830 two American missionaries landed; but even in 1860 the total missionary force numbered only 100.)

No native helpers. (In 1823 Liang Afa was ordained to the office of evangelist.)

No part of the Bible in print. (The Roman missionaries had translated large portions, but these had not been printed.)

No Christian books or tracts in Chinese. (Even fifty years later the number of such books in circulation was almost a negligible quantity.)

China closed against the Gospel. (Even in 1857 only the five Treaty Ports were open to the missionary.)

read the comparative statements prepared by Dr. Griffith John and published in the Chronicle of England.

1907

More than 150,000 church members, representing a Christian community of about half a million souls, in every province of the empire.

More than 3,000 foreign missionaries (including 1,146 wives). These are to be found in every provincial capital and in most of the large cities.

About ten thousand Chinese preachers, teachers, colporters, etc.

More than a million copies of the Scriptures, in whole or part, were sold in China last year.

From Hankow alone, during the past thirty years, more than 26,000,000 Christian books and tracts have been issued and circulated.

The whole of China open to missionary work, eager for new light, new knowledge, new life.

ones are responsible more than any one else in the church for a failure to carry out the Master's missionary command. If every member of the church took part, made missions his personal work and personal interest and the subject of his own daily prayer, the efforts of the church would be multiplied many fold. True, no judgment has come to those who do not take part. That, however, does not assure them that judgment will not finally come to them. How can they escape the results of disobedience when the Master plainly says "Go"?



WHO WILL GIVE A PLAN?

A faithful, earnest, missionary solicitor thus writes the office: "I wish you could give me some plan to get the

brethren and sisters to give to World Wide Missions. We have some rich brethren in our church that do not give anything. This brother * * * is poor but he gives fifty cents every ten weeks. He does better than those who own farms."

The Visitor calls for methods that have been successfully used to prompt our able brethren who have been indifferent to giving to become regular givers. Let us hear from those solicitors or pastors in whose congregations about every one gives.



CORRECTION.

In last issue picture on page 415 was credited to Washington Co., Pa. It should have been Tennessee. 1

SOUTH OTTUMWA MISSION.

I notice in the March Missionary Visitor, on page 179, editorials Annual Meeting Collection, "Are You Planning and Praying for the Collection at the Coming Annual Meeting?" Yes, I can answer we have, and on Sunday, May 19, I preached a missionary sermon and then after a season of prayer for our fraternity, missionaries and the Conference at Los Angeles, a collection of \$9.35 was taken for the World-Wide mission. It was a day of rejoicing to all our members that were in attendance at these services. Several were desirous of being at the Conference, but while we could not be there in person we could be there with our **prayers**. Our prayer is that this may be one of the best and most glorious Conferences ever held by the Brethren church, and may the collection reach the \$100,000 mark; that many more missionaries may be sent out in the vineyard to work for the Lord. C. E. Wolf.

223 S. Moore St. S. Ottumwa, Iowa.



HEALTHY MISSIONARY GROWTH.

The ministers, deacons and other members of the Tropico, Cal., church are not only in favor of world-wide missions in theory, but in **PRACTICE** also. The various lessons in the Christian Workers' Meetings and the talks by the ministry on open-heartedness for all mankind to know and obey Jesus, are bearing fruit. Just prior to Annual Meeting, \$130 was contributed for world-wide efforts and turned over to the general Missionary Committee at Annual Conference. At the church meeting June 22, the quota asked by our Dis-

trict Missionary Board, \$24.82, was freely given and several dollars more added to the mission fund, making in all for our thirty-one members nearly \$160 in less than two months. And it is very apparent to all of the members that not one has been impoverished by liberal and cheerful giving to the Lord. This matter of withholding what God has loaned of His own to us, is one of the most serious conditions in the church. 'If toiling to get money and wealth until our bodies are half wrecked and our lives shortened by the violation of the law of temperance, is not conforming to this world in real earnest, then what does worldly conformity consist of? If "greediness of gain" is not one of the worst fleshly conditions then what does the Holy Ghost mean by condemning it? Since God gave me eyes of understanding to give back to Him even more than the tenth of increase, He has blessed me wonderfully, mentally, materially and spiritually. All **PRAISE** be unto Him. He has taken away all my anxieties and all my troubles and all my cares. All were put upon Jesus and he has wiped them out with his blood. (I Peter 5: 7.) M. M. Eshleman.

Los Angeles, Cal.



The **Standard**, the college paper for Manchester college, Indiana, thus makes mention of some of our foreign missionaries:

In the foreign mission roll the following names deserve honorable mention: Bro. Adam Ebey and wife, Nora Arnold Lichty, Nora Berkebile, Ella Miller and Josephine Powell.



CHRISTIAN STEWARDSHIP

BRING IN MY TITHES

Bring in My tithes, the Lord hath said;
Let plenty in My house be found,
And I will bless your store of bread,
And make your oil and wine abound.

Bring in your tithes, let God be tried;
Give Me My share of every good;
And I will throw heaven's windows wide,
And pour you blessings like a flood.

Bring in the tithes of hearts and hands,
Of toil and skill, of tongue and pen,
The love that flies at Thy commands.
The strength that lifts the load from men.

Bring in the tithes of prayer and praise,
Bring all for God, and ye shall prove,
With grateful joy through all your days,
My glorious power, My boundless love.



It is a great satisfaction to every earnest worker for the salvation of the world to know that there are members here and there in the Brotherhood observing the law of tithing and encouraging it. The number who thus give is far larger than those would make one believe, who do not think it necessary to tithe. And as the church grows more spiritual, more Christlike, will the practice of giving not less than a tenth become more general.

The brother from India says it was an "eye-opener." Yes, but how sad it is to know that there are those who will not permit their eyes to be opened. Some of our most spiritual and effectual men in the church to-day are tithers, or make the tithe fundamental and obligatory upon themselves and their giving only begins when the tithe has been returned. And if there is one brother, east or west, who has observed tithing and did not find a veritable opening of the windows of heaven unto him, let him speak.

Let there be other testimony given and in this way encourage greater interest in this one means of grace which above all others is real proof of our sincerity before God.

"I just read an article on tithing. I

do not see how one can get around it longer. Nor do I see any reason why Annual Meeting should not endorse just what you asked for in the windup. It is an eye-opener to me. I know God will bless that article."

A Missionary at Jalalpor, India.



"I am seventy-four years old; my wife is seventy-two. We have no home of our own. We have no children to care for us and but a small income, barely enough to live on. But knowing the Lord is entitled to a part of what we have and by being saving we have saved the Lord His part. If all the dear brethren and sisters would make the same sacrifice I have made the contribution this year at Annual Meeting would reach the million mark. May God bless every brother and sister and may they see the importance of giving is our prayer."

A Brother, Floyd, Virginia.



"I like the article on tithing. It is practical. I never had any idea there was so much in it until I began to practice it. It is astonishing to see how it accumulates; and for every tithe, nine parts remain. It pays. **It pays big.** Malachi 3: 10 is no hyperbole. And then the satisfaction of using the tithe for the Lord is the best part of it. I believe that the Lord wants us, not only to give liberally but systematically. Looking at it from another standpoint. If I had a farm rented, I would have to pay from one-third to one-half for rent. The Lord asks only one-tenth. 'The earth is the Lords and the fullness thereof.'"

Extract from a letter from a leading elder in Missouri.



The article on tithing in the April number of the Missionary Visitor was appreciated very much by us. After a long and sore affliction I felt I was not

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living up to the commands of God as I should. My husband and I were members of another church, for a number of years, and as you all know the expenses of a fashionable church are great. We always paid all that we thought people in our circumstances were able to pay. I must admit we felt a little burdened sometimes.

After this affliction we felt, maybe we were not denying ourselves as God would desire us. For no other reason than love for God, and that we might be able to further His interests, husband and I began more than two years ago to keep account of everything sold and every cent that we earned in any way, and have given the tenth to the Lord.

Since we keep an account we are ashamed to see how we had been robbing God of His own. We could not under any circumstances be induced to give it up. About one and one-half years ago we united with the Brethren church and we both have been blessed spiritually and temporally as we never have been in our Christian experiences before.

Dear brothers and sisters, do not condemn tithing. As long as you have not enjoyed that sweet peace of conscience that comes from knowing you are not withholding that which rightfully belongs to and is holy unto Jehovah.

Greencastle, Pa.

A Sister.



DOES A TENTH BELONG TO THE LORD?*

Reprinted from the S. S. Times of Aug. 28, 1880.

There are some duties which the Bible seems to recognize as understood from the beginning. There is no mention of their origin and first announcement. Their violation, or their performance, is

mentioned incidentally, in the sacred story, long before they are recorded as specifically enjoined. It appears to be taken for granted that they were known to be duties, at man's very start in the world.

There is no record, for instance, of any law against murder until after the Deluge; but Cain was not exculpated from guilt on the ground that he had never been told not to kill his brother. There is no command to prayer—either public or private prayer—in any of the earlier books of the Bible; but most of the patriarchs whose story is elaborated are represented as in the habit of prayer. And although the duty of praying is not specifically enjoined in the Ten Commandments, it was and is recognized as of universal obligation. The duty of tithe-giving—of giving one-tenth of one's entire income to the Lord—is one of these duties which seems to have needed the record of no original announcement or injunction. Like prayer, tithe-giving was practised by the patriarchs long before the proclamation of the Mosaic law. While, as in the case of prayer, it finds no specific mention in the Decalogue, tithe-giving has had, and it has, a wide-spread recognition in the world—a recognition that would be as nearly universal as that given to prayer, if it were not that it cost so much more. The duty of tithe-giving certainly seems to stand out in the Bible as a duty of equal obligation with prayer; and its wilful violation appears to be there counted just as surely deserving of condemnation as the breach of any or all of the Ten Commandments.

The first Bible mention of tithes is in the fourteenth chapter of Genesis, where Abram, returning from the slaughter of the kings, was met by Melchizedek, a "priest of the most high God," and he gave him tithes of all the spoils. It does

*Reprinted from S. S. Times. For free distribution by the committee in tract form.

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not appear by the record that that act on Abram's part was something unlike anything ever done before. On the contrary, it appears to have been the spontaneous performance of a most seemly and fitting act—the performance indeed of a plain duty; for Abram did not count those particular spoils of battle his own; he looked at them as properly belonging to the king of Sodom; but whosoever they were, one-tenth of them belonged of right to the Lord, and must be handed over to the Lord's representative. He delivered the spoils of battle to their rightful owner—with the “government tax paid.” This, be it remembered, was long before the Mosaic law had made tithe-giving obligatory on Jehovah's peculiar people. And, to go outside of the sacred record, it is found that “the usage of consecrated tithes existed among the Greeks, Romans, Carthaginians, and Arabians,” as may be seen by a reference to Herodotus, Diodorus Siculus, Xenophon, and other ancient historians. The duty of tithe-giving would, therefore, seem to rest on the common law of God's kingdom, rather than on any specific statutory requirement.

Yet there is no lack in the Bible of specific commands for tithe-giving, or of explicit commendation for the performance of this duty, and denunciations of those who neglect it. We have found this duty recognized in the first book of the Old Testament. Later we find specific and repeated commands for its continued exercise. In the last book of the Old Testament, we find its neglect denounced of God as nothing short of robbery. “Will a man rob God?” he asks. Is there a man bad enough to deliberately steal from God? That is God's question; and his answer to it is: “Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings.” In using the one-tenth of your income which is the

Lord's portion, you have **robbed** God of his property. That is God's way of stating this case. In other words, if any of you who profess to be the Lord's children have failed to pay over to the Lord his tenth of your income, you are thieves; that is the plain English of the Bible teaching on this subject.

It is, as has been shown, of no use to say that tithe-giving was a mere duty of the Mosaic ceremonial law, and that, therefore, it was done away with in Christ. Tithe-giving we find to have been a recognized duty long before the days of Moses, and outside of the realm of Israel; and in its essence it was repeatedly enjoined by Christ and the apostles upon all who would be followers of Christ. One-seventh of all our time and one-tenth of all our income belong to the Lord to begin with. The common law of God settles this. This was true before the Mosaic dispensation, during it, and since then. It is all very well for a disciple of Christ to affirm that he is no longer bound by the **letter** of the law on either of these points, if he unmistakably lives up to the **spirit** of that law. If he really counts and uses every day, and all his income, as the Lord's, a Christian man need not be particular to bring either his religious giving down to the exact one-tenth of his income, or his religious rest and worship down to the exact one-seventh of the week. But if he means to use his Christian liberty to excuse him from giving as large a share of his time and income to the Lord as the Jewish law, and as God's common law of all ages, required from a man, then he is not only what God calls a robber, but a robber under the cloak of Christianity—a hypocritical robber. The widow who cast “all her living” to the temple treasury was excusable for not stopping to be particular about the tithes. But she, by the way, had doubtless paid her

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tithes before she made that offering. So might any man be thus excusable who was sure he never gave less than a quarter of his income into the Lord's treasury. Just here let it be said that when we speak of giving into the Lord's treasury in these days we mean giving at the Lord's call to causes which the Lord approves as his own—whether through strictly religious channels or in lines of private beneficence. Of course the support of one's own family, or the giving to any one who is properly dependent on us for support, is not such giving to the Lord. The Jews never counted the cost of their personal or family sacrifices at the temple as a part of their tithe-giving.

The Jews, again, never counted their alms-giving as a part of their tithe-paying, yet alms-giving was always a sacred duty with the Jews. Their alms-giving could not begin until their tithes were already provided for. Their charities must be out of **their** nine-tenths of their income—not out of the Lord's one-tenth. Who then supposes that the New Testament commands to give systematically and freely were intended or were understood as covering in all less than the very lowest limits of Jewish and of heathen religious giving? It is an absurdity to suggest such a thought. "Freely ye have received, freely give." "Sell that ye have, and give alms." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Let a man read over these and many like

injunctions from the New Testament, in the light of the Old Testament record, can have common honesty before God and then say, if he can, that a Christian while not giving at least one-tenth of his income to the Lord's cause.

"But all that we have and are, are the Lord's," says one. "How, then, can it be said that we are bound to give one-tenth any more than two-tenths to the Lord? We are Christian stewards, in the use of all that is committed to us." No, that is not a fair stating of the case. The Christian stewardship applies only to the nine-tenths of that which comes to us as our income. The one-tenth is not given to us for such use as we see fit to make of it. That is the Lord's from the beginning. It is, in fact, the basket in which the Lord sends to us the nine-tenths which he commits to our keeping. If we do not hand that right back to him, we steal his basket. Could anything be meaner than that? Yet here are men and women,—members of Christian churches—who have been storing up those stolen baskets for years, counting them in their inventory, and pointing to them triumphantly as showing how bountifully the Lord has blessed them. "Will a man rob God?" Sure enough—will he?

"But," says another, "I have debts to pay, and my income must be devoted to that before it can fairly be available for charities. I ought to be just, before I am generous." Of course your creditors have a prior claim to strangers on your income. And of course you ought to be just. But are all your other creditors to be preferred above the Lord? Is there any justice in your ignoring his fair claim upon you? One of the meanest things that any business man can be capable of, is the dividing up his assets without a share to his endorser. If you refuse to pay over the first tenth of your income to the Lord as a pre-

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ferred creditor, you do a meaner thing than the man who deliberately swindles his endorser. The tithe of one's income to the Lord is not a charity; it is one's first and most pressing debt—a debt of honor; a sacred and supreme obligation; an obligation resting on each and every Christian believer. The tithe is not the outermost limit of a believer's duty in religious giving; but it is the innermost limit. Many a Christian ought to give far more than this: never one ought to give less—less than one-tenth of his actual income, whether that income be little or much.

In recognizing the duty of the tithe-giving when one's income is limited, and one's personal and family needs are great, it is essential to recognize the supernatural element in God's providential care of his children. If a Christian man has an income large enough to supply all his needs without difficulty, there is neither shadow of excuse nor show of decency in his failure to pay over one-tenth of it to the Lord. But when one feels the pinch of poverty every day of his life, then it is important that he should bear in mind that nine cents will go farther than ten cents would go, and that nine dollars will go farther than ten dollars would go in providing for himself and his loved ones, when that other cent or that other dollar has been paid to the Lord, who claims it as his own. There is no mistake about this to him who has faith. Every child of God who has rested on this truth has found it to be a source of unflinching dependence. Only those disbelieve it who have never trusted God enough to try it even as an experiment. It is with individuals as it is with churches in this matter. Neither their troubles nor their doubts ever come from their paying their debts, or from their giving too freely of their substance to the Lord. The old colored preacher had the right idea

about this when he said: "I hab nebber known a church killed by too much gibbing to de Lord. If dere should be such a church, and I should kno wabout it, I tell you what I'd do. I'd go down to dat church dis bery night; and I'd clamber up its moss-cobered roof, and I'd sit a-straddle of its ridge-pole, and I'd cry aloud, 'Blessed are de dead which die in de Lord.'" Dying for duty-doing—starving to death for tithe-giving to the Lord—is a good way of dying; but there is less danger of death in that line than in any other that the writer knows of.

It was twenty-three centuries ago that God said to some of his children who had doubts on this point: "Bring all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith * * * * if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." And it was twenty-six centuries ago that an experiment of this sort was fairly made among God's people. As a result of it, the tithes lay in great heaps, beyond the ability of the Lord's priests to make use of them. "Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok, answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people: and that which is left is this great store."

To-day, if all the Lord's people should bring in their tithes to the Lord's treasury, the money would lie in heaps waiting for new machinery to put it in motion. What do you think is the prospect of such a financial freshet in the religious channels of beneficence? Are you doing your share to bring it about?



"You can be a little helper,
Child so fair!
And your kindly deeds can make,
For your heavenly Father's sake,
Sunshine, love, and happiness
Everywhere!"



A LITTLE CHILD SHALL LEAD THEM.

Josephine Blackfan.

Little Corinne Homer and her mother were speeding westward on their way to the Golden Gate. Chinese in San Francisco were practicing gospel truths Mrs. Homer had taught them; country girls, far astray, had heard the Master's voice when sympathy touched their wayward lives. This little woman, delicate in health, but strong in purpose, had left her home, the dearest spot on earth, to save sin-crushed souls; for she was a city missionary doing the work of a foreign missionary in her own land.

The train had been rushing at express speed through Nevada when it suddenly came to a standstill. Someone had flagged it. Every seat in the smoking car was taken. Two men were seen on the platform holding by brute force a hand-cuffed prisoner. The men were heavily armed. The bravest traveler shrank back as the criminal was roughly thrust into the car in which Corinne and her mother were seated. The whistle blew; the train rushed on; scarcely an eye dared turn toward the desperado.

Corinne was frightened and clung to her mother. The long journey had made her nervous. Mrs. Homer had never

seen, even in her prison work, so depraved a face. She wondered if there had not been a time in the man's life when a single effort on his part might not have put him in accord with the world into which he had been born.

"Daughter," she said, turning to Corinne with a sudden smile, "the door of the kingdom is always ajar. Christ has opened it. There is nothing to fear. That wretched man has a heart, a broken heart; perhaps he does not know it."

Corinne turned and looked at him. The coarse features were firmly set, the eyes glared.

"Do you love him?" asked the child simply.

Mrs. Homer did not answer, but Corinne knew she did.

The next minute Corinne was running through the car. She flew along as gaily as a butterfly in a meadow. Suddenly she stopped beside the criminal and looked up into his face. The sunbeams slanting through the car illumined her silken curls. There was a strange expression in her eyes such as children sometimes have when love draws near. She did not hesitate a moment but jumped into the man's lap, her small hand laid gently on the lapel of his rough coat, her beautiful face upturned with a child's fearlessness.

The man turned ashen pale.

"I love you," lisped the child, and she was gone. He could not hold her, his wrists were shackled.

A tear glistened in his eye. The first tear he had shed in forty years, forty years of crime. For an instant only he

had seen his own little Dorothy and heard her sweet voice. How often in early manhood his darling had sprung to his knee and whispered the very words this child had spoken. His record was clean then—but now! Could it be that there was still any love in the universe for him? His sweet little Dorothy had knelt at his side and lisped her prayer that God would bless her papa. He heard her praying now. Forty years since she had left him. Earth could not hold so pure a child.

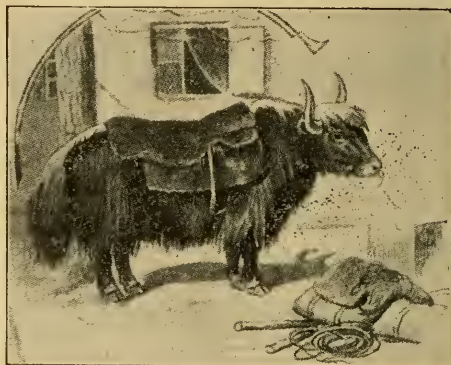
The man hung his head.

His little flaxen-haired comforter was back again. Her mother had slipped into her hand a Testament and told her to give it to her new friend. This time Corinne simply stood beside his knee, but when she raised her eyes he saw once more his Dorothy.

The man's whole blackened life passed in instant review. He was conscious that light from heaven in the form of a little child had once shone upon him. Would it leave him now? He had deserved the gallows and received penal servitude for life. Would God be more merciful than man? His heart broke through its hardened walls and answered, "Yes."

The stricken criminal felt something in his hand. He grasped it, but could not open it; his hands were shackled. But his heart that moment was unshackled. Each noble impulse which he had stifled from early manhood that instant awakened. The man caught a glimpse of God.

And God had a mission for even this man. By his influence the doors of San Quentin penitentiary in California were opened for the first time to Christian workers. His personal work has also been great. Many a sin-laden soul has cast his burden at the feet of the cross because little Corinne Homer said, "I love you."—Woman's Missionary Friend.

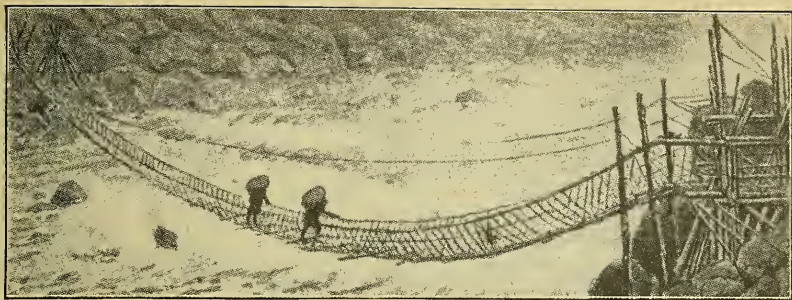


The Tibetan Yak.

TIBETAN CHILDREN.

In all the length and breadth of the big United States you have never seen such funny, dirty, little black-eyed babies as we have in this land. No dolls, no marbles, no play dishes, no hobbyhorses in all this big country. When we came here, we stayed for two months in the queerest, dirtiest Tibetan inn. It had never been scrubbed, and they would not let us scrub it. Downstairs was a little baby about nine months old whose mother was a slave woman. The baby was put down on some dirty rag to play, and the only toy I ever saw it have was an iron ladle. Often it was tied to its mother's or larger sister's back while they worked. It was never washed. I wonder if some of the boys and girls at home would like that when their mothers tell them to wash, especially behind their ears. Sometimes they would take butter and rub it over the little face and head and make it shine; but, as they were slaves, this butter wash was too expensive to occur very often.

The principal game for the boys is gambling with cash; as many boys as are playing laying down one cash each in a row a few inches apart, and then tossing another cash to see if they can strike one



Traveling in Tibet,—Crossing a River.

of the coins; and if they can, they get the coin. Another way, they put all of the coins in a pile, and the one striking the pile gets it all. The girls play jack-stones with small pebbles. They also play with a small feather toy which they kick up in the air and catch on the foot before it falls to the ground, seeing how many times they can keep it going before it reaches the ground. Our old Tibetan teacher says the rich people have a sheep for the children to ride. The other day, while I was studying with him, my baby Dorris choked, and he told me how to get her "unchoked," and that was—how do you suppose? He told me to blow on the top of her head on that "soft spot," and she would be all right. I'm sure I don't know whether he thought there was a hole clear through to her wind-pipe or not.

Little people, can you imagine a land where there is not a single schoolhouse for boys and girls? No books, no plays, no bells, no teachers, no holidays, no Christmas, no Thanksgiving, and no Fourth of July? The little girls do not learn to read, but work and carry loads of tea and butter and great buckets of water on

their backs. The boys—a part of them—stay at home and help work; the other little fellows at six or seven years of age are put in a big monastery, where there are only big men, to learn to read and write, beat drum, blow horns, and worship idols. They have no mammas to tuck them up nice and warm and kiss them good night, and tell them "cuddle doon" stories, but go to sleep on the floor on a rug of some kind; and have no chairs, but sit on the floor and eat Tsamba or barley meal and tea with butter and salt in it, and O such awful strong butter! You could not eat it at all.—Mrs. A. L. Shelton, in Exchange.



A Kashmir Street.



Hannibal Sunday School, Wisconsin.

MISSIONS IN THE SUNDAY SCHOOL

August 4, The Tabernacle.—Exodus 40:
1-13, 34-33.

Back of every place of worship is the thought of God, one who is supreme and worthy of our greatest adoration. How then must it appear to God Himself when men will not repair to the divinely appointed place to offer up the thanksgiving of their hearts. There can be true worship in the home. Sacred and holy are the secret places of the Master's abode in each Christian house. In these places there is a quiet withdrawing of one's self into the deeper searches of the heart. But in the house of the Lord where heart mingles with heart, and soul pulses are met with soul pulses in the realm of united devotions to the Lord, there is an uplift which can be found nowhere else.

Recruits for earthly battlefields are made on great rallying days. With the proper sermons the everfilling spirit will bring many recruits for the Master's army in the onward progress of the kingdom.

To the temple, then, Oh children of God. There is your God and there your great help while marching in the phalanx for the kingdom.

Just so for the mission field. The frontiersman feels the need of the same uplift. His soul is as keenly hungry for the help of the sanctuary and the church at home ought to spare neither dollars nor effort to give every mission the best possible avenues of labor as far as a churchhouse is concerned.

August 11, The Sin of Nadab and Abihu.
Leviticus 10: 1-11.

These were two of the four sons of Aaron. Moses was their uncle. They themselves were priests. God provided that they should be examples of holy, pure lives and to hold up a high ideal he instructed them carefully as well as warned them plainly. But their lives and service became commonplace. "Why be so particular to do just as God says!" They offered "strange fire."

They meet a sudden death at the very altar where in the proper manner forthwith went life for the whole congregation.

They were men of position and responsibility in Israel. They heeded neither and all Israel learned the lesson of disobedience.

The lesson is plain for to-day. No Christian can accept Christ properly

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without at once feeling within himself the prompting to carry that same Christ to others everywhere. Indeed he cannot accept Christ in truth without assuming the responsibility that he will use his life, his all, to this one end.

"Warning—Live Rail—Danger" are the significant words placed at the stations of the elevated railways in the city. A man believes it not. He crawls down from the platform, places his hand on what to his unbelieving eyes appears nothing unusual about the rail, and his prostrate, lifeless form tells to all that he has met his death from a "live" rail.

"Warning—No other name save Jesus.—Go." but we believe it not. And in the judgment when our prostrate forms go bowed in unspeakable grief over the words "Depart from me—You did not confess me—I do not confess you now," we will know when too late that Jesus meant just what He said when He commanded His kingdom to be sought first.

August 18, The Day of Atonement.— Leviticus 16: 5-23.

In olden times when men traveled on horseback, it was the custom at the close of the journey, or the day, as the traveler neared his resting place, to dismount and wash himself in some stream, before entering the village. Bending over the clear water of the stream, nature's mirror, he could easily detect the grime and soil which settled on him from his journey. Then dipping his hands into the stream he would wash all the dust away.

Thus is Christ's atonement to every believer. He first looks unto Him and beholds how much he is soiled by sin; then he plunges himself into the wave of Christ's atoning mercy and behold Christ cleanseth him from all sin. Thus Christ is first the mirror and then the fountain for every one who believeth on Him. No need of altars, sacrifices, incense, blood of beasts, or scapegoat.

Jesus, "the Lamb of God," has taken away the sin of the world.

Dear believer, you recall the cleansing in your own life. Would you do without it? If then it is so precious to you, would it not be precious to many who are not cleansed? Then do all you can to take the cleansing to them and live.

August 25, Israel Journeying to Ca- naan.—10: 11-13, 29-36.

When Moses spoke of the good which the Lord had spoken unto Israel and assured Hobab that he would share in it, the Midianite refused. He preferred the wilds of his own homeland. But when Moses showed him how much they needed him for service in the wilderness, that Hobab could be "eyes" to them and guide them thru, he forgets home claims and goes with the people. He gladly accepts the heroic task of being a guide for the nation.

Just so it is with the Church to-day. She too often holds out the wrong inducements to enlist the young. Personal gains—what are they? In the ranks of the world there is satisfaction for the youth looking to this life alone. But let the Church call for young men and women to make great sacrifices and what a response there will be.

Garibaldi was offered more men than he could use in his army and he promised them nothing but all manner of hardships. Hannington of Uganda died a martyr's death in the wilds of Africa and the whole church of England was shaken to the heart and a dozen young men offered themselves to take his place.

It is the weak, sickly, whine of the Church and her leaders that is disintegrating the forces of the Church. Oh, for a leader like Moses who will call aloud to young men to be "eyes," guides to lead men to Christ. Then shall the Church draw many into her fold and much glory come to Jesus' name.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

	June 1906	June 1907	Apr.-June 1906	Apr.-June 1907	Decrease	Increase
World Wide,	242 79	1,343 05	1,301 47	9,509 45		8,207 98
India Mission,	305 50	237 36	2,259 56	1,604 33	655 23	
Brooklyn Meetinghouse, ...	47 25	117 28	159 50	1,392 24		1,232 74
Miscellaneous,	8 05	356 61	49 05	4,730 20		4,681 15
	603 59	2,054 30	3,769 58	17,236 22	655 23	*13,466 64

*Last year the Annual Meeting collection \$10,142.32, was not included in total receipts and should be deducted from increase to make a fair comparison.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of June, 1907.

WORLD WIDE FUND.

Pennsylvania—\$231.76.

Southern District, Congregations.
Lost Creek, \$8.52; Perry \$15;
Hanover, \$14.07; Upper Cumberland, \$35.30; Lick Creek, \$5; Back Creek, \$19.04, 96 93

Individuals.
Mrs. Milton G. Brumbaugh, Chambersburg, \$2; Clayton K. Miller, \$1, 3 00
Middle District Congregations.
Everett, \$14; Fairview, \$10.17; Tyrona, \$2.50; Woodbury, \$6.06, ... 32 73

Individuals.
Jacob S. Guyer, New Enterprise, \$1; Rebecca Mays, Jerico Springs, \$4, 5 00
Eastern District Congregations.
Mountville, \$25; Little Swatara, \$64.85, 89 85

Individuals.
Mrs. J. S. Kilheffer, Lancaster, \$2; Hiram E. Kaylor, Rheems, Marriage Notice, 50 cents, 2 50
Western District Individual.
J. C. Knavel, Rummel, 1 75

North Dakota—\$182.54.

Congregations.

Pleasant Valley, \$43.65; James River, \$2.46; Egeland, \$14.72; Carington, \$24.76; Surrey, \$30.50; Rock Lake, \$10.95; Berthold, \$53, 180 04

Individuals.
E. N. Huffman, Brumbaugh, \$1; H. H. Johnson, Pleasant Lake, \$1.50, 2 50

Illinois—\$180.64.

Northern District, Congregations.

Rock Creek, \$18; Milledgeville, \$45.87; Sterling, \$15; Waddams Grove, \$15.10; Shannon, \$35.10, ... 129 07

Individuals.
Matt Myers, Polo, 1; Clinton Stauffer, Polo, \$1; D. Barrick, Byron, \$3; Mrs. Ellen Zilhart, Mt. Carroll, \$1, 6 00

Southern District, Congregations.
Spring Run, \$4.25; Sugar Creek, \$17.30; Woodland, \$23.40, 44 95

Individuals.
Bettie Kirkpatrick, Arrowsmith, 62

Indiana—\$148.51.

Northern District, Congregations.
Pleasant Dale, \$24.75; Osceola, \$5.80; Solomons Creek, \$28.82, ... 59 37

Individuals.
Francis Mishler, New Paris, \$1; Levi Zumburam and wife, \$12; Brother and Sister Chas. J. Lauer,

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Elkhart, \$2; Mrs. Eunice Early.			
South Bend, \$1; Mrs. Olive Ring-			
ler, Nappanee, \$1.	17	00	
Middle District, Congregations.			
English Prairie, 10	00		
Sunday School.			
Burnetts Creek, 6	09		
Christian Workers' Society.			
Nappanee, 21	00		
Volunteer Band.			
North Manchester, 10	05		
Individual.			
H. B. Wike, Huntington, Mar-			
riage Notice, 50			
Southern District, Congregations.			
Arcadia, \$10; Lick Creek, \$13, .	23	00	
Individual.			
D. W. Bowman, 1	50		
Missouri—\$98.41.			
Middle District Congregations			
Mound, \$5; Osceola, \$3.23; Min-			
eral Creek, \$14.53; Deepwater, \$7-			
15; Spring Branch, \$7.50, 37	41		
Northern District, Individuals.			
M. P. Hollar, Hardin, \$25; A			
Brother, Hardin, \$30; Riley Stump,			
Leeton, \$6, 61	00		
Virginia—\$76.45.			
Second District, Congregations.			
Walnut Grove, \$8.11; Second			
District Mission Board, \$26.59;			
Germantown, \$10.80; Powels Fort,			
\$2; Elk Run, \$7, 54	50		
Prayer Meeting, Luray, 6	00		
Individual.			
D. N. Eller, Daleville, Marriage			
Notice, 50			
First District, Congregations.			
Topeco, \$9.30; Antioch, \$6.15, ..	15	45	
Iowa—\$77.13.			
Southern District, Congregations.			
Fairview, \$7; Libertyville, \$6;			
South Keokuk, \$27.67, 40	67		
Individual.			
G. B. Replogle, Cincinnati,	1	00	
Northern District, Congregation.			
Kingsley, 10	36		
Individual.			
Elizabeth Gable, Ollie, 5	00		
Middle District, Congregation.			
Coon River, 11	00		
Sunday School.			
Panther Creek, 9	10		
Maryland—\$74.71.			
Eastern District, Individuals.			
W. H. Swam, Beckleysville, ..			
\$3.50; R. B. Murdock, Monrovia,			
\$1; P. J. Duvall, New Windsor,			
\$2, 6	50		
Middle District, Congregation.			
Brownsville, 67	21		
Individuals.			
Jonathan Broadwalter, Brittin-			
ger, Marriage Notice, 50 cents;			
Alice Englar, Medford, 50 cents,			
Kansas—\$54.39.			
Southwestern District, Congrega-			
tion			
Slate Creek, 12	50		
Individuals.			
Edward Frantz, McPherson,			
Marriage Notice, 50 cents; S. E.			
Hylton, Mackville, \$1.78; Andrew			
G. Miller, Darlow, Marriage No-			
tice, 50 cents, 2	78		
Southeastern District, Congrega-			
tions.			
Grenola, \$9; Osage, \$6, 15	00		
Northwestern District, Congrega-			
tions.			
Washington, \$9.11; White Rock,			
\$9, 18	11		
Northeastern District Congrega-			
tion.			
Ramona, 5	00		
Individual.			
M. E. Baker, Effingham, 1	00		
Ohio—\$43.13.			
Northeastern District, Congrega-			
tions.			
Jonathon Creek, \$11; Sugar			
Creek, 18.63, 29	63		
Individuals.			
George S. Grim, Louisville,			
\$1.50; C. W. Peebler, Meriden,			
\$1, 2	50		
Northwestern District, Congrega-			
tion.			
Sugar Ridge, 6	50		
Individuals.			
Mrs. Fisher, Baltic, \$1; David			
Byerly, Lima, Marriage Notice, 50			
cents; John Eschlimore, Dalton,			
\$1, 2	50		
Southern District, Individual.			
J. F. Shriider, Cambridge, 2	00		
Nebraska—\$29.96.			
Congregations.			
Kearney, \$9.93; Alvo, \$13.24, ..	23	17	
Sunday School.			
South Beatrice, 4	79		
Individual.			
Wm. Coughman, Holmesville, ..	2	00	
Oklahoma—\$29.51.			
Congregations.			
Mt. Hope, \$2.50; Washita, \$27.01,	29	51	
California—\$2.50.			
Individuals.			
Walter and Selma Stephens,			
Holtville, \$1.50; Geo. H. Bashor,			
Los Angeles, Marriage Notice, 50			
cents; Mrs. T. M. Anderson, Smith			
River, 50 cents, 2	50		
Texas—\$29.50.			
Congregations.			
Saginaw, \$4.50; Manvel, \$25, ..	29	50	
Michigan—\$19.00.			
Congregation.			
Thornapple, 16	00		
Sunday School.			
Thornapple, 3	00		
Tennessee—\$14.55.			
Congregation.			
Pleasant View, \$4.55; Pleasant			
Hill, \$4; Mountain Valley, \$5.00, .	13	55	
Individual.			
L. C. Klepper, Greenback,	1	00	
Idaho—\$14.91.			
Congregation.			
Weiser, 13	15		
Individual.			
S. Click, Boise, \$1; Etta J. Fear-			
heller, Idaho Falls, 76 cents, ..	1	76	
Alabama—\$10.00.			
Individual.			
W. A. Maust, Fruithurst,	10	00	
Minnesota—\$13.00.			
Congregation.			
Lewiston, 13	00		
Colorado—\$3.90.			
Congregation.			
East End Good Hope, 2	90		
Individual.			
Nancy D. Underhill, Collbran, ...	1	00	
West Virginia—\$3.80.			
First District, Congregation.			
Bean Settlement, 2	63		
Second District, Individual.			
A. M. Frantz, Dawson, 1	17		

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Arkansas—\$1.00.

Individual.
Lucy Blackquell, Canfield, 1 00

North Carolina—\$1.00.

Individual.
J. R. Perdue, Spray, 1 00

Unclassified—\$2.25.

Unclassified, 2 25
Total for June, \$1,342 55
Annual Meeting collection, ... 6,811 43
Previously reported, 1,354 97
Total for the year so far, \$9,508 95

CHINA RELIEF FUND.

Illinois—\$71.92.

Northern District, Congregation.
Waddams Grove, 27 90
Southern District, Congregation.
Pleasant Hill, 43 52
Individual.
Myria Pittman, Loraine, 50

Indiana—\$33.26.

Congregation.
Pipe Creek, 16 00
Christians Workers' Meeting,
Auburn, 9 76
Northern District,
Individuals.

David Metzler, Nappanee, \$2; A
poor woman, Bremen, \$1; Fianna
Kauffman, Bremen, \$1; Sarah
Weaver, Bremen, 50 cents; Erwin
Weaver, Bremen, \$1; A Brother,
Osceola, \$2, 7 50

Oklahoma—\$39.20.

Congregations.
Mound Valley, \$38.20; Mt. Hope,
\$1, 39 20

Missouri—\$31.50.

Northern District, Individuals.
Mr. and Mrs. W. C. Wolfe,
Plattsburg, \$5; M. P. Hollar,
Hardin, \$25, 30 00
Middle District,
Individuals.

Birdie Landes, Garden City, \$1;
A Sister, Warrensburg, 50 cents.. 1 50

Canada—\$30.00.

Congregation.
Fairview, 25 00
Sunday School.
Liberty, 5 00

Ohio—\$27.20.

Southern District, Congregation.
Hickory Grove, 22 20
Northwestern District, Individual.
A Sister, Baltic, 5 00

Iowa—\$17.10.

Northern District, Individuals.
Elizabeth Gable, Ollie, \$5;
Brother and Sister N. B. Hersch,
\$5, 10 00
Middle District, Sunday School.
Iowa River, 4 60
Des Moines Valley Christian
Workers', 2 50

North Dakota—\$11.00.

Congregation.
James River, 11 00

Pennsylvania—\$17.00.

Western District, Individuals.
Miss Mary Shule, Alice, \$10; A
Sister, Gapland, \$2; A Brother,
Linfield, \$1, 13 00
Eastern District, Individual.
Miss Fannie G. Witmer, Eliza-
bethtown, 2 00
Middle District, Individual.

Rebecca Mays, Jerico Springs, .. 2 00

Maryland—\$7.00.

Eastern District, Individual.
A. K. Graybill, 5 00
Western District, Individuals.
Perry Broadwater and Family,
Bittinger, 5 00

Texas—\$8.20.

Individuals.
Samuel Stump, Miami, \$7.20; E.
R. Longanecker, Lytle, \$1, 8 20

Kansas—\$7.00.

Southwestern District.
Individual.
Ethel Baker, Larned, 7 00

Tennessee—\$5.00.

Individual.
Effie E. Miller, Jonesboro, 5 00

California—\$2.00

Individual.
Maria Person, Los Angeles, ... 2 00

West Virginia—\$9.50.

Second District.
Sunday School.
Brookside, 4 50
Individuals.

B. D. Hinegardner, Lost City,
\$3; Leota V. C. Stultz, Lost City,
\$2, 5 00

Virginia—\$2.50.

Second District Congregation.
Pleasant Valley, 1 50
Individual.
Michael Ziegler, Broadway, ... 1 00

Colorado—\$1.00.

Individual.
A Brother, Sterling, 1 00

North Carolina—\$1.00.

Individuals.
A Sister, Richland, 1 00

Nebraska—\$.50.

Individual.
Mrs. Lulu N. Miller, Firth, 50

Total for June, \$ 321 88

Annual Meeting collection, .. 240 22

Previously reported, 4,057 12

Total for the year so far, \$4,619 22

INDIA ORPHANAGE.

Pennsylvania—\$39.10.

Middle District, Sunday School.
Huntingdon, 16 00
Congregation.
New Enterprise, 7 10
Eastern District, Sunday School.
Elizabethtown, 16 00

Ohio—\$32.00.

Northeastern District.
Greenspring Reading Circle, ... 32 00

North Dakota—\$16.50.

Sunday School.
Hebron, 16 00
Congregation.
Pleasant Valley, 50

Illinois—\$16.00.

Northern District, Individual.
M. W. Emmert, Mt. Morris, 16 00

Virginia—\$16.00.

Second District, Individual.
Mrs. T. C. Denton, Daleville, .. 16 00

Nebraska—\$16.00.

Individual.
A. J. Nickey, Kearney, 16 00

Colorado—\$9.24.

Sunday School.
Rockyford, 9 24

THE INSISTORY

473

Indiana—\$5.00.	
Northern District.	
Sisters' Bible Class, Elkhart,...	5 00
Maryland—\$2.00.	
Eastern District, Individual.	
W. H. Swam, Beckleysville,....	2 00
Total for June,	\$ 151 84
Annual Meeting collection,...	48 00
Previously reported,	1,018 29
Total for the year so far,....	\$1,218 13

BROOKLYN MEETINGHOUSE.

Pennsylvania—\$76.75.	
Eastern District, Congregation.	
Antietam,	75 00
Individual.	
Ella G. Famous, Jeffersonville,.	1 75
Middle District, Congregation.	
Woodbury,	

Missouri—\$10.00.	
Northern District, Individual.	
M. P. Hollar, Hardin,	10 00

Ohio—\$5.00.	
Northwestern District, Individ-	
uals.	
David Shank, West Salem, \$2.50;	
Lizzie Shank, West Salem, \$2.50,.	5 00

Iowa—\$2.95.	
Northern District.	
Christian Workers' Meeting,	
Sheldon,	2 95

Ohio—\$2.50.	
Southern District, Individual.	
J. R. Halladay, New Weston,...	2 50

North Dakota—\$1.50.	
Individual.	
H. H. Johnson, Pleasant Lake,.	1 50

Total for June,	\$ 117 28
Annual Meeting collection,...	1,223 38
Previously reported,	51 58

Total for the year so far,....\$ 1,392 24

INDIA MISSION.

Iowa—\$25.67.	
Northern District.	
Christian Workers', South Wa-	
terloo,	25 67

Colorado—\$22.40.	
Congregation.	
Fruita,	22 40

Virginia—\$10.00.	
Second District, Congregation.	
Midland,	10 00

Kansas—\$5.00.	
Northeastern District, Congrega-	
tion.	
Kansas City,	5 00

Tennessee—\$3.95.	
Congregation.	
Pleasant View,	3 95

California—\$1.00.	
Individual.	
Maria Person, Los Angeles,....	1 00

Total for June,	\$ 68 02
Annual Meeting collection,....	7 00
Previously reported,	205 40

Total for the year so far,....\$ 280 42

CHINA MISSION.

North Dakota—\$14.73.	
Congregation.	
Egeland,	14 73

Virginia—\$10.00.	
Second District.	
Sisters' Aid Society of Green	
Mountain,	10 00

Indiana—\$6.50.	
Middle District, Congregation.	
Pipe Creek,	4 50
Southern District, Individual.	
Snow Mahorney, Lodoga,	1 00
Northern District, Individual.	
Mrs. Ethel Fifer, Butler,.....	1 00

California—\$1.50.	
Individuals.	
Walter and Selma Stephens,	
Holtville,	1 50

Total for June,	\$ 32 73
Annual Meeting collection,...	31 00
Previously reported,	40 25

Total for year so far,

INDIA HOSPITAL.

Ohio—\$7.50.	
Northwestern District, Individual.	
Mrs. D. Byerly, Lima,	5 00
Southern District, Individual.	
J. R. Halladay, New Weston,...	2 50

Pennsylvania—\$7.00.	
Eastern District, Individual.	
A Brother and Sister, Lebanon,.	5 00
Southern District, Individual.	
Susan Rouzer, New Paris,.....	2 00

Missouri—\$2.00.	
Middle District, Individual.	
Rebecca Mays, Jerico Springs,.	2 00

Indiana—\$1.00.	
Middle District, Individual.	
Mrs. Mary Connell, Pierceton,.	1 00

Total for June,	\$ 17 50
Annual Meeting collection,...	5 23
Previously reported,	83 00

Total for the year so far,....\$ 105 73

AFRICA MISSION.

Pennsylvania—\$2.00.	
Eastern District, Individual.	
Miss Fannie G. Witmer, Eliza-	
bethtown,	2 00

Total for June,

BROOKLYN MEETINGHOUSE FUND.

For June, 1907.

Canada.—C. S. Wolf, \$15.	
California.—Mrs. I. M. Gible, \$2.	
Iowa.—J. T. and Sadie Edminster, \$10;	
Ora B. Gnagey, \$4; Mary D. Welty, 50	
cents; J. S. Good, \$5; W. H. and Charlie	
Hind, \$7; Dan'l W. Wise, \$25; J. H. Brower,	
\$5; Gleneyrie Williams, \$1.	
Indiana.—Sarah Mishler, \$1; Lavina	
Shanower, \$2; Levi Hoke, \$2; Sarah M.	
Moomaw, \$5; Howard J. and Lenna B.	
Mumaw, \$10; Ida Pontus, \$1; Almeda Mil-	
ler, \$1; Murl E. Fulk, \$2.	
Illinois.—Susie Royland, \$2; Clarence	
Gibson, 50 cents; Wm. M. Davis, \$5; L. R.	
and Barbara Harnly, \$10.	
Kansas.—Sophia M. Bolinger, \$5.	
Maryland.—Geo. W. Hicks, \$2; J. P. Hol-	
singer, \$50; J. Walter Thomas, \$4; Pleas-	
ant View Sunday School, \$5; Baltimore	
Sisters' Sewing Circle, \$5; Jennie S. New-	
comer, \$4.	
Missouri.—E. Barrick, \$3.	
Nebraska.—Wm. McGaffey, \$1.75; Mrs.	
Sarah McFerren, \$4; L. Heaston, 25 cents;	
Lizzie Burkholder, \$1.	

Total for June,

New York.—Bertha Lindsay, \$5.

Ohio.—Mrs. E. J. Bosserman, \$5; A Greenville brother, \$10; Edson W. Wolf and wife, \$10; W. W. Beeghly, \$5; W. F. England, \$5; Jennie Helm, \$2; Mr. and Mrs. Chas. Hess, \$15; Catharine Dickey, \$5; Elizabeth Scott, \$2; Flossie England, \$2; L. D. Workman, \$2; A. H. McKitree, \$2; Henry and Catharine Landis, \$10; S. R. Garver and wife, \$25; A. B. John and wife, \$5; S. A. Erbaugh and wife, \$10.

Pennsylvania.—Allen Mishler, \$5; Anna Mae Evans, \$1; D. W. Brallier, \$3; Eld. P. J. Blough and wife, \$25; W. E. Bittner and wife, \$10; E. F. and Sadie Miller, \$7; Nellie Zimmerman, \$2; Hanover church, \$18.55; Mrs. Philip Shumaker, \$1; C. B. Kimmel, \$1; Anna Livengood, \$2; Ada Beeghly, \$2; J. M. Newcomer, \$2; Esther Burket, \$2; Bird in Hand Sisters, \$4; A Brother, \$1; Eld. I. W. Taylor, \$1; Richland friends, \$7; Eld. S. B. Myers, \$3; Mrs. L. A. Kephart, \$2; Harry C. Kinsel, \$2; Emma A. Guyer and mother, \$2; Kate Wright, \$1; Joseph Holsoapple, \$5; Isaac ing, \$1; Ella G. Young, \$3; Daniel Weaver, \$5; M. Emma Tyson, \$10; David Hildebrand, \$10; Jacob P. Merkey, \$5; Sallie Kline, \$1.

Virginia.—I. A. Miller, \$2.50; Mrs. W. T. Pursley, \$2.
Total, \$461.05.

J. Kurtz Miller.

5901 Third Avenue, Brooklyn, N. Y.

MISSIONARY BRAUER SERIOUSLY WOUNDED BY A LION AT IPOLE IN EAST CENTRAL AFRICA

Although working in the heart of Africa, it is fortunately a very rare occurrence for our missionaries in Nyasa or Unyamwesi to be attacked and injured by the wild beasts of the African forests. That they are not out of danger has been recently brought home to them, for the news has come to hand that Missionary Brauer has been badly bitten by a lion at Ipole in the Unyamwesi Province. Lions have been a pest all the summer at this station. In the previous two months there have been no less than eight victims; some being killed and devoured by the lions quite near Ipole. Amongst the number was the station water-carrier, who was attacked and killed about eight o'clock one evening. After this sad occurrence, no one ventured to fetch water from the water supply after five o'clock. In fact, no one felt safe at the

station, as there were evidences that the lions were lurking about and ready to spring out at any time. Three lions were located in the thicket below Ipole, and Mr. Brauer, one of our missionaries, who has done good work at Sikonge, resolved to go out with all the station men and try to drive them away. Arming themselves, they sallied out early one morning, and marched towards the thicket. At first all went well. They drove away two of the lions and hunted the third into high grass. This one, however, turned on one of the men, and sprang upon him. Brauer very pluckily ran to the rescue. Upon this the lion sprang back into the grass, but the next moment it was out again and on to Brauer. It seized him, and almost before he knew it, he was on the ground and the lion on top of him. Nearly all the men ran away and then took refuge in trees. Fortunately, however, there were some brave men amongst them, or else the intrepid Brauer would have been torn to pieces. The cook and the house-boys showed themselves to be loyal and true, and at once ran up to the lion and strove to rescue their missionary. They could not use the guns; it would have been dangerous to do so, as the lion and missionary were so close together. They, however, had sticks and clubs with them. With these they so belabored the lion, that he at last left his prey and made off as quickly as he could. Brauer was found to be very seriously injured. His cheek and neck had been badly torn by the claws of the lion, and his left arm so terribly bitten that it is feared it will be stiff for life. He was carried by his brave house-boys to the station, and carefully tended. He was still lying ill when the President of the Unyamwesi Mission sent the report. The Ipole people are very grateful to their missionary for his successful efforts in driving off the lions, but they are greatly concerned at his serious state.

THE MISSIONARY VISITOR



It is not well that I should move
For ever in life's easy street.
How should my feet not bleed for
Love?
Love's bled for me. And Love is
sweet.

I follow though the brambles tear,
And though the mountain track
is rough,
How should I moan a cross to bear?
Christ went this way. It is enough.

—Norman Gale.

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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

D. L. Miller, Mt. Morris, Ill.

H. C. Early, Penn Laird, Virginia
John Zuck, Clarence, Iowa.

L. W. Teeter, Hagerstown, Ind.

C. D. Bonsack, Washington, D. C.

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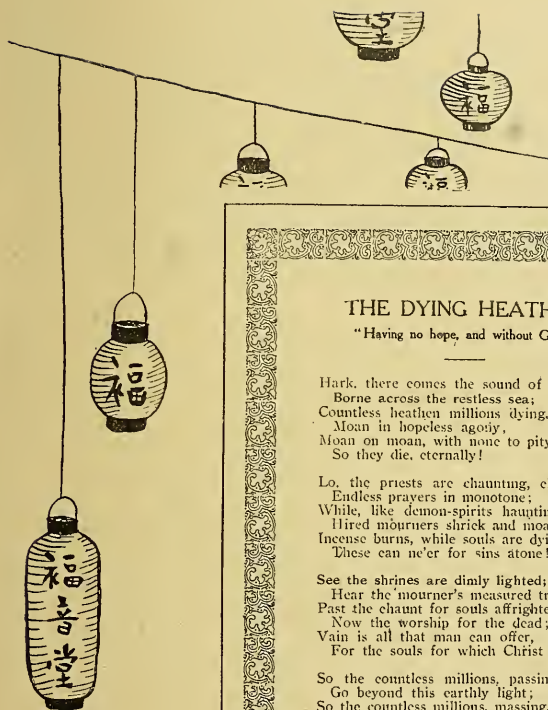
What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?



THE DYING HEATHEN

"Having no hope, and without God."

Hark, there comes the sound of crying,
Borne across the restless sea;
Countless heathen millions dying,
Moan in hopeless agony,
Moan on moan, with none to pity—
So they die, eternally!

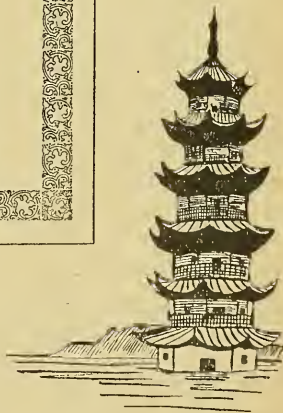
Lo, the priests are chaunting, chaunting,
Endless prayers in monotone;
While, like demon-spirits haunting,
Hired mourners shriek and moan;
Incense burns, while souls are dying—
These can ne'er for sins atone!

See the shrines are dimly lighted;
Hear the mourner's measured tread;
Past the chaunt for souls affrighted;
Now the worship for the dead;
Vain is all that man can offer,
For the souls for which Christ bled!

So the countless millions, passing,
Go beyond this earthly light;
So the countless millions, massing,
Enter death's eternal night;
So the days go by, and going,
End our time of doing right!

Christ is coming, judgment awful
Waits the souls which die in sin,
Christ is coming, judgment lawful,
Will with Church of Christ begin,
Rouse ye saints! arise, deliver,
They will shine who souls shall win!

—H. W. Frost, China Inland Mission



The Multitude's Need

*Souls in heathen darkness lying
Where no light has broken through,
Souls that Jesus bought by dying,
Whom His soul in travail knew,
Thousand voices
Call us, o'er the waters blue.*

*Christians, hearken, none has taught them
Of His love so deep and dear;
Of the precious price that bought them;
Of the nail, the thorn, the spear.
Ye who know Him,
Guide them from their darkness drear.*

*Haste, oh, haste, and spread the tidings
Wide to earth's remotest strand;
Let no brother's bitter chidings
Rise against us when we stand
In the judgment,
From some far, forgotten land.*

—Selected.



Vol. IX

SEPTEMBER, 1907

No. 9

EDITORIAL COMMENT

The Editor of the Visitor is now in Europe visiting, in company with Brother Charles D. Bonsack, of Washington, D. C., the churches in Denmark, Sweden, Switzerland and France. They hope to return home early in October. The prayers of God's people are asked in their behalf that they may have a safe and prosperous journey, that good may result from their sojourn among the members in Europe and that they may be brought in safety to their loved ones at home again.

Will you help extend the usefulness of the Visitor? You enjoy reading it and you can do good by assisting in extending its circulation. This you can do by asking brethren and sisters who are not taking it to subscribe. It will cost but fifty cents a year and at the price is one of the cheapest magazines printed. Every subscriber you obtain counts in favor of mission work. Will you try? Do not wait for another invitation but go to work at once. If you want sample copies write to the Brethren Publishing House, Elgin, Ill., and you will get them.

Brother D. J. Lichty was earnestly preaching to a number of natives in his home village. He was making, what seemed to him, a very strong and impressive point when one of the native Christians interrupted him with the following question: "Sahib, is it true that the cotton crop has failed in America this year and that we shall get more money for our cotton?" The brown brother had only thought aloud. Wonder how many questions of similar character would interrupt the preacher if men and women in our home congregations thought aloud?

A young man once asked a successful fisherman how it was that he could catch so many fish while others caught none. "I'll give you three rules and if you will follow them you will have the secret of success. First, keep out of sight. Second, hide. Third, keep entirely out of sight." Would not these three rules be worth trying by fishers of men? To get rid of self and to know only Christ and him crucified is the secret of success in winning souls for Him.

The readers of the Visitor will find a very interesting account, in this issue, of the visit of Brother W. R. Miller and his party to the Valley of the Euphrates and Tigris rivers, "the cradle of the human race." Brother Miller describes conditions clearly and forcibly and with help of the camera is able to lay before our Visitor family a very readable article. In the next number of the Visitor he will give an account of a visit to the ruins of the ancient city of Babylon, one among the most interesting of all the buried cities of the Bible. Our readers will be glad to know that Brother Miller has safely reached his home in Chicago again after his extended tour of the world. It is his intention to spend some time among the churches in lecturing. His address is 466 Jackson Boulevard, Chicago, Ill.



Love "Seeketh not her own, is not easily provoked." Unselfishness and good temper are fitly united in the words quoted from the love chapter, a chapter of pure gold. Give a man good temper and take the selfishness out of him and you will have done a great work, a work only to be consummated by the love of God shed abroad in the heart.

"Love took up the harp of life,

And smote on the chords with might,
Smote the chord of self, which trembling,
passed

In music out of sight."



The Hindu very rarely gives a direct answer to your first question, and for that matter not often to your second or third. It is most amusing to hear some of their answers and it is not strange that those who associate with them also come to lose directness in answers. Sister Quinter saw one of the orphan boys crossing the yard and said to a boy

at her side, "What is that boy's name?" The reply was, "Mama that boy has no bed." "But what is his name?" she persisted and the answer was, "That boy is from another room!"



Is it worth while? Does it pay? These questions are sometimes asked by the faint hearted when considering the increase in the consumption of strong drink in the United States. The receipts from the sale of beer stamps for the last year gave the government an income of \$54,651,636 which means just that number of barrels of beer consumed, an increase of more than five million barrels over the preceding year. One hundred and sixty million gallons more beer was used in the last year than in the preceding one. The total increase of revenue on spirituous liquors was in round numbers seven and a half million dollars over the preceding year. So what's the use fighting an evil that continually grows? Look at the other side of the question. What might have been the increase if no fighting had been done. If men and women whose hearts are in the struggles against strong drink, would give up the fight our nation would speedily become a nation of drunkards. Let the struggle go on. There are hundreds of thousands to be saved from the ruin wrought by strong drink and he who fights on will win a personal victory in the end.



England has recently honored one of America's great literary men, Mr. Samuel L. Clemens (Mark Twain), and this brings to mind an incident related by the gifted author when he was roughing it in a western mining camp with a number of old, experienced miners. Among these was an expert who knew about all that was to be known about mining,

THE MISSIONARY

named Ballou. In prospecting the humorist found a mass of shining scales in the bed of a small stream. He secured a chunk of the glittering stuff and hurried back to the camp with the supposed rich find. Throwing his treasure on the ground before them he said: "Cast your eyes on that and tell me what you think of it!" Ballou looked at the yellow stuff and replied, "Think of it! I think it's nothing but a lot of granite rubbish and nasty glittering mica that isn't worth ten cents an acre." Then Mark gave these words of wisdom to the miners: "All is not gold that glitters," and said: "Mr. Ballou said I could go further than that and lay it up among my treasures of knowledge that nothing that glitters is gold. So I learned then, once for all, that gold in its native state is but dull, unornamental stuff, and that only low born metals excite the admiration of the ignorant with an ostentation of glitter. However, like the rest of the world, I still go on underrating men of gold and glorifying men of mica. Commonplace human nature cannot rise above that."



In the mission stations among the heathen, the glitter of the man of mica does not count for as much as is accorded it in the homeland. There the dull, unornamented, innate character of pure gold is quickly made manifest. When Livingstone went to Africa he found plenty of mica among the missionaries there, and his great soul was humiliated at the petty jealousies and envy manifest among the little band of men and women who had been sent out with the blessed Gospel of Christ to the heathen. In the mission field there are conditions to meet, problems to solve and endurance demanded that bring the real man to the surface very quickly. At home, surrounded by conditions common to all

and understood by all, with plainly marked paths in which to walk, the real man is not always seen. The mission field is all so different. The mission workers taken as a whole are but an infinitesimal number as compared with millions of heathen idolaters. Isolated as he is and must be, the test of his patience, his humility, his endurance, his unselfishness, his tact, his spirituality, his ability to get on well with his co-laborers and his willingness to be "made all things to all men, that he might by all means save some" in fact the real gold of the man will soon be shown. Mica may do for glitter but it is scaly and don't wear.



"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40: 31. Waiting on the Lord is not to be understood that one content himself with a life of idleness. It does mean that while we do with our might what our hands find to do we work in patience and in self effacement. It does mean that we do not become jealous or envious of our fellows. "The lesson of such lives is told in the single word wait. Therefore a man should wait: should bide his time: not in listless idleness, not in useless pastime, not querulous dejection; but in constant, steady earnest endeavor; always willing, and fulfilling, and accomplishing his task that when the occasion comes he may be equal to the occasion. And if it never comes what matters it? What matters it to the world whether you, or I, or another man did such a deed or wrote such a book, so long as the deed and the book were well done? The talent of success is nothing more than doing what you can do well; and doing well whatever you do without thought of success."

A THANK-OFFERING UNTO THE LORD

The General Missionary and Tract Committee, at its last meeting, felt impressed with the duty of making a call on all the churches in the Brotherhood to assist in raising a special thank-offering of one hundred thousand dollars for the world-wide work of the church.

This means that the money so offered may be used in any and every department of mission work now carried on by the church, at home in assisting state districts, in opening up new fields in our own country and in our colonies, and in foreign lands.

This call and appeal is made because of the great need of more aggressive and active work, because the fields are white for the harvest, because God has so richly and abundantly blessed us with plenty and much to spare, because it is fitting that such a free-will offering should be made on the two hundredth anniversary of the closer organization of the church and because such offering will show that we have not forgotten the Source of all our blessings.

Can the church raise the amount called for between this date and May first, 1908? There is only one answer to the question, and that is, She can. It is not a question of ability, but one of willingness. If all the elders and overseers of churches will give the members an opportunity to give as God has prospered them, the sum will be raised twice over.

We earnestly urge our elders and overseers in all the churches in the Brotherhood to take up the matter of

raising this free-will offering at an early date, preach on the duty of giving to the Lord, so that his work be not hindered and urge each one to give as the Lord has prospered him.

In this bicentennial thank-offering every member in the church, young or old, should have a part. Some there are who are of the opinion that we number a hundred thousand and that if each should give one dollar the sum would be reached. It may be that we have that many members, but the giving, if the amount is to be raised, must not be placed on the plan of each member giving a dollar. That is not according to the Word. Let each give as God has prospered him. If this is done there will be no doubt as to the result.

One among our enthusiastic, earnest, and liberal brethren writes that there are doubtless "some who will want to give a thousand dollars or more, others five hundred, and I will be one of five hundred to give one hundred dollars each to the bicentennial thank-offering." If the spirit manifested by this brother prevails to any large degree in the Brotherhood, the amount asked for will be pledged in a very short time.

Let all give, give as God has prospered you, give with the prayer that great good may result from the giving and God will bless you and your giving.

By order of Committee,

D. L. M.





Schoolhouse at Omaja, Cuba, Where the Brethren Sunday School and Services Are Held. Fifty-eight Were Present.

A BRETHREN SUNDAY SCHOOL IN CUBA

GRANT MAHAN.

At Omaja, Cuba, a short time ago, the first Brethren church was organized on the island which for centuries was oppressed by Spanish misrule, until the intervention of the United States, nine years ago, made the people free and brought them largely under American influence. Now our countrymen are pouring in and taking possession of the land which has so great possibilities if handled intelligently.

A year ago last January the first American settled at Omaja, where there had been but a few Cuban families before, and only a very small part of the land had been brought under cultivation. A little later a few members of the Brethren church went there. It was not long until a Sunday school was started, and in it our literature has been used. The picture was taken when the colony

was less than a year old. Since then other Americans have moved in, the land is being cleared and fruit trees are being planted. In a few years the country will have changed from a wilderness to a garden and orchard.

And here, and at some of the many other places where Americans are settling, is a good place for our church to get a foothold. There is need of work, not only among the Americans, but among the Cubans, some of whom are already interested in our doctrine. They want someone to teach them in Sunday school, and they want some of our literature in Spanish, which latter need will soon be supplied. But where is the young brother or sister ready to undertake the teaching of the Cuban children? The field is a promising one, and should not be neglected.





OUR COLLEGES*



JUNIATA COLLEGE.

I. Harvey Brumbaugh.

A natural inquiry in the minds of those who are not immediately associated with the Brethren schools is: What are they doing? One of them—Juniata, at Huntington,—is trying to give its students such knowledge, to surround them with such influences, and to give such direction to their lives that they will be able to do something well in the world for God and man. Many things are used as means by which to gain this end—teachers and books, buildings and apparatus, work and prayer. The natural anxiety of a parent for his children is increased many fold when the college receives within its walls and to its care, young men and women of varying ages and temperaments—all to be brought under the unifying influence of a Christian college. Often this influence has wrought remarkable changes in young lives as the transforming power came from a devoted teacher or a consecrated fellow student. One of the benefits of school and college life is that nowhere else is the good so constantly and consistently held up as worthy of admiration and imitation.

Juniata began as a Brethren school and has continued as such. Its first teacher felt the church's need for a school home for its young people. In its growth it has been able to meet this need more directly. First, after the Normal Course, which was the foundation of the school, the Bible department was organized. This was the first definitely organized Bible school in the Brotherhood. Since that time four other departments have been introduced, but Bible teaching and the religious influence have been the soul of the insti-

tution. Such is the testimony of the good number of Juniata graduates in the mission field of India, and of Juniata's representatives at Bridgewater, Elizabethtown, North Manchester, and Lordsburg. These and many more got the spirit of the work and workers, even though all of them did not have the opportunity to take the varied courses offered to the student of to-day.

One thing that Juniata insists upon now is that there shall be a clear understanding of the different grades and courses with their appropriate names. Juniata is a college in fact, having regular work, and students, and graduates in the four years' course, which requires the work of the Academy or good High School for entrance. Such entrance requirements are met by the studies of the Academy, with its four years of preparatory branches. The Teachers' School is the Normal School of the institution, and its work and influence have made possible the higher departments which are now maintained. The School of Music and the Business School suggest by their names the nature of their work. But whether the student enters the college proper or one of the schools it is to become a part of Juniata,—of its life and thought and enthusiasm.

During the past year the interest in missions and mission study was promoted by the faithful study and devotion of the volunteers, as well as by public presentations of this phase of the church's activity. The year was marked by the enrollment of a number of young ministers, not only in Bible work but also in the higher literary courses. This fact is hopeful in that it promises men who will be well equipped mentally for their ministry.

Among college activities may be mentioned the intercollegiate debates in which Juniata has won five successive

*Suitable photos were not received in time for this issue of the Visitor from our college presidents. Hence none appear.

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victories. These have been an interesting manifestation of student effort. No special department of oratory is maintained but the Juniata student is always taught to make good use of the results of his studies and to tell in a straightforward, forceful way what he knows.

An event of special interest was the dedication of the new Library building presented by Mr. Andrew Carnegie. An ex-governor of the Commonwealth and the present Superintendent of Public Instruction spoke of the educational and literary activities of the Brethren in the early days—a fact which our own people often forget.

The year's attendance in students was considerably larger than ever before, overflowing the large dormitories. For several reasons there was little attention given to athletics during the year. It was interesting to note that it did not affect the attendance unfavorably and it was encouraging to teachers to feel that a new Library was more attractive than a series of intercollegiate ball games.

These details of the work at Juniata will suggest to the reader that a college is a place where definite work is done under positive conviction of what is helpful to young people in training them for future usefulness.



MOUNT MORRIS COLLEGE AND MISSIONS.

J. E. Miller.

One might say that missions and mission work have always been a part of our college. The president of the General Mission Board has been a part of the school from its very beginning. The secretary of this same board was once a student, a teacher and a manager at the college. Our first missionaries in India were schooled here, while others have

followed in their steps and still others are now preparing to do so. All these have had their influence in the past and we trust will have a still greater influence in the future.

The missionary work of the school is recognized especially by those who have money for schools. This may be seen in the missionary scholarships that have been established. Just recently a brother called me to Iowa because he had a thousand dollars to set aside, the income of which should be used in educating those who are preparing for work among the colored people of the South. It is also recognized by the many who write us for young people who are ready to take up actual work on the field.

The Mission Band has done excellent work in arousing people. The Volunteer Band, numbering eleven, during the past year laid a foundation for real service that will not soon pass away. In the line of practical work the four Sunday schools and four places where we have preaching have furnished abundant opportunity for all who wished to work. Then, too, we were able to put these to work among the same class of people they will work with when they go to their homes for vacation. And if they settle down in the homeland the chances are that they will be called upon to work among this very class of people.

While our students have been aided materially by studying the lives of great missionaries of the past, they have, perhaps, been inspired even more by a study of the lives of our own missionaries who are now in the field. These become more real to them for they recognize in them men and women marked by the same limitations as themselves. In them they see a possibility that they too may rise above the things that beset their path just now. The fact that others have gone the way they are planning to go gives them courage

to think that they will not find it impassible.

One of the prominent features that has been a power in training our students for mission work is the fact that their schooling is partly in Bible lines and partly in secular lines. Either without the other is incomplete. The general education they secure from literary studies gives them a knowledge of the subject and a power to grapple with hard problems, while the Bible studies furnish them with the great religious truths with which they must grapple. These two lines going side by side have been instrumental in furnishing the outgoing missionaries with a power and a balance that has told every time.

But I must not pass by one important fact: Mission work and mission study and mission preparation have been possible at our school only to the extent that consecrated Christian homes have brought up boys and girls in pure living and have instilled in them the idea that their lives are not their own, that they have been bought with a price and that in turn they must be ready to give themselves for others.

Mt. Morris, Ill.



BRIDGEWATER COLLEGE.

J. S. Flory.

The history of Bridgewater College, like that of the rest of our schools, has been largely a story of struggle—an effort to do an important work with small resources and insufficient equipment. Naturally the struggle has been more or less one-sided. Much has been accomplished, more doubtless than can now be estimated or appreciated, yet only a fraction of what could have been done with adequate facilities.

Bridgewater College has never aspired to bigness. She has not been ambitious to make a great display or to

enroll a large number of students. She has done but little advertising outside of her own state, feeling that her duty was to her own community. And this has proven an abundant field, sufficient to tax her resources. She has sought rather to do something well than to undertake too much. Her policy, unlike that of most educational institutions, has been to build up a school first and leave the matter of equipment for secondary consideration. The acquisition of the former has been the surest way of securing the latter. How well this policy has succeeded is shown by the record of her graduates wherever they have come in competition with those of other institutions. They have not only made honorable records, they have usually made themselves leaders.

The alumni are widely scattered, being found in most of the States of the Union and in several foreign countries. They adorn many professions, such as medicine, law, dentistry, teaching, various trades, mercantile, agriculture, mechanical, governmental, where they are felt as important factors in our great social and political fabric. Yet more significant perhaps than all these is that army of young men and women who have given themselves or are preparing to give themselves to the service of the church. This band is now to be numbered by the scores, and their influence is being felt more and more each year. In the pulpit, before the Sunday-school class, in the squalid homes of our city slums, in the mission stations of far-away India, in the highest councils of the Brethren church, their voices are heard and their influence is felt.

Along this line the college is probably doing its greatest work. In the Second District of Virginia our young men no longer think of undertaking the work of the ministry without making special preparation for it. Last session eight

young ministers of the Brethren church were in regular attendance. The volunteer band numbered sixteen, the missionary society about sixty, and the mission study class more than thirty. All this work is entirely voluntary and represents the free choice of our young members. From these facts one can form a pretty accurate conception of the real spirit of the college and of the atmosphere of its surroundings.

Bridgewater is usually considered the most characteristic and representative of the Brethren colleges. Her policy is conservative, her steps of advance are sure. The college has tried to work in harmony with the established principles of the church, without dogmatism on the one hand or servility on the other. Her policy has been and is to avoid extremes, as extremes are always dangerous. In this way she has established confidence in her methods and policies and has received the support of the best people wherever she is known. It is a source of great pleasure and satisfaction to the president and his associates that right at home, where the work and policy of the school are best known, the college is most appreciated and most loyally supported. Any school can get patronage from a distance by proper advertising. But to enjoy the patronage and confidence and enthusiastic support of those who know the conditions is the highest recommendation. And this Bridgewater enjoys to the full.



McPHERSON COLLEGE AND MISSIONS.

Edward Frantz.

McPherson College believes that equipment for Christian service should be a large and controlling element in the work of a Christian educational institution. Established and maintained

under the fostering care of the Brethren church, it considers that its principal excuse for existence is in the fact that throughout the territory contiguous to it are many Brethren homes in which young people are growing up, who ought to be inspired with an ambition to serve the church, and trained to render that service with the greatest possible efficiency. It recognizes also that the church has no more important avenue of service open to her young people than is found in the great field of missions.

Because of these facts the school has always taken a lively interest in missionary enterprise. But the effort has been to accomplish something more lasting and substantial than merely to arouse missionary enthusiasm. Zeal, to be truly efficient, must be according to knowledge. The acquiring of reliable information concerning mission fields and needs and the conditions and problems that must be faced, has constituted a large part of the work. To this end classes have been organized covering a somewhat extensive course in the study of this subject. These classes meet once each week, and all who will are urged to join them, though of course membership in them is purely voluntary. In recent years the response to this work has been most hearty. From six to twelve separate classes are often in progress at once with a total membership of from fifty to a hundred or even more. The present high tide of missionary interest at McPherson is largely the result of the vigorous efforts of Bro. E. H. Eby, now of India, who organized the work and pushed it in the earlier years of its history. More recently Bro. F. H. Crumpacker and others have been its staunch leaders and supporters. So far the college has furnished five missionaries for the foreign field. Two of these, Bro. E. H. Eby and wife, Sister Emma Horner Eby, have

been nearly three years in India. The three others, Bro. F. H. Crumpacker and his wife, Sister Anna Newland Crumpacker, and Sister Emma Horning, are soon to establish a Brethren mission post in China. Four of these five have finished the bachelor of arts course in the college, and all of them have completed also either the academic or collegiate Bible course. Other students have volunteered for the field and are in preparation.

During the last year the college enjoyed an inspiring visit from Bro. Royer, the Secretary of the Mission Board, and arrangements have already been perfected for a series of addresses by Elder S. N. McCann, lately returned from India, to be given in connection with our next Bible Institute, Jan. 19 to 26, 1908. At this time the great cause of missions will be given the prominence it deserves, and a rich spiritual feast is assured for all who may attend. Plan now to come.



MANCHESTER COLLEGE

E. M. Crouch.

A lofty purpose can be traced in the founding of a Christian college. The aim of such schools is to assist the church in the evangelization of the world. Hence every college should stand for definite evangelical Christianity.

The corner stone of the first building of Manchester College was laid Aug. 1, 1889, by representatives of the United Brethren Church. Six years later when representatives of the German Baptist church were casting about for a place to establish a college, North Manchester, Indiana, was finally selected, and the United Brethren College at that place, consisting of one building and a campus of ten acres, was purchased. The campus is now adorned not only with a beautiful grove of nature's own planting,

a picture of beauty, but also with two excellent academic halls and two commodious dormitories, the property being valued at some seventy-five thousand dollars. The founders located at a point central for all parts of the Brotherhood.

The first Board of Trustees consisted of Eld. L. T. Holsinger, chairman; Prof. E. S. Young, president of the college; S. S. Young, secretary and treasurer; Dr. Geo. L. Shoemaker; Eld. L. H. Eby; Eld. David Hollinger, and Eld. Gorman B. Heeter. These Brethren wrought with the courage of pioneers in the cause of Christian education. Much hard work and a good deal of sacrifice is the story.

Great credit is due, not only to the toiling trustees and faithful teachers, but also to Eld. I. D. Parker who had the courage to undertake to solicit the funds necessary to liquidate the debt of \$26,000 which had accumulated on the school, and consummated his efforts May 20, 1902, at which time the school property was deeded to five state districts of the church in Indiana and Ohio. The transfer was made in such a way that the school can never again incur any debt whatever.

The church districts which now own the school are represented by a board of able trustees who are giving the college their thoughtful attention. The districts and trustees are as follows: Northern Indiana by Eld. S. F. Sanger, Chairman of the Board; Middle Indiana by Elders S. S. Ulery and Daniel Snell; Southern Indiana by Eld. Lewis W. Teeter; Southern Ohio by Eld. Jacob Coppock; Northwestern Ohio by Eld. D. D. Thomas.

The Board of Trustees in organizing the school elected Prof. E. M. Crouch president of the college. A Board of Management was organized by associating with the president, Professors L. D.

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Ikenberry and I. Bruce Book. President Crouch has been connected with the school since 1895, and his co-workers on the Board of Management, seven years. The college is leased to these three men who bear all the expense of conducting the school. This has been a heavy personal sacrifice for the Board of Management, but the school has made progress, and has added valuable improvements in recent years. Since January 1, 1905, the president has solicited from the field in small sums the amount of \$22,000 for improvements.

Those acquainted with Manchester College know that the school has had its years of agony and privation, but it is gratifying to know that by some tenacious power of fidelity to a high purpose the institution has come in triumph through these years of exhausting deprivations. The school has been needy and is yet, but it seems that need is the penalty of growth. The college is needy and poor because it is vigorously growing.

As a final word let it be said that the institution has had a great stay in a loyal band of students noted for their keen mentality and genuine, moral fibre.



MARYLAND COLLEGIATE INSTITUTION.

John J. John.

Some eight years ago a few far-sighted and liberal-hearted brethren and sisters of the Eastern District of Maryland foresaw the great good to be derived from a Brethren's school located in this part of the Brotherhood. As a consequence, in the fall of 1899, a new-born school of Brethren parentage began its successful career in private apartments in the town of Union Bridge. During the summer of 1900 a stock company was incorporated to take care of the new institution and two commodious brick buildings were

erected in which to forward the work. In the spring of 1901 the board of trustees elected Pres. W. M. Wine to his present office, giving him full charge of the school work proper and began their third large building completing the same for the session following. From that time until this some additional building has gone on practically every vacation until the present and the school has steadily grown in every respect into higher and better things.

The buildings at present contain fifty-six dormitories, five bath rooms, two parlors, kitchen, dining room, and storage rooms, all for the accommodation of those boarding at the institution. Besides the Commercial Hall, the Science Room, the Art Studio, the Chapel, the Library, two offices, two day-student waiting-rooms, and three special music rooms, they contain seven regular recitation rooms. These various apartments are all quite well supplied with their requisite equipments. The buildings with their furnishings and the six or seven acres of ground now occupied by the school represent some fifty thousand dollars worth of property. In a material way this is far beyond what the most hopeful could have expected seven years ago when the first money was solicited for the school.

The school is now entirely out of debt, with a controlling share of the stock donated to the church. The rest of the stock is practically all in the hands of faithful brethren, who have the good of the church at heart and who will eventually place all their stock in her keeping. The school will then become fully and absolutely the property of the church and be controlled entirely by her wisdom.

The growth in other respects has been equally gratifying. From a school of two or three teachers and thirty or forty students, it has become a school of

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twelve or more regular teachers and a student body of about one hundred and seventy-five. At first there was but a single department of instruction and but two courses of study offered. Now there are five distinct departments of instruction and nine well defined courses of study, ranging from a one year Commercial course to a six year classical course. Four years can be had in Instrumental Music and two in vocal, four in Drawing and Art and three in a Bible course. Thorough and practical commercial courses are offered. Two four-year academic courses of standard strength, reasonably flexible, and containing instruction in agricultural, are taken up by the larger part of the students.

The marked characteristics of this institution has been its carefully guarded discipline, adapted to the formative age of our boys and girls, a thing so fearfully and sadly neglected in far too many institutions. The school holds, as a fixed policy, that the world needs now and always men and women of moral development and will power equally as much as she needs those of intellectual strength. As a consequence as much attention has been given to the formation of character in the student as has been devoted to developing his intellect. And the results have not been disappointing, either to instructors or students.

We have had, to be sure, an excellent body of boys and girls to deal with, about seventy percent of Brethren parentage and the remainder from various other denominations. It has been a matter of the greatest satisfaction to see them develop into well qualified men and women of unquestioned moral and religious integrity. Their usefulness in the field, their integrity in the office, their labors for the Lord in the home congregation, their faithfulness in the mission fields, their loyalty to the church and their respect for her authority make us

glad to know that they who labored to found and maintain Maryland Collegiate Institute labored not in vain.

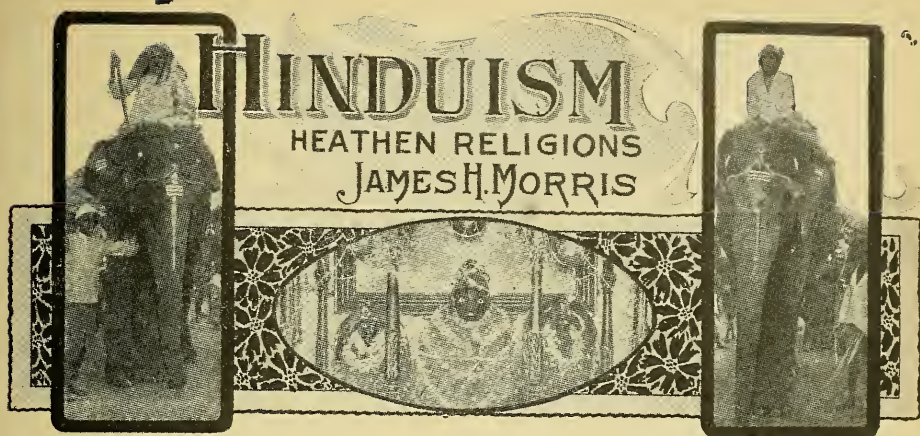


A good deacon brother living in the east was asked to give his prayers in behalf of a poor man, with a large family of small children, who had met with a painful and serious accident. The deacon was busy digging and shipping his early potatoes to the city market and said: "I cannot stop to pray now but you go down into my cellar and get a good supply of potatoes, corned beef, salt pork, and a sack of flour and a lot of butter and take it over to the poor fellow. That's the best I can do now." It's a good thing to pray for the poor but a better thing to do as the deacon did. It's good to pray for missions but don't forget while you are praying for the spread of the Gospel that it takes bread and meat and clothing for the missionaries.



Before passing judgment on the action of others, or criticizing their efforts, try to put yourself in the place of your brother who has erred. It will help you to moderate your judgment and instead of criticizing make you willing to lend a helping hand. You may live to regret harsh criticisms and unkind words written or spoken but you will never, either in this world or the next, regret kind, helpful, loving words.

"It is not ours to separate
The tangled skein of will and fate,
To show what metes and bounds should stand
Upon the Soul's debatable land,
And between choice and Providence
Divide the circle of events;
But He who knows our frame, is just,
Merciful and compassionate,
And full of sweet assurances
And hope for all the language is
That He remembreth we are dust."



Brahminism or Hinduism is the religion of about one hundred and fifty million people of India. It is the religion of the highest Caste in India, the Brahmins. These people are very numerous, being four from every five of the population of India. So, when we are studying this greatest and oldest world-religion, we are getting into the lives of a great many people.

There is almost no end to caste in India, caste within caste. The Brahmins are divided into more than one hundred and fifty castes. "The census man for all India says that the whole number of caste divisions and subdivisions is upward of nineteen thousand. There are twenty different castes among the outcastes. One would think that these outcastes would feel a degree of sympathy for each other. The outcaste is just as hard as anybody on these outcastes which are lower than himself.

"The Brahmins, the priest class, are supposed to have sprung from the mouth of Brahm, the great Creator. Kshatrias, the warrior class, are supposed to have sprung from the shoulders of Brahm, the great Creator. Vaisyas, the merchant class, are supposed to have sprung from the thighs of Brahm, and the Sudras, the laboring class, are supposed to have sprung from the feet of Brahm, the great Creator." So you

can see the prominence of the Brahmins as to caste, at least.

"Now the Lord had said unto Abraham, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; . . . So Abram departed. . . ." Gen. 12: 1-4. About this same time a religion sprang up in India which has grown to the proportions which we now behold. There are MSS. dating back as early as 2,000 B. C. showing it to be four thousand years old, older than our own Christianity.

These people—the Aryas, as they are called themselves—came from the country north of the Hymalya mountains, coming by way of the passes into north-western India. They seem to have been a pastoral people, but of their previous history, their books contain no account whatever. They had been in close contact with the ancient Persians and were connected more remotely with the Greeks and Romans. They were a gifted, energetic and warlike race, and consisted of several tribes. This north-western India was already occupied by an entirely different people, of a darker complexion, but not savages. War ensued and was carried on probably on

both sides, but certainly on that of these people,—the Aryas. "The Aryas were generally victorious, and they steadily pushed on and on. They reduced the original inhabitants to slavery—driving those who would not yield into the wilder parts of the country."

The invaders called the original inhabitants dasyu. The Aryas scoffed at the dasyu as "noseless, speechless and godless"—words which simply mean smaller noses, a non-Aryan language, and a religion, different from their enemies.

So long as the Aryas remained in the neighborhood of the Hymalayas, the highest mountains in the world, those stupendous masses must have greatly deepened the feeling in minds which were generally of quick sensibility. Almost everything to them was wonderful; and a felling of awe and reverence, scarcely distinguishable from worship, must have been continually called forth. The exceedingly vast, the exceedingly beautiful, the exceedingly terrible, all were regarded as superhuman, and all were adored.

Mr. Mitchell describes this religion as "a stupendous polytheism, shot through and through with a stupendous pantheism. Its grand, all-pervading characteristic is what we call caste."

It is a conservative religion, wedded to traditionary beliefs and observances; it is in more intimate alliance with philosophy—not, necessarily, true philosophy—than any other religion; it is the most tolerant, in theory, of all religions; it has room under its dominion for any doctrine, provided certain simple conditions be complied with.

It has no central figure whom to know would be to know approximately the religion itself; neither now nor ever before, has it had any generally accepted exponent. It is not the product of a single mind, It can't be fully learned from any book, or library of sacred

books, partly because there is no final authority to decide what is sacred, and partly because there is so much of it. It seems to be a religio-philosophical compilation to which many peoples with many creeds have through many centuries contributed their different parts.

In order to understand anything about it we must know something of the stages through which it passed. These stages are marked, in part, by the successive sacred books. These books are divided into two classes. The more authoritative, "that which has been heard," is called *Sruti*, and the less authoritative, "that which is remembered," is called *Smriti*. To the higher class belong the Vedas alone. They are four in number: *Rig-veda*, *Sama-veda*, *Yajur-veda* and *Atharva-veda*.

Their composition, covers, perhaps, two thousand years or less, beginning about as early as 2,000 B. C. when the Aryans first visited the plains of the India. The four Vedas are not contemporaneous nor yet strictly successive for the earlier portions of one are in most cases more ancient than the later portions of its predecessor. These Vedas are further divided into three divisions, hymns, ritual and philosophical treatises. The hymns are the oldest portion and consist of versified prayers and praises; the (Brahmana) ritual comes next and is a commentary, mostly in prose, explaining how the hymns are to be used in the performance of religious rites. The third division or philosophical treatises are practically the only parts studied by the thoughtful Hindu of to-day.

Perhaps every one of us have at some time or other read or heard read something of the "Laws of Manu." This Manu seems to be a name for the ancestor of the human race. Now knowing this, we conclude that these laws were more than ordinary laws to the Hindu, or, in fact, they were the **supreme** laws

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to them. If they had known nothing of God, how could they get their ideas of the flood and of a creation? Their ideas, perhaps, arose somewhat on this wise: The human heart craved the sympathy and support of a celestial being. The old Vedic gods did not supply the want because there was little between them and struggling humanity. For them this deity becomes (1) a fish, which plunges into the deep to rescue **Manu**, the ancestor of the human race, and seven holy men with him, from the universal deluge. (2) Another of their legends or innovations is the doctrine of the incarnations of Vishnu, of which there are said to be ten. These descents were of a divine being desiring to mingle in the affairs of men. In his sixth descent, he is said to have annihilated the whole of the Kshatriya caste, with an axe, when they sought to rule over the Brahmin caste.

In the ninth descent Vishnu became Buddha, for the purpose of bringing error. Anyone who accepted his teaching and followed him was doomed to final destruction. What! the incarnate One teaching error? Yes, this seemed to be the Hindu's way of preventing the Brahmins from becoming Buddhists. If the people could be made believe such things they wouldn't believe in Buddha, and therefore would remain Hindus.

(3) Another doctrine is of the soul of man being distinct from the body and separable from it. At death the soul travels by the path which was trodden by the forefathers. The good soul is introduced "into the innermost of heaven," where the ancestors of the human race are banqueting with the divinities; here the soul shares the delights of heaven. What becomes of the wicked one is not clearly stated. Some passages would imply that it is annihilated. In some of the later books a hell of suffering is clearly stated. Along with this idea

goes the idea of transmigration, (going from one animal or thing to another) of souls. A man's birth and condition in life are held to depend upon his previous character. The soul is born into the body of a man, or a beast, or a fish, or a reptile, or insect, a plant or a stone—for even stones have souls. This belief fills the Hindu with gloomiest fears. He thinks of the horror of tenantry the body of a tiger or a snake, a toad or a worm. Only when the soul knows itself to be one with God, can the hideous process finally cease.

(4) The idea of traveling great distances and the rite of bathing in the sacred river (Ganges), became very prominent about 200 B. C. They think that by bathing in this stream all sin is washed away, and much merit is acquired by the toils of the journey to this holy place.

(5) The Hindu worships images. Idols are found everywhere by the million, stone, metal or wood, all sizes, from the gigantic to the most diminutive. Each idol is bright and glaring, either being made of brass or smeared over with paint of the sacred vermilion color. Trees and mosses of rock are marked such and worshipped. In fact, anything grand, beautiful, terrible or repulsive.

(6) In like manner temples became popular and are now numberless. There are temples large and temples small, temples beautiful and temples homely. There is but one divine being to whom in all India not one temple is reared, that is, the Supreme Being.

(7) This one more practice and we will have to go to some book for the remainder of the Hinduism, the burning of widows on the same funeral pile with the husband. Their sacred books, the Vedas, do not give them any authority for such actions but it was practiced for at least two thousand years

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and murdered women must have amounted to millions. The Brahmins vehemently opposed the overthrow of this custom. They declared that it was commanded in their sacred books, and to prove this they corrupted the text as Horace Wilson and other scholars have shown. **Now** such deeds are impossible. Even Hindu opinion would now hardly tolerate such a thing. This is one step in the right direction but many more such steps are needed to put woman to her rightful place.

It is difficult to find any two authorities who agree upon the essential features of Hinduism. One says, "Hinduism is a pure, social system, imposing on those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs.

. He may be an athiest, a deist, a monotheist, or a polytheist, a believer in the Vedas or Sastias, or a sceptic as regards their authority; and his position as a Hindu cannot be questioned by anyone because of his beliefs or unbeliefs, so long as he conforms to social rules." Not only has it been changing through the centuries, as already indicated, but at no time has it been the same throughout all of India, nor even consistent to self in any one part.

Several reformers have arisen and have made many changes, among them is Sa-

rasvati, of northern India. This movement was begun in 1863 and formally organized in 1875. "The leading tenets of the sect are: (1) only the Samhita and the four Vedas are inspired; (2) there are three eternal substances, God, Spirit, and Matter; (3) a soul is incorporeally and always perfectly distinct from God; (4) the soul is subject to re-birth in human, animal or vegetable form; (5) salvation is the state of emancipation from pain and from subjection to birth and death, and of life, liberty and happiness in the immensity of God." In most cases this reform movement is theoretical only. Its weaknesses are that it is deistic rather than theistic; it is an attack upon Christianity, rather than upon the errors of Hinduism which they profess to reform, simply a show of reform and enlightenment. The movement has attracted many followers and is one of the things which missionaries to India have to meet to-day.

With that as an outline, imperfect though it is, we must leave Hinduism until the comparison of it with Christianity, in which we wish to show the weakness of Hinduism (man-formed) and the strength of Christianity whose founder is the One who said, "Heaven and earth shall pass away, but my words shall never pass away;" also, "upon this rock will I build **my** church and the gates of hell shall not prevail against it."





Bro. W. R. Miller and Party Enroute for Babylon.

TO BABYLON VIA BOMBAY

W. R. MILLER.

Two and a half years ago when I visited Palestine and India in company with my brother, D. L. Miller, we planned to visit the Euphrates Valley, but each time our planning failed. Bubonic plague, smallpox and an almost fatal accident were some of the hindrances that prevented the journey. Before starting on my second journey, Babylon was among the first places to be written in my itinerary, and I determined that nothing that could be controlled should prevent my going into the very cradle of the human race.

While in Palastine in December and January of 1906 and 1907, both at Damascus and Jerusalem we tried to arrange to make the journey overland via Palmyra from Damascus to Bagdad, but ten dollars per day for each member of

the party for twenty-two days and the exceedingly disagreeable weather prevailing on the desert during the early spring months at once precluded our going from Damascus, and so it was decided that if we made the start at all it must be made from Bombay, India.

This difficulty we faced in arranging for the trip, no reliable data is available as to the conditions in the Euphrates Valley. We could not learn whether there were hotels, means of conveyance, etc., nor time nor expense of the trip, except that there was a line of steamers running into the Persian Gulf, and a river boat to Bagdad. But still, in the face of these facts, we took a goodly sum of English gold, engaged passage on a freight steamer, the "Mohammadi," and on the nineteenth of

THE MISSTORY

March, with our trio augmented to a sextet by the addition of Sisters Eliza Miller and Effie Long, and Brother Isaac Long, we started for Babylon.

The Mohammadi carried cargo for the Persian ports on the north side of the Persian Gulf; this gave us the advantage of seeing something of Persian life. The ship after leaving Bombay set her course directly for Bunder Abbas just within the Gulf. Here the ship lay several days discharging her cargo, giving us an opportunity to go ashore and mingle with the people. The doctor at this place who came aboard our ship to examine our bill of health assured us that he knew of no epidemic prevailing in Bunder Abbas, "only smallpox." We had come to see, and, notwithstanding "only smallpox" went ashore with the camera. One would have thought that a walking menagerie had come to town. Whether a European woman had ever visited this place before I do not know, but this occurred; we had scarcely landed until a crowd of men, women and children began to gather about us and continued to increase until the following was so great that at several places in town, when we stopped at the bazaar the crowd about us actually blockaded the streets. All street traffic for the time being was paralyzed, and we became the center of interest and gazing stock for hundreds of pairs of eyes. The women all had their faces covered with a dark piece of cloth with holes cut in for them to see through, and so this interest continued until we were tired out, and we were glad to escape from the crowd and get on board our ship again.

Just here we may say that the Mohammedan religion prevails in Persia, and of her nine million inhabitants it may be said that practically they are Mohammedan to the man, and of course where the Mohammedan religion prevails the most dreadful conditions, mor-

ally, socially and spiritually exists; and as was noted in an article in the Messenger some months back, the saddest part of the whole matter and the awful condition falls heaviest upon the heads of the women. Polygamy prevails in Persia, and it is no uncommon thing to see a man have from three to five wives, and as he tires of them, one or more, he disposes of them as best suits his purpose. It may be by sending her home to her people, or trading her off for a cow, or cutting her throat, or strangling her to death. There is no one to call him in question because when she becomes his wife she becomes his chattel, and the law gives him the privilege to make any disposition of her that he may choose.

As one travels in Persia and Arabia as well as any of the countries where the Mohammedan religion prevails, and sees the dreadful and awful conditions existing among the people for which that religion is directly responsible, one is made to wonder sometimes how God can look down upon this low-down condition of the people, and suffer it to go on from year to year.

Our ship had an occasion to stop at Linga and Bushire, and at each place we had new opportunities of seeing Persian life, and especially at Bushire where our ship took on some three hundred pilgrims who were starting on a pilgrimage to Arbela, on the Euphrates River north of Babylon. This is the burial place of the prophet's nephew, Hasein; and it is the ambition of every true Mohammedan in the eastern part of Mohammedan territory at some time to make a pilgrimage to this shrine, as it is for the western Mohammedans to take a pilgrimage to Mecca. It is also an ambition of these people to be buried at this place, and going in from Bagdad where the pilgrimage must be continued by donkeys or horseback, it is



A Group of Persians, Bunder Abbas.

no uncommon thing to see a long, narrow box roped onto a donkey and in it the remains of some loved one, long since ready for the earth, on the way to be buried at Arbela.

This large number of pilgrims taking passage on our ship gave us an insight into Persian life and Persian customs, that we could have gained only by living among them in their homes, because they brought with them their families and their household effects, and lived very much on the boat as they lived in their homes. The course of the ship after leaving Bushire was directly for the mouth of the Shat-el-Arab river. The river has deposited a bar some seventeen miles out on the Gulf, so that vessels drawing more than eighteen feet of water cannot cross, because at low tide there is but twelve feet of water, and they have a tide of six feet. Our ship was obliged to make three efforts before crossing the bar, and then in get-

ting across she was obliged to plough her way through two feet of mud.

After crossing the bar there is ample water in the river to float the largest ocean steamers, and ships of medium draught go as far up as Busrah. This river is called the Shat-el-Arab, the combined waters of the Euphrates and Tigris, and is one of the most beautiful rivers in the world. From its mouth to the junction of the Euphrates and the Tigris is one hundred and twenty miles. It has an average width of over half a mile and a depth of thirty feet. From the mouth of the river, for one hundred and sixty miles, both shores, from one-half to two miles back from the river, are cultivated in date palms, and as we steamed up the river these beautiful date gardens with their dark green foliage presented a most beautiful sight. The territory back as far as the eye could see is perfectly level, and very little higher than low



Entering Bagdad. Date Palms in the Background.

water in the river. This makes it possible to irrigate the palm trees from the river.

There is every evidence to show that this low, level plain has been the work of the seventeen hundred miles of the Euphrates and the eleven hundred and fifty miles of the Tigris rivers, borrowing the soil from the mountains of Armenia and during the spring high waters, when the rains come and the south winds blow and the snows melt in the mountains, the soil is carried in solution to the delta of the river and there for ages and ages the process of building up out into the Persian Gulf has gone on. Geologists say that at one time in the history of the world the Euphrates and the Tigris rivers entered the Gulf by two different mouths. This would bring the Gulf more than a hundred and twenty miles north of where it is now, and as Ur of Chaldea is only a little to the northwest of the junction of the rivers, it is possible that the home of Abra-

ham was a sea coast town when he lived there.

This rich valley with its hundreds of miles of date palm gardens has become the center of the date industry of the world with Busrah the shipping point. It was at this place that we took a river steamer to continue our journey to Bagdad, a distance of three hundred miles in an air line, but almost seven hundred miles must be traveled following the crooked Tigris river. At the time of our going up the river the Tigris was exceedingly high, overflowing its banks in many places, and inundating millions of acres of land. Our ship steamed against a six mile current thus making our progress very slow, and taking more than six days to reach Bagdad from Busrah. On reaching Bagdad we were told that the river had not been so high for thirty years, that the city was surrounded with water, and to get to Babylon was an absolute impossibility, that the last teams that came in had

been stuck in the mud for three days.

Lest this letter get too long it must be left for another article to explain how

we surmounted the high waters and every other obstacle in order to reach Babylon.

A VILLAGE MEETING

EFFIE V. LONG.

Won't you come out to our meeting to-night? I am sure you will enjoy it. We are in the village of Onjal and before meeting time we scatter out visiting the homes and inviting the people to the meeting. We tell them we are going to worship God and want everybody to come, for surely everybody ought to worship God. They always agree and all promise to come.

As the sun is sinking we Christians—there are eight of us living in a small, one-room house for several days—go outside our door and kneel down on the sand together. We want to ask the Lord to bless our meeting, and for strength and wisdom to do the work before us. This was intended only for ourselves, but a number of the school boys and a few men also have come and are kneeling with us.

Now we get up and go to the place of meeting. It is about the center of the town, on a knoll covered with deep sand, for we are by the sea among fishermen. The sky is our canopy overhead and a cool wind from the sea fans our brows. Surely it is an ideal place to worship God for we are sitting in a churchhouse of His own building. We sit and sing a song by the light of our only lantern, and by that time the school boys have gathered and are seated around us on the warm sand in a semi-circle, with their song books in their hands. After several more songs our crowd has gathered and as they come one by one they sit down on the outer edge of the circle. Quite a large

crowd has gathered and as some were busy they brought their work with them. I see half a dozen men with their skeins of flax winding their shuttles for next day's meshing of fishnets. But they can listen just the same. We behold a motley crowd as the lantern casts flickering shadows over them.

They like singing very much and our way of preaching often, is to sing a song and get them to help if possible, and then explain it, reading it line by line and bringing in all the good points we may desire. These children sing well and they pray the Lord's prayer with us. That opens the eyes of the parents and keeps them interested. But here more interest has been shown than in any other village, so this is not a fair sample of our meetings in general.

These good old Dunker and Methodist hymns are too slow so Bro. Lellu rises and leads off in a Salvation Army song just suited to our village work. All help to sing and we keep repeating it till they know it. It begins by calling all to hear the story of Jesus, and to see the faces as they watch our mouths and try to get it makes a most interesting picture.

We say we have such a beautiful story to tell them but first want to worship God in prayer and ask all to bow with us and remove their caps—(a thing the Hindoo never does when praying or eating), they do so and bow their faces to the ground in native style. After prayer we sing and then our brethren take turns in explaining the songs and draw-

ing good lessons from them. I cannot tell the many good things said, here, but have time for only a few illustrations. We sang, "What can wash away my sins" and then one brother said: "Now you know that if a child is all dirty the mother and father will not take it in their arms but will tell it to go and wash first and then they will take it." All said, "That's true." Then he replied: "So it is with God. We are all dirty and sinful and we must become clean and then God will take us into His arms." They were much pleased with that and said so, then our brother explained to them how to become clean.

We sang "Jesus is the true Savior or Guru" (religious teacher). Then he said: "When a guru comes into your town you all give him money, and if you did not, he would not come, would he? He is just after your money, and does not care anything about you. "Yes, we know it's true," they replied. "Well, the guru we have does not ask for your money. He seeks your good. We have been blessed by making Him our guru and we have come to tell you that you would make Him yours too. His name is Jesus. What's his name, boys?" "Esu." "What's His name everybody?" "Esu," by the whole crowd in a big voice.

"Well now, if a guru is to save his followers he must himself be without sin. If one man is sinful can he save another? If two men fall into a well, can they help each other out? "No no sahib." But if a third man comes along with a rope he can let it down and help the men out, and save them. This third man is Jesus. We are all sinful. We are all together in the sinful world like those two in the well. We were lost till Jesus came and let down the rope. Now whoever takes hold of that rope may get out and be saved. Your gurus are just like you,—as sinful,—and if you depend on

them for salvation, you will both perish together. There is only one Guru that is without sin and so can save people from sin. He loves everybody. He wants to save them if they will only accept Him—if they will only take hold of the rope. Now, boys, what's His name?" "Esu." Then somebody starts up "Esu tanu nam" and we all sing for a little bit.

"Now I want to tell you just a little more. You say you want to make Jesus your guru—that you want to worship Him. Just as when you make any man your guru and become his follower, you have a certain rite performed, i. e., he binds a string of small beads about your neck, so when we make Jesus our Guru or Savior, we also have a rite. It is to go down into the water and be dipped three times and then our sins are forgiven and Jesus is our Savior. Now if you want to worship God, if Jesus is to be your teacher, don't put it off. Who knows but what any one of us may die to-night and then it will be too late. Let me say come. By all means come. Put away your sins—whiskey drinking and toddy drinking and swearing and smoking and come. He will save you. Come and don't delay.

Now it is about eleven o'clock and we know they must be hungry for they have not had their supper yet. So after thanking them for listening so well and inviting them back another night, we have prayer again and all join in the Lord's prayer. Some in the crowd consent audibly to every petition that is offered. In one minute's time after dismissal, all are scattered out toward their homes to eat their supper and then retire. We go to our rest praising God for a good meeting and praying that there may be some fruit from the seed sown.

Jalalpor, Surat, India.

A CHINESE PAGODA

S. N. McCANN.

We have visited a few of the large Pagodas of China, one of which we will tell something about.

I was asked by Mr. Gould, of Hankau, who is an agent of the British and

ary Society, and Alliance have their business centers. The London Missionary Society, The American Episcopal, The English Baptists, and others, have schools, hospitals and mission centers.



Pagoda at Wuchang, China.

Foreign Bible Society, to accompany him and his family on an afternoon outing which was planned to the large pagoda of Wuchang. Hankau, Wuchang and Han Yang are three cities, separated by the Yangtse and Han rivers, about six hundred miles from Shanghai. These cities might be one city but for the rivers, and they are the Chicago of China. Here the China Inland Mission-

The three cities have a population of about 300,000.

We cross the Yangtse from Hankau to Wuchang, pass through the city and out at the south gate, then south for a few miles, when we come to the temple gate in connection with the Pagoda of Wu Chang. As we enter the gate four huge, hideous statues of soldiers or guardians of the temple, as they are

called, are seen, two on either side of the gatehouse. These seem to be common to all temples of importance. Inside we pass between two hideous, ill-carved stone lions. Then the temple proper, in which is an image of Buddha, and other images at which incense is liberally kept burning. We see in the side of the temple an immense stone

a very steady nerve could walk. The old pagoda, like most of its kind, is in a state of decay.

It is hard to learn the real object of these towers, scattered everywhere over the country. They are believed to have something to do in governing the rain and wind. They are believed to exercise a very beneficial effect upon the sur-



Temple at Wuchang, China.

carved turtle. On beyond the pagoda stands on higher ground.

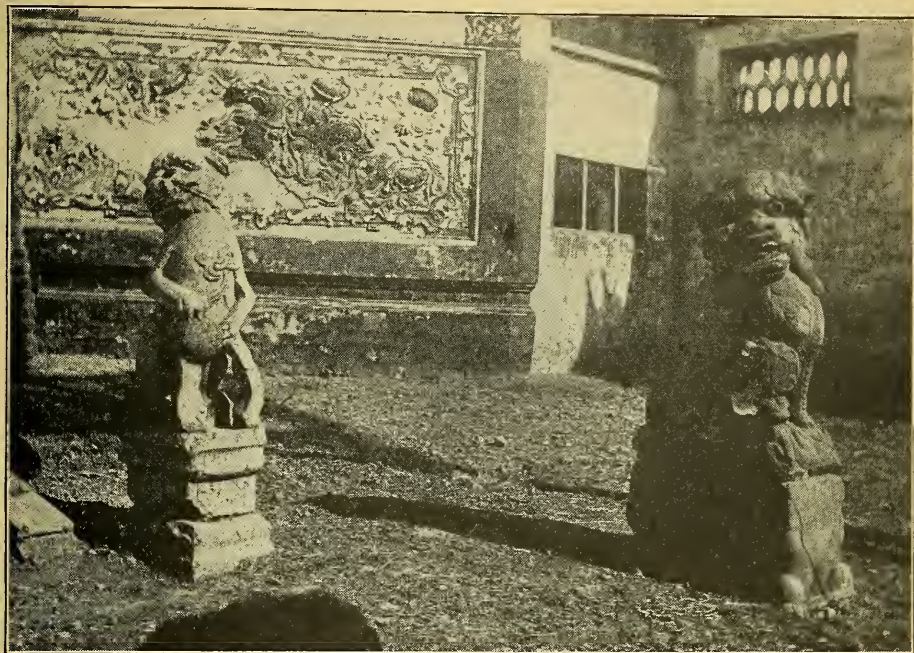
We go on to the pagoda, which is a stone tower, octagon in shape and said to be two hundred feet in height. This has a winding stairway inside, which we climbed to the top, from where we had a fine view of the surrounding country.

At intervals of about twenty feet a descending stairway would lead out to a rim or offset, around which one with

rounding country in giving good seasons.

As a rule no high buildings are allowed to be built anywhere near to them, lest they interfere with their power. I notice a clipping in the Shanghai News that says the Methodists have been allowed to put up school buildings near a pagoda on the Yangtse, which is the first instance where such a privilege has been granted.

The superstition of China seems to be



Interior of Wuchang Temple.

giving way to the teaching of the Gospel. The missions here feel that a great crisis is on hand. There seems much unrest among the Chinese. They are anxious for an English education, and

along with their changes many of them will accept Christianity. China's future is in a large measure what the missionaries, with the help of the church, make for her.



TRUE LIFE--ONE OF SERVICE

D. NEWTON ELLER.

After Matthew Vassar had amassed a neat, little fortune and had gone to visit the Old World, he one day passed down a quiet street in London and noticed before the door of a charitable institution a brass plate with this inscription "John Guy, done in his lifetime."

The words set the old man to thinking. He had meant to leave his money to some good work when he was gone. Why not use it for that work while he lived? To think was to act and when he came home he immediately set about building and equipping a college for women, to the end that he might see the beneficial results of the work in his lifetime. "I must work the works of him that sent me while it is called to-day, for the night cometh when no man can work."

Life's service calls to immediate action. Our life is thrilled with a wonderful meaning when we go about each day's work, in home or shop, in store or street in school or church, with the thought of being sent by God to do the work of that day so as to honor and glorify Him.

Think of the woman who came, as the Master sat at meat, with an alabaster box of ointment, not with ointment merely, but of ointment very precious, rare and costly, pouring it on His head, and when His disciples were indignant, saying it was a waste and the money might better have been spent on the poor, Christ rebuked them, saying, "She hath wrought a good work upon me. Verily I say unto you wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a

memorial of her." Happy is he who at the day's end can say, "I have done something worthy to-day." In the end that life may be accounted successful that honors God, let it be in ever so humble a place.

The humble toiler who said to the traveler, admiring the magnificent spires of Cologne Cathedral, "It took us a long time to build it," had a right to share in the glory of that splendid structure. When asked, "Why do you say we built it?" the workman answered, "Why, sir, I helped mix the mortar." Whoever to-day in God's realm, in high or low place, is doing well, and, in the fear of God his humble part is helping to rear the temple of Jehovah's glory.

Service from self is a sublime part of life's mission, but there is a proverb which says, "He is a slave of slaves who serveth nothing but himself."

To maintain one's own existence is the first step in human life, the use of one's own existence for the service of others is the next step. To stop with the first is selfishness, to live with the second is divine. The more one does for his fellowman the nearer he gets to his God. When men and women begin to live in the circle where God has placed them, there will be more real service done for Christ than this generation has seen, and the service we do for our fellowman should be done now, to-morrow may be too late.

Let the minds of our young men and women be broadened with proper culture, such as the Brethren's colleges design to give, and the future of our beloved Fraternity will reveal wonderful achievements in serving others to the glory of Christ and His church.

Daleville, Va.

SOME NEW HOME MISSIONARY PROBLEMS

I wish to give you a brief description of some country districts of New England. You all know that this is the home of our Pilgrim Fathers, who were the most zealous Christians of our country in her early history. The people here delight to tell about their own childhood, when the preacher would preach three sermons each Sabbath, each sermon being at least an hour and a half long. The tithing-man would go round with a wand to keep the boys awake. In those days everybody went to church—religion was the business and conversation of everybody.

To-day it is different. The country is full of churches. The little town (township) of Monroe, with only a thousand inhabitants, has five churches. These churches in appearance have all the dignity they ever had. Nearly all of them are endowed. Some good people in the past left money to the churches and this endowment is now used to pay the pastors. When you enter these churches you find only a handful of people. I preached in one last fall where there were only seven people. It was a beautiful Sabbath. The church had a capacity of a hundred and fifty. I asked the pastor the next day what was wrong that more people did not come out. He was surprised that I had so many, for he generally preached to only five. Many of these churches have audiences averaging only twenty to thirty people on nice days and half that number in bad weather.

Many of the farms are being neglected. A friend told me a few days ago that in New Hampshire over three thousand farms are neglected and some sell for a dollar per acre. This same friend told me he found a little village in the mountains of Vermont of about thirty

houses, a church, schoolhouse and a mill, entirely deserted.

What has wrought all this change? The descendants of the old Pilgrim are well educated people, for the most part, they take great pride in their ancestors and heirlooms, but their children will not farm, but they go to the cities in business, trades and professions. It is very common to hear an old grandmother speak of her sons and daughters and grandchildren as ministers, doctors, lawyers, ambassadors, professors, artists and in business. The family is nearly always scattered over the whole world. When the old farm is sold some Jew comes and buys it, but continues buying up old rags and rubber and sell his wares. The Jew buys nearly all the country homes, but will never farm them; then they grow up with bushes so that most of the land is become a veritable wilderness. Other foreigners beside the Jew are here. The Negro, the Hungarian, the Slav, Italian and others, but the Jew predominates.

The peculiar church problem is this. The Yankee is aristocratic. He does not mix well with the foreigner, hence a few dozen Yankees go to church and the foreigner is frozen out. The endowment pays the pastor, but it is not enough to get the best, and the educated Yankee is not satisfied without the best. They do not think that they can increase their salaries because the burden of keeping things running lies upon a very few.

What will be the solution or the outcome? Some of the best people of New England have studied this problem and given it up. I shall not presume to solve it. But it does seem to me that a revival of the good old religion of Jesus Christ, that makes no distinction between races and wealth, that will make

the Yankee aristocracy come off its perch and with the true spirit of humility and service stretch out a helping hand to the foreigner, will bring people together and create new life. The foreigner is here. New England will never be what it once was. Its blood and character is changed. But why not assimilate and let the culture of the Yankee conquer the conquerer as culture, law and Christianity of Rome did the invading Teuton and make a new New Eng-

land with brawn and brain and spirituality no less worthy than its first settlers.

Who is going to do this? It is always an appeal to young men and women of character to sacrifice their lives for a great cause. Whoever is to attack these home-problems needs more backbone, suffer more chagrin, worse ostracism and poorer pay than he who goes abroad.

D. Webster Kurtz.

Stepney, Conn.

An Incomplete List of the Names of God in Different Languages

By W. B. STOVER

Allah, Turkish.
 Allah, Arabic.
 As, Runic.
 Bhugwan, Chhatisgarri.
 Bog, Polish.
 Brama, Coromandel.
 Buch, Slavic.
 Bung, Lapp.
 Deos, Portugese.
 Deu, Olola.
 Deus, Latin.
 Dev, Gujerati.
 Die, Irish.
 Diet, Old German.
 Dieu, French.
 Diou, Provencal.
 Dio, Italian.
 Dios, Spanish.
 Diue, Low Breton.
 Elah, Chaldaic.
 Ellah, Assyrian.
 Elohim, Hebrew.
 Fetizo, Zemblian.
 God, English.
 Goezur, Japanese.
 Goed, Flemish.
 Godt, Dutch.
 Gott, German.
 Gott, Swiss.

Goth, Teutonic.
 Gud, Norwegian.
 Gut, Danish.
 Ilos, Æolian.
 Ilos, Doric.
 Ishwar, Hindu.
 Ishwer, Sanscrit.
 Isor, Bengali.
 Istu, Pannonian.
 Jubinal, Lapp.
 Jumala, Finnish.
 Khoda, Persian.
 Kudda, Hindustani.
 Magatal, Tartar.
 Permeshwer, Marathi.
 Puchocamae, Peruvian.
 Pussa, Chinese.
 Swami, Tamil.
 Orsi, Magi.
 Tenn, Egyptian.
 Tent, Old Egyptian.
 Teuti, Armorian.
 Theos, Greek.
 Thevan, Tamil.
 Thevudu, Telugu.
 Thyvum, Malayalam.
 Thios, Cretan.
 Utixo, Zulu.
 Zannar, Madagascar.

THE DEVELOPMENT OF THE KINGDOM

D. L. MOHLER.

In the beginning God created the heavens and the earth with all its teeming life. Then He created man and breathed into his nostrils the breath of life, and man became a living soul. Viewing all His work, completed, the Creator pronounced it not only good, but very good.

God has always had a visible kingdom in the world composed of such individuals or peoples that sought to do all the known will of God. At first it was composed of only two individuals. When Adam sinned and the earth was cursed because of it, it seemed for awhile as though Satan had vanquished the kingdom. But there was the promise given, that from the woman should come the seed that should bruise the serpent's head; and soon there sprang forth a royal line through which should come the Savior. These individuals were true to the commandments of God amidst a wicked and perverse generation.

When man had sinned and fallen, God so ordained that through man should come the redemption. Those to whom His will was revealed were to develop the work of the kingdom until their dispensation was ready to be ushered into one of greater light and knowledge. The development, or unfolding of the kingdom has been and is an evolution. As fast as God's will, or law, has been revealed, and been enforced by those to whom it was committed, the world has been prepared for a further and grander revelation. Not that the world has, necessarily, grown more righteous, or come nearer to God, but that the world had been taught the law of God, as it had then been revealed.

When the world through the patri-

archs, had learned of the supremacy of God over the individual, God brought in a new dispensation.

The second dispensation of the kingdom began when God chose faithful Abraham that from his loins should come forth a nation that should be peculiarly the people of the Lord. It was later marked distinctively by the giving of the law. The merging of the individual dispensation into the national dispensation was gradual from Abraham to Moses. The Law was carnal. Mankind could not yet receive the spiritual, but when the supremacy of God over the nation had been fully demonstrated to the world through the captivity and redemption of the Jews, the time was ripe for a greater and more glorious dispensation.

The third dispensation or the dispensation of universal favor, began with the prophetic age, and was distinctly marked by the coming of Jesus Christ into the world to bring salvation to a lost and ruined race. He destroyed the power of sin, but sin is not yet banished.

When the world, through the Church, has learned the supremacy of God over sin and Satan, and that Jesus Christ is the Son of God and that He brought from heaven a saving gospel, then will the time be ripe for the coming again of our dear Master.

Brethren what are we doing to hasten that glorious dispensation? What do we mean when we pray, "Thy kingdom come?" Are we using the talents the Lord has left us? It will not do for us to say that we are doing as well as our fathers did. They did what was their duty in their day. Let us do likewise. This brings us to the somewhat para-

doxical truth "Unless we do better than preceding generations, we are not doing so well," because we begin where the preceding generation left off. And thus in the evolution of God's kingdom we hold an advanced position to that of our fathers. Our children will hold a position in advance of ours, and so on until the salvation of Jesus has been carried to the ends of the earth.

Brother, this means you and me. The work will go on independent of us, Oh yes, but we will lose the reward if we do not have a part in the work.

But how shall I help? What talent has the Lord given you? Has he given

you the talent of property? Use it in sending the Gospel. Has He given you the talent of writing? Then use it in sending the message of heaven to the lonely retreats of men. Has He given you the talent of preaching? Then preach the glad tidings of salvation to the dying sons of men. Has He given you the talent of teaching? Then go to lost and ruined souls and tell them that Jesus is come to seek and to save that which was lost.

With whatsoever talent the Lord has endowed you, use it in sending salvation to the ends of the earth.

Leeton, Mo.

ONLY CIPHERS

"Most time for our quarterly payments to the Missionary Society," said Mrs. Hill, on the occasion of a call on her friend, Miss Maria Tupper.

"Yes, so 'tis."

"And you remember that at the last meeting we agreed to give something toward the support of Bible-reading women in Japan."

"Well, I'm ready to do my part. I'm going to give to that just the same as to the two societies."

"That's real liberal of you, Miss Tupper. It isn't always them that has that's the ones that's ready to give. It seems to come natural to you."

"I hope I'm not one of the sort that's backward about givin' to the Lord," said Miss Maria, straightening herself a little.

"Not you. It's a real shame how some folks holds back, never givin' a cent more'n they decently can. But there's some I s'pose it comes hard to."

"I s'pose so."

Miss Maria, after the departure of her visitor, took down from the clock shelf a pen and a bottle of ink. From

the top drawer of the bureau she brought forth a check book and proceeded with great deliberation and great enjoyment to write out three checks for one dollar each.

"One for foreign, one for home, one for the Bible reader. No, they can't ever say I'm not a ready giver. No one ever has to urge me."

She liked to pay her dues in checks. It bore an appearance of thrift and forehandedness which she liked. Leaning back in her chair, regarding with pleased eyes the three narrow strips of bluish paper, her thoughts wandered far.

She had much food for thought. After a girlhood, the principal conditions of which had been hard work and the going without of almost everything which makes girlhood a delight, she had gradually drifted into a middle life of ease and comparative plenty. Parents had died, brothers gone away, sisters married. The most of the farm had been sold in order to make a division with the others, leaving the small house and two or three acres to Martha. Then the

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gradual movement of the small railroad town in her direction had greatly increased their value. She sold them, invested in a cheaper home, and had enough to live on without care or effort.

Latterly one of her older brothers had died childless, leaving her a legacy of three hundred dollars; and in this sum Miss Maria rejoiced, as over a superfluity, ready waiting for a long time in which some special need or some special indulgence should make a demand on it.

"I never could understand why it should 'a' been ordered that I have things so easy and mother always had 'em so hard. Poor mother!"

Memories of the past followed each other, one picture slowly taking the place of another—the quiet, patient woman, with little thought in her life outside of how most faithfully to fulfill the duties it had brought to her, how best to bear the burdens laid upon her weak shoulders.

"I can see her face now—as plain—and her hair, half gray at first and then gettin' grayer and whiter. And her shoulders, bent more and more as time went on. Never a bit of rest for her year in and year out. And scrimp, scrimp, scrimp, all the while. There were some of the folks that lived 'round us—not many, though—that when the seasons come 'round used to think: 'Now what do we need to get this year?' But with her it was always: 'What can we go without?' Yes, 'twas. And there was no lettin' up of it to the very end. But I think the hardest part of it to mother was the havin' so little to give to the missionaries. I can see her look now as she'd listen to a missionary sermon—when I knew just how her feelin's went out to them poor creatures over the seas, longin' to send 'em some help. An ache in her heart

all the time for 'em. O, O, wouldn't she 'a' done for 'em if she'd had it!"

The little slips of paper took more visible shape before her eyes, bringing another idea. She talked half to herself, a conscience-smitten look coming into her face.

"If mother could see—how can I tell but what she does see?—would she say that a dollar each was a small thing to give, considerin' what I've got?"

The one-dollar checks seemed to grow narrower with another interval of thought.

"A one and two naughts. If I should put one more naught to those, I should never really feel it—never have a thing less to eat or to wear. They'd have to be wrote over of course."

It came only as a shadowy suggestion at first, but the thought grew on her.

"I like to do things liberal. I get that from mother—she's always havin' the feelin', for all she hadn't to do with. O my—am I gettin' stingy, wantin' to withhold from the Lord a share in what He's give me?"

With slow, steady hands she took three more blue strips, filling them out with the one more cipher.

"And I'm not goin' to begrudge it, though I'm free to confess I never did expect to give like that," crumpling in her hand the discarded slips. "Mother never could see how it was that them that sit in darkness hadn't just as much right to the Lord's light as what we have. She never could see why there should be darkness for some and light for others, except that it give them others a chance to send it to 'em. O, think of the darkness, and think of all here that lets money lie by 'em and don't send"—

The ten-dollar gift was surely bringing its tenfold enlargement to Miss Maria's heart.

(Continued on Page 516.)

CHRISTIAN STEWARDSHIP

A PRAYER.

Oh, for that charity,
That in humanity
Sees God in every face,
Though bare of any grace.
Oh, for that gentleness
That still in tenderness
Knows that though sometimes wrong
All souls to God belong.

Give me an humble mind,
Help me, O Lord, to find
Thy work in all mankind,
Loving and true.
Give me that gentleness
Which still in tenderness
Seeks for thy loveliness
Hidden from view.

—Alice G. Cobb.



THE CRY OF THE CHILD.

This morning as I hurried to my task,
I met a crying child. I did not stay
My steps to dry his tears, nor stop to ask
The reason why he wept, for duty lay
So clear before me that I gave no thought
To blinder duties that to me were brought,
Indifferent, I hurried on my way.

To-night when I met Jesus on my knees,
And asked what I might do for Him, He
said:

"What of the child I sent to you to-day—
The weeping baby to be comforted?"
Amazed, I answered: "Surely unto Thee
I would give all; no tear was wiped for me."
The dear Lord cried: "My little children's
tears
Are more than all the guerdon of the
years."

Ashamed, confounded that I did not know
'Twas Jesus' child and in the baby see
My blessed Master coming unto me,
I begged Him but to try me once again.
"Give me the desert with its thirst and
pain;

I follow Thee in loving sympathy."
But oh! the child was gone; I did not dream
My Lord could pass unrecognized, unseen.

—Nelly Elart Woodworth.



A HYMN OF INTERCESSION FOR SOUTH AMERICA.

"And the kingdom shall be the Lord's."
—Obadiah 21.

Lord of the world, the covenant God we
own,
We ask Thy mercy for the Southern
West;

A mighty continent, for long unknown,
A fruitful land, by evil still oppressed,
Where sin and error lead the soul astray,
And dimly shines the light of Gospel day.

Make for Thy Word of truth an open door,
And let that Word unhindered run apace;
Until from land to land, from shore to
shore,

Are heard the tidings of Thy saving
grace,
And slaves of superstition find in Thee
The fellowship of life and liberty.

O bless the faithful heralds of Thy love
Amid the scattered Indian tribes they
seek!

And let Thy Holy Spirit from above
Bear witness to the welcome words they
speak,

Of Christ that died, Who now upon His
throne
Claims everywhere His ransomed as His
own!

Save Thou Thy work from men of ill desire,
And fellow helpers in the truth forth call,
And from Colombia to the Land of Fire
Now let Thy kingdom triumph over all;
That so the new world of the Western Sea
A new fair world of righteousness may be.
Amen.

—Selected.



WHICH SHALL IT BE?

John Barnhart of Newberg, Oregon:
"We like the old way best as we enjoy
reading the names of the Lord's helpers.
Again it does us good to see the names
of some of our friends in the East
and to know that they have not forgot-
ten the Lord's cause."

S. E. Hylton, Macksville, Kansas:
"The present plan of acknowledging
money has always been distasteful to
me, and I think the proposed way is
more in harmony with our Master's
teaching. I want my record in heaven.
I care not for earthly honors."

C. C. Price, Polo, Illinois: "For some
time I have been considering your pro-
posed plan of acknowledging mission
money and conclude that it would be
well to adopt it. It would certainly be
in harmony with Christ's teachings, 'let
not thy left hand know what thy right
hand doeth.' I hope the change will have
a tendency to increase the amount given
for missions."

A. B. Puterbaugh, Egeland, North Da-
kota: "I heartily endorse the proposed
way."

Mrs. Effie Long, Jalapor, India: "I like
the suggested way of reporting contri-
butions. Let us have it."

AS THEIR LIVES TOUCH OURS AND OURS THEIRS.

J. M. Pittfenger.

It is a beautiful sunny day. A steamship that has made many a voyage over waters smooth and waters boisterous is speeding over the now tranquil waters of the Arabian Sea. Just off the horizon lies a harbor into whose waters she has often glided before. The voyage, now so near completion this sunny December evening, was remarkable throughout for sunny days, starlit nights, and peaceful waters.

On this vessel's deck sat a little group of pilgrims who had journeyed from a faraway land. In this little group sat two men whose hairs had grown hoary in the service of the King of Peace. One was an aged missionary, whose whole life had been spent among the people to whom he was now returning, perhaps for the last time. He was recounting to the little group some bits of very valuable experience. Those who listened did so eagerly, for what he was saying would, no doubt, soon prove to be actual experiences in their own lives.

The sun has set in a sea of glory. Overhead is the clear, star-studded sky of a land over which, for several months of the year, but few clouds float to cut off the scorching rays of a semi-tropical sun. The pilot has come aboard and has safely taken the ship into the inner harbor. The anchor is cast and soon many small crafts are floating about the vessel. On board one of these small vessels are those who wish to take us ashore.

In the hurry and bustle of landing we get our first glimpse of some of the people whose numbers are legion in the land which we are just entering. These few whom we then saw were all "coolies." A look of sorrow and even of distress is worn on their faces. They are rudely

ordered about and obey more like beasts than like human beings.

To the writer this first glimpse into the life of the people among whom we hope to live and labor was very sad indeed. Our experiences in the custom house after landing, on the streets that night as we wended our way to our hotel, the next day in the market places, and up to the time we left the station at Novsari served only to deepen this first sad impression. To me the questions came: Are these people only slaves? Have they no rights of their own? All this happened on a Wednesday evening, a Thursday entire, and a Friday forenoon.

Now it is about 1:30 P. M. on Friday. The train which has traveled about 150 miles northward from Bombay has stopped at a station called Novsari. There we are met by two dear friends and some native Christians. As we step from the car garlands of beautifully fragrant flowers are put about our necks by the native brethren. Had we not seen this same thing done at two other stations that same morning we would have been greatly surprised, for all our experiences from the time of landing had shown to us that the native kept at a respectful distance from the foreigner.

Dahanu, India.



EVIL OF BRIBING.

One of our missionaries at Bulsar met a Roman Catholic German priest in Bro. James Laperson's house. The conversation ran in part as follows:

"Good morning, father. How are you to-day?"

"Very well, thank you. How are you yourself?"

"We find land deals very intricate. How do you find them?"

"O very difficult, very difficult."

"Have you bought some land lately then?"

"Ach yes, and I don't like to tell about it at all."

"No? Well now, please tell us about it. You make us want to know."

"It is not very helpful to tell, I fear."

"Please go on now and tell us the whole story."

"Well, we had tried and tried, and got nothing."

"And then?"

"One evening the lawyer came to our house and said that if we would give him \$25 we would be able to get the land next day."

"Did you give it?"

"What else were we to do?"

"What did he do with the money?"

"Well, he went to every one interested, and said he would give this one \$2, that one \$4, this one \$3 and that one \$5 till he had all bribed who might put any hindrance in the way, and then next day, at the time set, we went to make the transfer, and we got it. There were no objectors."

"And how did you feel about the transaction?"

"About bribing, you mean?"

"Certainly."

"Well, the heathen were so bad that our action made them no worse. Moreover, we did the thing without evil intent on our part, so while we did not like to do it, we felt not condemned in it."

"Well, ha-ha, that is the short way out of it anyhow."

"What to do? You have to be sharp when you deal with a man who has no conscience at all."

Wiggling and working, the brethren at Bulsar have not yet secured the land on which they hope to put the church and hospital. They are at it, doing the best they can, but the land is not yet secured for sure.

REMINISCENCES.

Eva Heagley.

"What class did you say that is?"

"Why! That's 'our class,'" is the invariable answer. You can ask even the German Catholic boy who stands away back at the far corner, or Oscar, who couldn't be there at all that day, and they'll tell you the same thing.

One by one we have come and gone, but it has always been "our class" since the day we determined upon a separation.

A separation! Yes, 'twas away back there in the old schoolhouse, which did us service so long as a house of God, that we determined we must be "our class" and in spite of some difficulties, effected a separation.

From what? The old Bible class, or better, everybody's Bible class. True, the separation was not great, it couldn't be in that room, but it had its effect.

We had gotten into what some people call "ruts" and I've heard it said 'tis not well to pull out too suddenly lest it cause a great crash; so we pulled out steadily, but all pulled together until, on a beautiful June Sabbath, we paused to rest amid green fields and breathe in so much of God's love in the newly-furnished classroom of the little white church.

How sacred the place! and oh, how large a spot it fills in the heart of each one! How we thought, "This is none other but the house of God, and this is the gate of heaven!" Gen. 28: 17. Are there any who can feel such love for one another as they who have grown up and labored together in a common cause? Is it any wonder then the hearts of those in the heat of the action, far from the loved home scene, often revert to it and silent prayers ascend in tears for the faithfulness of the scattered ones?

Scattered already? Ah, yes. Life's pathways lead so many ways; but all true paths lead to the Eternal Home Spot.

Are they all walking true paths? Not yet. A few unconsecrated lives. A few more burdens on our hearts till all "our class" is won. Will the band be unbroken as we pause to rest on the green fields, in the midst of which stands the white throne where all our classes shall rest because of the ceasing of the battle's din?

Ah, Father, touch us. Consecrate us. And may no voice be silent when we go to join the choir invisible "whose music is the gladness of the world."



ENTRANCE AND DEVELOPMENT OF CHRISTIANITY IN JAPAN.

Elva Gayman.

The primitive Japanese idea of eternity, eternal things and creation, was very vague. The world, as they supposed, was created by a heavenly pair, named Izanagi and Izanami, who were sent by all the other deities of heaven to make from the chaos a world. Izanagi, standing upon the floating bridge of heaven, thrust the jeweled sword which he held in his hand into the mist, soft mud and water beneath him, and giving it a twist, formed the earth, of which Japan was the center. From such a condition of affairs and ideas prevalent in the minds of those people, must Christianity evolve. It was a very difficult task on the part of the first missionaries to eliminate these superstitious ideas.

There were two distinct periods of Christian missions in Japan. The first was begun by Francis Xavier in 1542, and was wholly the work of the Roman Catholic church. Xavier himself was in Japan less than two years, but started a work that other priests carried on for nearly a century with extraordinary results. In a little over fifty years the Christians numbered nearly one million, the highest figure ever attained in

Japan. But one trouble with this great missionary movement was that it became a political Christianity.

Japan was at this time in a very unsettled state of affairs. The Buddhist priests strongly fortified themselves and were quite as much of warriors as they were religionists. The leading general, Nogunaga, fought them savagely. For political reasons this general favored the Christians, hoping thus to weaken the Buddhists, but afterwards there arose another great general who scorned the ways and teachings of the foreign priests and began bloody persecutions. These were, indeed, dark days for Japan. Ten years later there was discovered a treacherous correspondence on the part of a prominent Christian to betray Japan. All Christians were immediately ordered out of the country and those terrible persecutions commenced, which resulted in the stamping out of Japan all traces of Christianity. Thousands were killed in battles and executions. This bloody chapter ended in tightly closing all Japan to the outer world, except Deshima, a small island where the Dutch carried on their commerce. The Dutch traders lived at Deshima under very strict rules. The Yedo rulers thought no harm could come from keeping this little lookout on the world. So like Thorn Rose in her castle, with all her doors barred, pretty Japan, the Princess Country, fell asleep.

The second awakening came two hundred and fifty years later, when on the 7th of July, 1853, Commodore Perry's fleet entered Yokohama Bay. Before landing they had prayer and reading from the Bible and then trusted the Lord for the remainder.

We now come to the beginning of missionary work. The first missionaries entered Japan in 1859, representing the Protestant Episcopal, The Presbyterian and the Dutch Reformed churches, followed by the Baptists in 1860. These

were the only four American societies represented for a period of nearly ten years. We must also remember the work of Dr. J. C. Hepburn, of the Presbyterian church. His medical knowledge, together with his gentle manner, at once won for him a place in the hearts of the people. While working thus for the Japanese he also did a very important work for the growing missionary body by publishing the first Japanese dictionary, involving seven years of toil. Other workers were Dr. S. R. Brown and Dr. G. F. Verbeck and Jos. Hardy Nee-sima, who did much towards Christian development by establishing schools and universities.

Progress seemed slow until 1868, when Mutsuito, the present Emperor of Japan, ascended the throne, after which brighter prospects seemed in view. But even yet there were hindrances and discouragements, and even as late as 1871 a Japanese Christian teacher was punished until he died because the gospels of Mark and John were found in his possession. Only six converts were baptized in the first ten years but the foundations were laid for the brilliant success that was afterward to call for thanksgiving from the Church of Christ on earth.

The medical and evangelistic works have done much for the upbuilding and development of Japan. In spite of the ten years of reaction, the Christians felt a divine impulse to make the beginning of the twentieth century the occasion of an earnest movement for the Gospel of Christ. Leading Japanese Christians have called the missionaries to join them in the work. Although hundreds have named the name of Christ through the efficient and earnest work of these devoted missionaries there is much yet to be done in the Sunrise Kingdom. With the present population, 46,000,000, and only 50,000 of this large number Chris-

tians, there are many true-hearted workers needed.

As heretofore stated, there are many denominations at work in this foreign field but I feel sorry to say that we are not represented among the number. May the work go forth and may we not be satisfied until the whole kingdom be won for him, who said, "Let the gospel be preached unto all nations."

Waynesboro, Pa.



MARY.

She walked amid the lilies

Upstanding straight and tall,
Their silver tapers bright against

The dusky mountain wall;

Gray olives dropped upon her

Their crystal globes of dew,

The while the doors of heaven grew wide

To let the Easter through.

All heaven was rose and golden,

Each cloud was reft apart,

Earth's holiest dawn in dazzling white

Came forth from heaven's own heart;

And never since on Eden

Creation glory lay

Had ever garden of the Lord

Beheld so fair a day.

Her eyes were blurred with weeping,

Her trailing steps were slow;

The cross she bore within her

Transfixed her soul in woe.

The only goal before her

Loomed through her spirit's gloom,

As in the early morning

She sought the guarded tomb.

But down the liled pathway

A kingly presence came,

A seamless garment clothed him,

His face was clear as flame;

And in his hands were nail-prints,

And on his brow were scars,

But in his eyes a light of love

Beyond the light of stars.

For tears she could not see him,

As o'er the path he came,

Till, like remembered music,

He called her by her name;

Then swift her soul to answer,

The Lord of life she knew,

Her breast unbarred its prison gates

To let the Easter through.

Such light of revelation
As bathed her being then,
It comes anew wherever Christ
Is known indeed of men;
Such glory on the pathway,
It falls again on all
Who hear the King in blessing
And hasten at his call.

Rise, King of grace and glory,
This hallowed Easter-tide,
'Nor from thy ransomed people
Let even death divide;
For yet again doth heaven
Throw all its gates apart,
And send the sacred Easter
Straight from its glowing heart.
—Mrs. Margaret E. Sangster.



MRS. SHI AND "LITTLE LOVE."

Like many another little girl born into a Chinese home, this little one was exceedingly unwelcome. To be sure her mother loved her, but a girl baby in China is such a disgrace! And the poor mother trembled when she thought of what her husband would say when he came home and found that the new baby was a worthless girl. Down on a bundle of dirty straw thrown on the mud floor, with the dim light burning from the pith wick in a dish of bean oil, lay the mother and child. The family was of Mohammedan descent, the husband a cold, hard-hearted heathen.

Arriving home soon after the babe was born, he coarsely and loudly asked whether the lucky genii had given a girl or boy. The answer from the mother's heart came with fear and dread. Knowing his cruelty, she for a moment hesitated to answer him, then sobbed out in despair, "It is a little girl."

No sooner had the words escaped her lips than did the owner ("father" is too sacred a name to use here) of the tiny babe begin to curse and vow vengeance on its little life. "Throw it away on the hills for the wolves to eat," he cried in anger. "Oh, I can not," said the sorrowing mother, her womanly tenderness and love causing even her to forget his brutal determination. "Cast it out," he roared, "or I will dash it to the ground." "Oh, compassionate Heaven!" sobbed the mother, "May I— but before she had time to plead more, the heathen brute was rushing upon her, prepared to slay the young life.

Quick as thought, she snatched up the newly-born gift of sorrow and slowly glided out of the house into the cold night air. A piece of old cotton wadded rag was tenderly wound around the little body, and rather than throw it on the hills for the wolves to devour, this heart-broken heathen mother stood be-

side the high bank of the river running by the village, and choosing rather to have the little life wash down the cold stream and die peacefully by drowning, she pressed the babe to her bosom, gave it a long farewell, and with a quiver, bowing to the inevitable, she let it roll down the steep dark bank. Not wishing to hear the splash, she turned sadly and hurriedly away, and blinded by her tears and anguish, she gave up the babe forever.

As soon as the dawn arrived the Chinese women were at the river side washing their rice and clothes. Mrs. Shi (wife of our native evangelist) was up earlier than usual. God was using her as his messenger. Stepping down the incline and choosing the heavy flag stone on which to stand in the creek to wash the rice, she was astonished to see the form of a wee babe. Was it alive? What could it mean? She looked again and again. The thought suddenly dawned upon her. It was a newly-born outcast. The tiny form was yet alive. Half the legs were in the water, and yet the body remained warm. It was wrapped around with cotton-wool rags, which served the purpose of its swaddling clothes. "I will claim it for my own, and as from the Lord," said Mrs. Shi. So gathering up the little life, she carried it home. She named it Ai Tsz, which is the Chinese word for love. The babe grew and became a shining light in their household. Little Love soon became the popular favorite. She now plays in and around the mission compound, and interests a great number of the women callers. To-day the little girl sings the sweet songs of Zion in the church services, classes, meetings, etc., and often accompanies her energetic and consecrated parents in their village trips.—W. R. Hunt, Chu Cheo, China, in the "Missionary Intelligencer."

"THE FATHER OF NOBODY'S CHILDREN."

The hearts of many thousands were very sad when they heard that Dr. Barnardo was dead. The name of this good man is well known to most every child in England, for the blessed work he did among poor, homeless, friendless children.

Dr. Barnardo used to be called "the father of nobody's children." He liked that name. For he had given his life to the cause of the waifs and strays. It was his business and his joy to "seek and save" the boys and girls of the slums from misery and starvation and sin, and to care for them and set them out in life. He could not have done more for them if he had been really their parent. He could say, like Job, "I delivered the poor that cried, and the fatherless, and him that had none to help him." And surely "the blessing of him that was ready to perish" came upon "the father of nobody's children."

When Dr. Barnardo was quite a young man he had made up his mind to go as a medical missionary to China. That would indeed have been a splendid life; but God had other work for him to do. He was teaching a class of boys about the love of Jesus in the evenings when he could spare the time from his work as a medical student in London. The place which he and one or two more of his fellow-students had got for teaching these ragged urchins was a disused donkey stable—just a tumble-down shed. They had had a wooden floor put into it, and had it made as clean and as respectable as possible. The donkey shed was in a very poor part of London, in Stepney, where afterwards Dr. Barnardo had his famous home for destitute children.

One evening when Dr. Barnardo was about to close the schoolroom, after having dismissed the class, he saw a little

boy lingering in the place. The poor boy was barefooted and bareheaded, and had only a few rags to cover him. He seemed very loath to leave the room, where the fire was still burning, for it was a bitterly cold night.

"Come, my lad," said Dr. Barnardo, "it's time to go home now."

"Please, sir, let me stop," the boy pleaded.

"I can't let you stop. Your mother will wonder what keeps you so late."

"I ain't got no mother."

"But your father—where is he?"

"I ain't got no father."

"Don't tell me such stories. Where are your friends, then? Where do you live?"

"Ain't got no friends. Don't live nowhere."

Dr. Barnardo could not help believing the little fellow, took him home to his own rooms and gave him a cup of hot coffee and bread, which the boy devoured as if he had not seen food for a long time, and then began to tell him about the Savior's love.

"Have you ever heard of Jesus, Jim?" (for that was the lad's name) asked the doctor.

"Yes, sir."

"Well, who is He?"

You may judge the good doctor's surprise when Jim replied,—

"He's the Pope of Rome."

This led to the boy's telling his new friend the story of his life. Jim's mother, a Roman Catholic who had died in a hospital, used to make the sign of the cross while speaking of Jesus or of the Pope, and the little boy thought they were one and the same person. Of course Dr. Barnardo told the lad how foolish his notion was, and tried to put into his mind right thoughts of Him "who loved us and who gave Himself for us." And then there came out, bit by bit, the tale of the orphan's hard lot

in the world—of the hunger and cruel treatment he had endured, and of how he had to sleep, with hardly any shelter from the cold and wet, wherever he could find a place to lie down, in constant fear of being caught by the policeman.

"Tell me," asked Dr. Barnardo, "are there many other poor boys like you in London without a home or friends?"

"Oh yes, sir, lots—'eaps on 'em; more'n I could count."

"Then will you take me to where some of these poor boys are, as you say, lying out on the streets?"

Jim was willing, and though it was past midnight, the two went out in search of the homeless children of the great city. The doctor and his companion reached a place called the Rag Exchange, a long low shed where old clothes were sold, and on the open roof of this place eleven boys were found sleeping, with only their thin, ragged clothing to shield them from the piercing night air. The doctor would not wake them. In their sleep the poor lads were not remembering their misery, and he could do nothing for them just then.

That was an awful sight for Dr. Barnardo. He was a warm-hearted Christian young man, and he went home, after looking upon these images of wretchedness, quite bowed down with grief. He never could forget what little Jim had shown him on the roof of the Rag Exchange, although he became in after years, to his sorrow, acquainted with many, many cases of misery among the boys and girls not only of London, but of other cities and towns in our land. From the time of his midnight adventure with Jim he put away the thought of going abroad, for he felt that God had called him to care for friendless and starving children—to "rescue the perishing" little ones of the streets.

Dr. Barnardo himself had few friends and almost no money, but he prayed for help from God and trusted in the promises of the Bible. So he opened a small house where twenty-five boys could be put up. Now see how God rewarded his faith. He gave an address at a hall in London, and told the story of little Jim. That address was put into the papers and read by the good Earl of Shaftesbury, whose ears were always open to the cry of need, and who was ever ready to give to and labor for the poor. Lord Shaftesbury invited Dr. Barnardo to meet a few friends at his own house, where the cause of the slum children was talked over, and then the whole party sallied out to see for themselves something of what the doctor had been describing. They were satisfied that the case was pressing and terrible, and after that day Dr. Barnardo never wanted the countenance of good people who had means to give and hearts full of sympathy with such Christlike work as his.

The work of Dr. Barnardo, begun forty years ago, has grown wonderfully by the blessing of God, until at the present day there are nearly eight thousand five hundred children in his homes. For now there is not only the big town-house at Stepney, but cottage homes in the country, and many other institutions connected with this splendid association for the relief of the destitute which we have no room to mention here. The boys and girls removed from want and from their evil surroundings hail not only from London, but from all parts of the British Isles, and many of them, when they have been trained to work, are sent out to the colonies, chiefly to Canada, where they have a chance of making their way and of living honest, industrious, and Christian lives.

Dr. Barnardo is gone, and we sincerely mourn the loss of such a self-sacrificing Christian man; but the work he be-

gan has every prospect of continuing and of being more and more successful. The work deserves our prayers and aid; the memory of its founder should move us to have a noble aim, to trust in God and to follow Jesus like him.—The Children's Missionary Magazine.



ONLY CIPHERS.

(Continued from Page 507.)

"'Give accordin' to your means' is what mother used to say when she brought the mite she could; and just took it patient that she had no more, and done her best at bein' a real, livin', everyday home missionary, though she'd 'a' smiled at the thought of bein' so called. I can see it all now, though I never looked at it that way them days. Them days and these days"—

A long pause, at the end of which Miss Maria straightened herself. A look almost of consternation spread and deepened over her face.

"Maria Jane Tupper! Have you the face to set here with the Lord's eyes straight on you and say you can't understand? Is your soul so filled up with the spirit of all that's mean and stingy and close-fisted that you try to make Him and make yourself believe you can't understand?"

The stern look and stiff bearing with which Miss Maria regarded her imaginary self all of a sudden disappeared as she broke down with sobs.

"O mother, mother, I do see! You had all the hardness, and felt that you were losin' the blessin' of bein' able to give. But you've only passed it on, mother. You've give me to see—and to understand. You had the dear work, and I had some money"—

Wiping away the tears from her dim eyes, she again took three fresh checks. "One more cipher! Isn't it a wonder

what just one cipher'll do? I'll send 'em in in mother's name."—Zion's Herald.



THE BLACK ANGEL.

A True Story.

An angel is a messenger of God. The glorious angels He sent to Moses, and David, and Daniel were his messengers. But men and women are sometimes His messengers, and in this sense might be called angels.

Now there was an old grey-haired preacher of the Gospel who had travelled in many lands in the service of God. And in his travels he came to that great country called Australia, where there are many white people, but also many black people who live in what is called the bush, that is, the country parts where trees and bushes grow thick and wild, and where there are snakes, and many strange insects creeping on the ground. The bush is a lonely place, where often there is no sound except the wild birds calling to each other. This old preacher had a heavy sorrow in his heart for one who was dear to him, and so one day he went away into the Australian bush, and sat on a large stone in the rough grass under the shelter of some trees. He did not see that someone was coming towards him, but when he looked up he saw a poor black woman, in a very rough and shabby dress, and her black face was ugly for she was one of the poor black people in Australia that they call Aborigines, because they lived in the country before the white people came there. But though her features were ugly, her eyes were kindly and intelligent, and there was a look of gentleness and sympathy in her face, and she said to the old preacher in his sorrow, "Jesus said, 'let not your heart be troubled.'"

The words made him weep many tears because it seemed so wonderful that Jesus had sent this poor black woman to remind him that he ought not to let his heart be troubled, but the tears made his burden of sorrow lighter. He talked to the poor black woman, who told him that she loved Jesus, and loved to read the Gospel of John, where it is written that Jesus said to His disciples when they were sorrowful, "Let not your hearts be troubled," and she told the old preacher about the troubles she had had, and had still, and how she was cheered every day by these words of Jesus. And then she repeated the words which Jesus also said, "Ye believe in God, believe also in Me. In my Father's house are many mansions; I go to prepare a place for you." Then she added, "I was going another way to get some sticks in the bush to make a fire, and something made me come this way, and when I saw you sitting there I knew you because I had heard you preach to our people. So I came and spoke to you, and told you how Jesus comforted me in my sorrow with those words, "Let not your heart be troubled."

Now was not that poor black woman a messenger of God? The old preacher felt she was, and that she might be called a black angel, for God had surely sent her with that message of comfort in a time of need. It made him think that Jesus was very near, and wanted to comfort him. You see what God can do even with a poor black woman of the Australian bush, whose people had long been wandering savages, quite ignorant of God, and of all the things you learn at school. Do not then despise these wild aborigines of Australia, for God has given some of them the loving beautiful spirit of Jesus.—Regivus Beyond.

THE CASTE-BOUND CHAMARS OF INDIA.

The chamars (the word meaning skin or leather) are a caste working in leather, though many engage in farming. They have two obstacles in their way in coming to Christ. First, they have to break with Hinduism and their caste. Second, most of the Christians are from a lower caste, and consequently in becoming Christians the Chamars must recognize as brethren the people they have for centuries despised and ill-treated. Either of these things is more difficult for them than anyone who has not lived in India can at all understand. Last year when I baptized a certain Chamar, his wife left him, and his mother ran out in the dark through the fields cursing Christians, declaring that they had taken her son from her, and threatening to throw herself into a well. This persecution has continued for a year in the form of social ostracism and unnamable annoyance, yet the man has remained faithful. When they become Christians in small numbers this is the way they have to suffer. Often when a daughter in one family is betrothed to a son in another, and the parents of the girl choose to become Christians, the parents of the man refuse to permit the marriage, and this leads to legal proceedings and usually prevents baptism.

I was recently taken by one of our Hindustani preachers to the home of one of these non-Christian Chamars, whose business was to cure the hides of wild animals. He has the patronage of sportsmen from great distances. He makes the head of the tiger or lion almost as natural as though it were alive, by putting in artificial eyes and tongue, and by preserving the teeth, and by leaving the

great mouth wide open as if roaring before fighting. I could almost hear the roars and felt my flesh creep for I was surrounded by scores of heads of the "king of the forest" and the "Bengal tiger." After I had seen all this, I said to this Chamar, "Are you a Christian?" He replied, "I believe in Christ, I have given up idolatry, and am in my heart a Christian." I asked, "Have you been baptized?" He said sadly, "No, not yet." What it will cost that man to be baptized, I can confidently affirm, cannot be understood or appreciated by any person who has never lived in India. He was gentlemanly, and received me kindly, but had not the courage to face the terrific tornado of persecution that would follow his baptism. Many of these Chamars have come near to becoming Christians, and then their caste comrades have frightened them and they have drawn back, and again have come near, and again drawn back.—World Wide Missions.



DUTY AND INCLINATION.

"Stay at home," said Inclination,
 "Let the errand wait."
 "Go at once," said Duty, sternly,
 "Or you'll be too late."

"But it snows," said Inclination,
 "And the wind is keen."
 "Never mind all that," said Duty,
 "Go and brave it, Jean."

Jean stepped out into the garden,
 Looked up at the sky,
 Clouded, shrouded, dreary, sunless,
 Snow unceasingly.

"Stay," again said Inclination,
 "Go," said Duty, "go,"
 Forth went Jean with no more waiting,
 Forth into the snow.

You will smile if now I tell you
 That this quiet strife,
 Duty conquering Inclination,
 Strengthened all her life.

—Selected.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

	July 1906	July 1907	Apr.-July 1906	Apr.-July 1907	Decrease	Increase
World Wide,	\$ 338 64	\$ 819 79	\$1,640 11	\$10,328 74		\$ 8,688 63
India,	597 75	301 10	2,857 31	1,905 43	\$951 88	
Brooklyn M't'ghouse,	149 61	44 31	704 61	1,436 55		731 94
Miscellaneous,	72 37	55 88	115 42	4,804 08		4,688 66
	\$1,158 37	\$1,221 08	\$5,317 45	\$18,474 80	\$951 88	\$13,157 35

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the month of July, 1907:

WORLD-WIDE FUND.

Indiana—\$101.59.

Northern District, Congregations.

Baugo, \$16.97; South Bend, 2nd Brethren, \$5.34; North Liberty, \$10.40, 32 71

Individuals.

Mrs. Otis Harding, South Bend, \$1; Mrs. Lottie Hummel, South Whitley, \$1.25; Emanuel Leckrone, Silver Lake, \$3.25; L. Eck-er, Nappanee, \$2, 7 50

Middle District, Individuals.

T. J. Downey, Majenica, \$1; A Brother and Sister, Mexico, \$11; D. W. Bowers, Alexandria, \$5.25; North Manchester Mission Band, \$10.13, 27 38

Southern District, Congregation, Locust Grove, Christian Work-ers, 34 00

North Dakota—\$80.39.

Congregations.

James River, \$6.30; Church No. 3, \$10; Wells County, \$7.20; Williston, \$23.03; Kenmare, \$10.86, 57 39

Individuals.

William Pace, York, \$10; Wil-liam Clause, York, \$12.50, 22 50

Ohio—\$80.24.

Southern District, Sunday School, West Branch, 5 00

Individuals.

Jonathan and Mary Hoover, Sidney, \$2.50; Reuben Martin, DeGraff, \$1, 3 50

Northwestern District, Congregations.

Swan Creek, \$17.20; Sugar Creek, \$41.54, 58 74

Individual.

Noah Horn, 1 00

Northeastern District, Congregation.

Mohican, 12 00

Pennsylvania—\$74.86.

Middle District, Congregation.

Clover Creek, 23 00

Missionary and Temperance meeting, Martinsburg, 17 00

Individuals.

A Sister, Spring Run, \$1; G. D. Stroup, Knousetown, \$1.50;

Amanda Sollenberger, Huntingdon, \$1; Solomon Strauser, Mc-

Allisterville, \$3, 6 50

Western District, Congregation.

Plum Creek, 5 04

Individuals.

Samuel Naylor, Erie, \$1; W. H. Fry, Windber, 22 cents, 1 22

Southern District, Individuals.

J. B. Ruthrauff, Waynesboro, Marriage Notice, 50 cents; H. C. Price, Waynesboro, \$2.50; Helen

THE INSISTORY

520

Price, Waynesboro, \$1.25; Miriam M. Claar, Queen, 35 cents,	4 60	Individual.	
Eastern District, Individuals.		S. Z. Sharp, Fruita,	1 00
Alex C. Moore and wife, Smithfield, \$5; Samuel H. Hertzler, Elizabethtown, \$12.50,	17 50	Idaho—\$16.35.	
Illinois—\$111.10.		Sunday school.	
Northern District, Sunday school.		Valley View,	16 35
Rock Lake,	3 85	Wisconsin—\$15.90.	
Individuals.		Congregations.	
Henry F. Faringer, Lena, \$10; Lydia A. Faringer, Lena, \$5; D. E. Eshelman, Avon, \$1; V. L. Royer, Lanark, \$5,	21 00	Worden and Maple Grove, \$12.-90; Chippewa Valley, \$3,	15 90
Southern District, Congregation.		Virginia—\$15.00.	
Oakley,	60 75	Individuals.	
Individuals.		A. C. Rieley, Goodes, \$2.25; J. A. Dove, Marriage Notice, Cloverdale, 50 cents; W. A. Myers, Broadway, \$1.25; A family in Beaver Creek, \$10; Jennie Carter, Monarat, \$1,	15 00
D. J. Blickenstaff, Cerrogoro, Marriage Notice, 50 cents; L. Hortense Lear, Urbana, \$25.00, ..	25 50	Canada—\$11.00.	
Kansas—\$63.72.		Congregation.	
Northwestern District, Congregations.		Fairview,	11 00
Maple Grove, \$12; Burr Oak, \$9.47,	21 47	Arizona—\$9.50.	
Southwestern District, Congregation.		Congregations.	
Kansas Center,	9 50	Lake Park, \$6.50; Glendale, \$3,	9 50
Individual.		Michigan—\$5.25.	
D. H. Gish and wife, Rydal, .	10 00	Congregation.	
Northeastern District, Congregation.		Lakeview,	5 25
Vermilion,	18 25	West Virginia—\$5.00.	
Individual.		Second District, Individual.	
Wm. Fleckinger, Morrill,	1 00	H. J. Hutchinson, Oak Hill, ..	5 00
Southeastern District, Individual.		Cuba—\$4.00.	
Hannah Heckman, Pomona, ..	3 50	Congregation.	
Missouri—\$48.03.		Omaja,	4 00
Middle District, Congregations.		North Carolina—\$3.00.	
Centerview, \$3.32; Mound, \$23.-41,	26 73	Individual.	
Individuals.		Mary A. Swaley, Melvin Hill, ..	3 00
D. C. Bosserman, St. Louis, ..	18 80	Tennessee—\$1.25.	
Northern District, Individual.		Congregation.	
H. Frank Wample, Knob,	2 50	Pleasant Valley,	50
California—\$48.00.		Individual.	
Individuals.		A Sister, Alum Well,	75
John H. Krall, Los Angeles, \$20; Della M. Gnagey, Pasadena, \$7; Oscar and Della Mathias, Redondo, \$5; Clara A. Blocher, Anaheim, \$16,	38 00	Nebraska—\$5.00.	
Iowa—\$38.35.		Individual.	
Middle District, Sunday school.		A. J. Detrick, Kearney,	50
Greene,	4 00	Total for July,	\$ 819 79
Individuals.		Previously reported,	9,508 95
Ira G. Miller, Clarence, \$5; A. W. Flora, Indian Creek, \$20,	25 00	Total for the year so far,...	\$ 10,328 74
Southern District, Congregation.			
South Ottumwa,	9 35	INDIA ORPHANAGE.	
Maryland—\$35.34.		Indiana—\$40.50.	
Eastern District, Congregation.		Middle District, Individuals.	
Pincy Creek,	3 00	Lavina Brower, North Manchester, \$8; Members of the Flora church, \$16,	24 00
Individuals.		Northern District, Individuals.	
J. M. Prigel, Gitting, \$8.75; Lizzie Gosnell, Mt. Airy, 45 cents,	9 20	S. L. Driver and wife, Decatur, ..	16 50
Middle District, Congregation.		Virginia—\$36.00.	
Welsh Run,	18 00	Second District, Individuals.	
Sunday schools.		A family in Beaver Creek, ..	20 00
Brownville, \$3.50; Shady Grove, \$1.64,	5 14	Middle River Aid Society,	16 00
Washington—\$27.00.		Pennsylvania—\$34.00.	
Individuals.		Southern District, Sunday school.	
A Sister, North Yakima, \$3; B. E. Breshears and wife, Chesaw, \$24,	27 00	York,	32 00
Colorado—\$24.42.		Middle District, Individual.	
Congregations.		C. X.,	2 00
Sterling, \$8.10; First Grand Valley, \$15.32,	23 42	Ohio—\$23.50.	
		Southern District.	
		Prices Creek Missionary Reading Circle,	16 00
		Northwestern District, Individuals.	
		Lois Spacht, Williamstown, \$2.50; Fannie Rodabaugh, Williamstown, \$5,	7 50
		Kansas—\$23.04.	
		Southeastern District, Individual.	
		L. H. Root, Fredonia,	17 64

THE MISSTONARY

521

Sunday school.	
Slate Creek,	5 40
Washington—\$21.00.	
Individual.	
E. C. Truckenmiller, Wenatchee,	21 00
Illinois—\$18.60.	
Southern District.	
Cerrogoro Aid Society,	16 00
Northern District, Sunday school.	
Honey Creek,	2 60
Michigan—\$8.00.	
Sisters' Aid Society, Woodland, Sunday school.	4 00
Sunfield,	4 00
Missouri—\$5.00.	
Northern District Sunday school.	
Shelby County,	5 00
California—\$2.00.	
Individual.	
F. C. Myers, Covina,	2 00
Total for July,	\$ 211 64
Previously reported,	1,218 13
Total for the year so far, ..	\$ 1,429 77

INDIA MISSION.

North Dakota—\$40.51.	
Congregation.	
Cando,	40 51
Washington—\$10.00.	
Individual.	
Harvey Chapman, North Yakima,	10 00
Maryland—\$7.00.	
Eastern District.	
Bible Society of Maryland Collegiate Institute,	7 00
Maryland—\$2.50.	
Eastern District, Individual.	
Hurley U. Miller, Oakland, ...	2 50
Indiana—\$5.00.	
Southern District, Individual.	
Martha E. Quick, Liberty, ...	5 00
Kansas—\$5.00.	
Southwestern District, Individuals.	
D. H. Gish and wife, Rydal, ...	5 00
Canada—\$5.00.	
Individuals.	
Two Sisters, Alberta,	5 00
Tennessee—\$4.90.	
Congregation.	
Pleasant Valley,	4 90
Ohio—\$3.25.	
Southern District, Congregation.	
Springfield,	3 25
Colorado—60 cents.	
Individual.	
E. Patterson, Sterling,	60
Missouri—70 cents.	
Middle District, Individuals.	
J. Simmons and family, Collins,	70
Total for July,	\$ 84 46
Previously reported,	280 42
Total for the year so far, ..	\$ 364 88

BROOKLYN MEETINGHOUSE.

Indiana—\$13.00.	
Northern District, Congregation.	
Ft. Wayne,	8 00
Southern District, Individual.	
Martha Quick, Liberty,	5 00
Pennsylvania—\$10.00.	
Middle District, Individuals.	
Isaac B. Replogle, New Enter-	

prise, \$4; Mary B. Replogle, New Enterprise, \$4; Maggie Replogle, New Enterprise, \$2,	10 00
Michigan—\$8.32.	
Congregation.	
New Haven,	8 32
Virginia—\$6.25.	
Second District, Individuals.	
J. L. Zimmerman's family, Bridgewater, \$5; W. A. Myers, Broadway, \$1.25,	6 25
Maryland—\$4.00.	
Middle District.	
Brownsville Christian Workers,	4 00
Ohio—\$2.74.	
Southern District, Sunday school.	
County Line,	2 74
Total for July,	\$ 44 31
Previously reported,	1,392 24
Total for the year so far, ..	\$ 1,436 55

CHINA.

Virginia—\$10.00.	
Second District, Individuals.	
A family in Beaver Creek,....	10 00
North Dakota—\$7.59.	
Congregation.	
White Rock,	7 59
Indiana—\$5.75.	
Middle District, Individual.	
David Flory, Logansport, ...	4 75
Northern District, Individual.	
L. Esher, Nappanee,	1 00
Canada—\$5.00.	
Individuals.	
Two Sisters, Alberta,	5 00
Pennsylvania—\$1.00.	
Middle District, Individual.	
Amanda Sollenberger, Huntingdon,	1 00
Total for July,	\$ 29 34
Previously reported,	103 98
Total for the year so far, ..	\$ 133 32

CHINA RELIEF FUND.

Pennsylvania—\$7.54.	
Western District, Individual.	
A. Christner, Connelville, ..	1 00
Middle District, Congregation.	
Scalp Level,	6 54
Illinois—\$5.00.	
Northern District, Sunday school.	
Olive D. Army's and Bertha G. Dutcher's classes, Sterling, .	5 00
Iowa—\$5.00.	
Middle District, Individual.	
D. Metz, Sioux City,	5 00
Kentucky—\$2.00.	
Mission at Constance,	2 00
Oklahoma—\$1.00.	
Individual.	
Mrs. Eva Bashor, Tonkawa, .	1 00
Total for July,	\$ 20 54
Previously reported,	4,619 22
Total for the year so far, ..	\$ 4,639 76

COLORED MISSION.

Pennsylvania—\$1.00.	
Middle District, Individual.	

Amanda Sollenberger, Huntingdon,	1 00
Virginia—\$5.00.	
Second District, Individual.	
J. L. Zimmerman, Bridgewater,	5 00
Total for July,	6 00
Previously reported,	25 00
Total for the year so far, ..\$	31 00

INDIA HOSPITAL.

Virginia—\$5.00.	
Second District. Individuals.	
A family in Beaver Creek, ...	5 00
Total for July,	5 00
Previously reported,	105 78
Total for the year so far, ..\$	110 78

CORRECTION.

In report of Annual Meeting collection the Tropico, Cal., church should have had credit for \$130.50 instead of \$120.50. This decreases the amount of the hat collection \$10.

BROOKLYN MEETINGHOUSE FOR JULY, 1907.

Florida.—E. E. Smith, \$25.

Iowa.—H. A. Messanor and wife, \$5; Perry and Minnie Brunk, \$5; A Brother and Sister, \$5; Panther Creek Sunday school, \$10; Geo. B. Royer, \$20; Eld. O. F. Shaw, \$2; Waterloo Sister, \$1; Addie R. Knepper, \$2.

Indiana.—Rilla Arnold, \$5; P. A. Spearman and brother, \$10; E. O. Norris, \$10; West Goshen Christian Workers, \$6.65; Emma and Elizabeth Reiff, \$6; J. D. Shonwalter, \$10; Sophia Voorhis and daughter, \$2.

Illinois.—Barbara Perrine, \$3; Geo. W. Miller and wife, \$10; Florence S. Moats, \$3; Mary E. Weller, \$5; Eld. Daniel Mohler, \$5.

Kansas.—Emma Hass, \$1; Lizzie Andes Lehman, \$2.

Maryland.—Mr. and Mrs. E. S. Rowland, \$3; Mrs. David Welty, \$1.

New York.—Luella Rambo, \$1, Hasloff girls, \$4; "Sister," \$5.

Nebraska.—Mrs. J. S. Gable, \$5.

Ohio.—Mrs. A. H. Miller, \$2; Lydia Miller, \$4; Jennie Ross, \$5; Solomon Ross, \$5; Dorcas Ross, \$2; C. F. Kinsley, \$2; Louiza Zimmerman, \$10; Eva Ullery, \$1; Lydia Wandle, \$1; D. W. Martin, \$10; J. R. Spacht, \$5; Ministerial Meeting, Southern Ohio, \$31.06; Green Springs Christian Workers, \$5; Daniel Bock, \$10.

Pennsylvania.—M. E. Sollenberger, \$25; D. M. Adams, \$1; Iva Rohrer and Alice Baker, \$2; John A. Strayer and sons, \$100; Prof. D. C. Jacobs, \$5; Daniel Bohn and wife, \$4; C. D. and Sallie Lichty, \$16; Mable Walters, \$1; Mary Walker, \$5; Wm. H. Blough and wife, \$4; Ed. J. B. Brumbaugh, \$2; J. D. and Susie Brumbaugh, 50 cents; S. J. Miller, \$25; Mr. and Mrs. M. W. Sell, \$2; W. A. Hummel, \$5; Harry and

Viola Kinsel, \$2; Manheim Sister, \$2.50; Sarah Guyer, \$1; Almeda Walters, \$5; William Ashcom, \$5; Fannie Hetrick, \$2; Millertown Sister, \$2; Emma Geib Kreimer, \$1; Kathryn E. Foglesanger, \$1; C. A. Griffith, \$4.

North Carolina.—D. P. Welsh, \$3.

Virginia.—Bridgewater Sisters' Aid Society, \$10; I. N. Zigler, \$2.

Washington.—A Sister, \$10.

Total for July, \$503.71.

J. Kurtz Miller.

5901 Third Avenue, Brooklyn, N. Y.



TILL THE DAY DAWN.

It was dark before the dawning of the blessed Easter day,
Hands of love were hands of weakness—
who should roll the stone away?
Life and love and hope and healing lay
within the silent tomb,
For the cruel cross had conquered: death
had sealed the victim's doom.

It was dark before the dawning of the blessed Easter morn,
Ah, the promise of the Star-Child! Better
had He ne'er been born!
Better had we never loved Him, never followed
where He led,
Would we, too, that tomb were sharing!
would we, too, were lying dead!

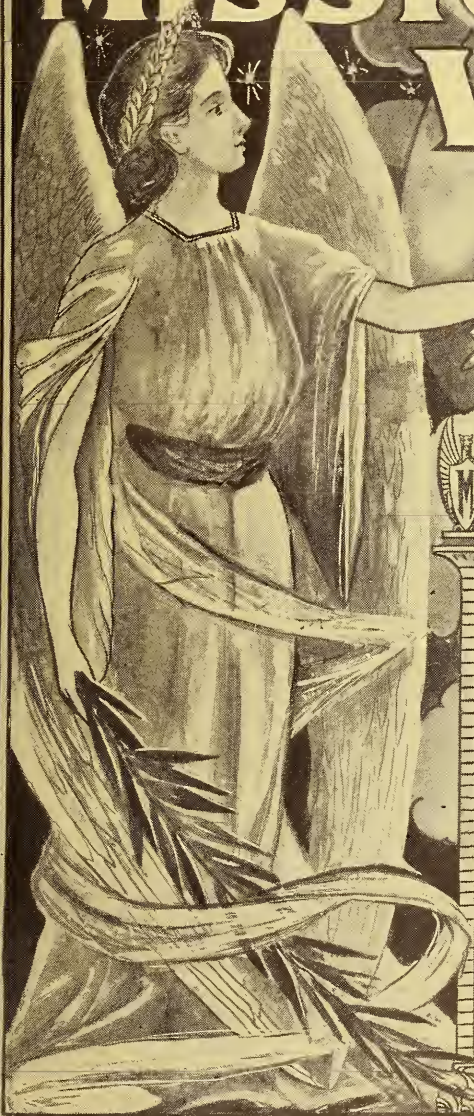
Lo, the dawn! Ah, cruel shining! He
whose spirit far outshone
All the glory of the sunrise, He, the Radiant
One is gone!
"Mary!" Whose the voice that calleth?
"Master!" Oh, the blessed light!
Life forever wins the vict'ry; day forever
follows night.

Always dark before the dawning; tears forever
at the tomb;
Be not faithless but believing! Love waits
in that silent room;
Love and life and hope and healing wait
but for the Easter morn,
Still unbroken is the promise of the night
when He was born.

Comfort ye, O Christ's beloveds! Lift your
eyes where dawns the day,
By each tomb the light-robed angel; every
stone is rolled away;
He is risen! Christ! Rabboni! We will
follow after Thee
Till death dies upon the threshold of life's
long eternity.

—Ada Melville Shaw.

THE MISSIONARY VISITOR



A HELPING HAND.

O God of mercy, God of might,
In love and pity infinite,
Teach us, as ever in Thy sight,
To live our life to Thee.

Teach us the lesson Thou hast
taught:
To feel for those Thy blood hath
bought;
That every word and deed and
thought
May work a work for Thee.

—Godfrey Thring.

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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

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What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?

BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.



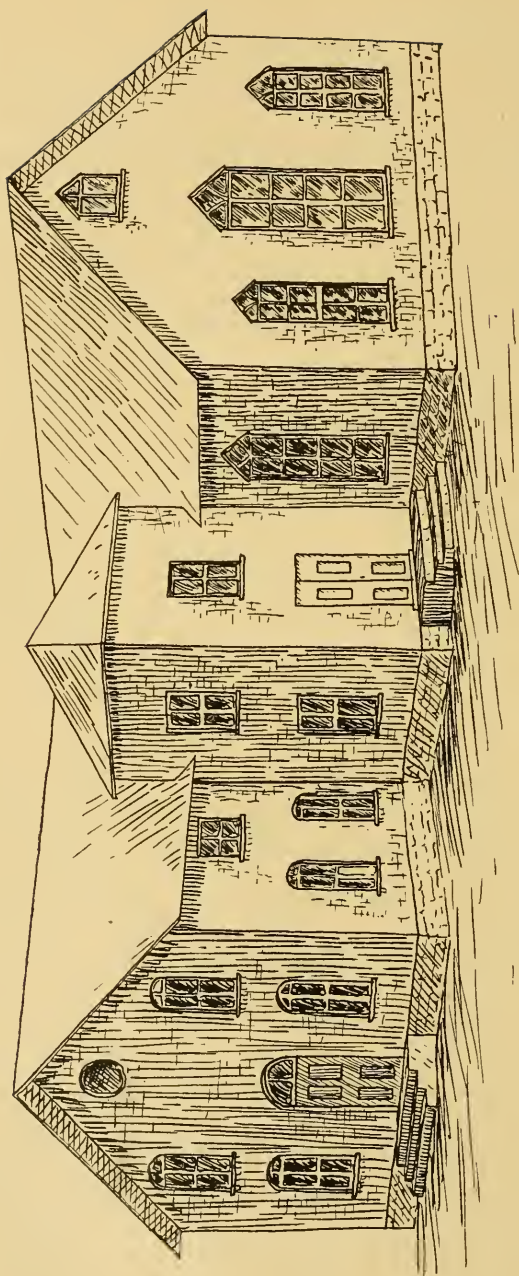
¶ Say not ye, There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest.



¶ Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price.



¶ And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.



The Brethren Chapel at Bulsar, India, to be Used for Worship and for School Purposes. Sketch Sent
in by Brother Jesse Emmert.



Vol. IX

OCTOBER, 1907

No. 10



EDITORIAL COMMENT



The missionaries among the heathen are like soldiers on the firing line in time of battle. They are facing an active, alert enemy and are in the midst of a fierce conflict. The fight is on and there is but one thing to do,—stand by the guns until the victory is won. There is however, this difference between the conflict waged by the missionary and that of the ordinary soldier. In the end the cause upheld and fought for by the soldier of the Cross is sure to triumph, the other is never sure as to whether victory or defeat is in store for him. The conflict may be long, the struggle severe, the battle unceasing but in the end the banner of the Cross is sure to triumph. It may not be in our time, or indeed in our way, but in God's own good time and way the shouts of victory will be heard from earth's remotest bounds, and every knee shall bow and every tongue confess "that Jesus Christ is Lord, to the glory of God the Father."



First, and foremost, and above all things else must the man of God, who goes out on the firing line to do battle

for the Lord among the heathen, be a man of great patience. He should be a multi-millionaire in patience. He must have learned the important lesson of letting "patience have her perfect work," to "possess his soul in patience," and to "bring forth fruit with patience." The impatient man should not go among the heathen to work for the Lord. The missionary must have patience to begin and to end with. He must wait in patience for the first fruits of his labors, and what a long, wearisome wait it is at times, and then when his labors are blessed with conversions he must have. Oh! so much patience, in dealing with the heathen brother in Christ. For they are but the very feeblest babes in Christ and it takes a long course of training and helping, and enduring before they can be fed on strong meat. And even then, when the days for stronger diet have come, he will often suffer disappointment because of the weakness of his brown brethren. He must have patience with his fellow workers for differences of opinion are likely to obtain and must be recognized. And then

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strange as it may seem he must have patience with and take special care of his body. He must learn that a tropical climate is enervating and that he cannot endure in the tropics what he could at home. The continuous heat wears on the body and finally gets on the nerves and unless great care is taken the missionary goes home an invalid to spend some years in regret because he did not have patience to work within the limit of safety.



A good deal of the talk about the heathen waiting, and being ready and calling for the missionary to come is disappointing when the real conditions are made known. Much of this kind of talk is mere sentiment drawn from the creative imagination of those who have written books and hymns descriptive of conditions of mission life among those who know not Christ. Of these authors some have never visited the fields they describe and are dependent on others for their information. Many missionaries, misled by theorizing writers, go to the field only to be sadly disappointed when by actual experience they come to know the real hard facts of the situation. And yet the other side has been written up too. One may read of the experiences of hundreds who have gone out and labored incessantly for years with but scant results. Krapf, the German missionary labored in South Africa, and when his life was despaired of, prayed earnestly to God that he might be spared to see at least one soul converted to Christ. His prayer was answered. Broken in health, mourning the loss of a beloved wife, whose body filled a lonely grave at Mombassa, he returned to his home a confirmed invalid leaving behind him as the result of thirteen years of labor and suffering a single convert to Christianity. Mr. Barney of the Dutch Reformed mission at Busrah in

Arabia has been at work there fourteen years and today counts all his converts on the fingers of one hand.



It is a mistaken notion that the heathen is anxiously awaiting the opportunity to rush into the Gospel net as soon as it is spread by the missionary, or like ripened fruit all ready to drop into the hands of the expectant worker for the Lord as soon as the tree is slightly shaken. The real facts are that in many places the missionary is an unwelcome visitor. He is not wanted and the heathen would rather not have him come. He has had some experience of the type of modern civilization that follows in the footsteps of the missionary. Take China for example. There the missionaries at first were received with open arms not only by the common people, but by the rulers as well. They were welcomed into the palace of the Emperor, and members of the royal family accepted the teachings of the professed men of God. But dissensions arose among the missionaries themselves followed by wrong doing on the part of the Christian (?) nations of Europe creating distrust and then hatred among the Chinese. The opium war, the looting and burning of the Emperor's palaces and the stealing of vast portions of his ancient empire led the heathen at last to regard the missionary as being a part of the scheme to rob and destroy him. Is it to be wondered at that he came to regard, and to call the white men "foreign devils"? All this would have been different had the peace principles of the Gospel of Christ, "The Prince of Peace," obtained among the nations who first sent missionaries to China. But the evil has been done and it will take a long time to undo it and right the great wrong.

Those who go out these days to labor among the heathen should go with the understanding that their lives are to be given to hard labor, that disappointments are to be met, and that they are to spend and be spent among a people, in some instances, who look upon them with some degree of suspicion born of past experiences. By hard and continuous labor, often in tears and in prayer, after a time the converts will come, for in the end the Cross will triumph, and then comes the real trial of patience for the missionary in caring for these new-born Christians. It has taken centuries of Christian training to bring the white man up to his present standard of Christian living and the standard is far too low yet. Think then what the standard of the converted heathen must be who has discarded the gods of his fathers and accepted Christ. His gods were licentious, they were not honest, and lying and stealing was indulged in by some of them. Their followers are, many of them, absolutely without a conscience as to these vices. It will take time and a good deal of it to train our brown brethren to the highest type of Christian living. There are exceptions to the rule but the exceptions only prove the rule. The missionary need not be discouraged for there is but one result and that is victory in the end.



Measured by immediate results in conversions, and we are prone to measure results by numbers, the lives of scores of pioneers in the mission fields must be set down as failures. They died without seeing the fruit of their labors. When the Master died on the cross his enemies cried failure. His followers for the most part had fled and deserted him. The pioneers, those who break the fallow ground and plant the first seed so often sow in sorrow and in tears while others bring in the sheaves with re-

joicing. Livingstone, whose renown has circled the globe, left but few converts to Christianity behind him when he died on his knees in South Africa. Krapf's crippled convert at Mombassa was the only visible result of his long years of deprivation, suffering and sorrow. These men have long since gone to their reward and now as a result of Livingstone's labors the Dark Continent is open everywhere to Christ's evangel and Kraf's one convert has multiplied until his influence is felt from the great ocean to the equatorial lakes in Central Africa. The native Christians at Mombassa have completed a large cathedral in which to worship God and it was built with money contributed by the native church. There is only encouragement in the history of missions for the worker in the field. He should know the real conditions of the field and then go out prepared to meet them and to do his best for Christ. He can rest assured that the cause he has espoused is sure to win in the end.



Recently in conversation with a number of earnest Christians, whose hearts are full of love for the missionary and his work, a brother said: "I often think of the sacrifices our missionaries make in going so far from home and living among the heathen. And then I think how much they must enjoy their occasional meetings when they can all come together in loving association, and how they must love one another." All of which is true. They do make sacrifices, they do enjoy each other's society, when they come together, and they do love each other. But we must remember that our missionaries are men and women "subject to like passions as we are," and that differences of opinion may arise among them just as they do arise among us at home. Indeed in a new field, unknown and untried, where new problems

unknown to the home church, are to be met and solved there are more opportunities for difference of opinion than at home. So long as these differences do not result in dissension no harm can come of them. We do know that our missionaries love each other and this very love of God, shed abroad in the heart, helps them to meet difference of opinion in the spirit of the Master and they are thus enabled to live in peace with each other. Difference of opinion of the Paul and Barnabas type never interferes with flow of real Christian, brotherly love. Our missionaries are good men and women but we must not expect more of them than of ourselves.



Don't knows. How are the missions getting on? "I don't know." How is the church prospering? "Don't know." How is the attendance at your Sunday school? "Don't know." How is it with your pastor? "Don't know." Does he have an adequate support? "Don't know." What about your prayer and Christian Workers' meetings? "Don't know." What is the spiritual condition of the membership of your church? "Don't know? You ask me such hard questions! Why don't you ask me about the price of wheat, corn, cattle, hogs, farms; about the price of sugar, tea, coffee, dress goods, stocks and bonds, mortgages, and securities? I know grammar, Greek, Latin, algebra, geometry and calculus! Why don't you ask me something I know?"



Carlyle says: "The right of private judgment will always subsist, in full force wherever true men subsist. A true man believes with his whole judgment with all the illumination and discernment that is in him, and has always so believed. A false man, only struggling to 'believe that he believes,' will

naturally manage it some other way." It is the man who believes and not he who tries to make himself believe that he believes that accomplishes things in this world. And this is true of the missionary as well as of men in other callings in life. The man who goes to the heathen with confidence in his mission and in his message, who believes with "his whole judgment, with all the illumination and discernment that is in him" will accomplish things. One of the greatest evils of the so-called New Theology is that it is rapidly undermining the faith of many professed Christians. The church is full of half-believers to-day. The divinity, the virgin birth, the atonement and the resurrection of Christ are assailed by those who are professedly His followers. Take away these fundamental principles and the Gospel becomes a farce and we might as well call in our missionaries, dissolve our Mission Boards and disband our churches. Thank God for the men, tried and true, who are standing in defense of an entire Gospel this day.



VAN DYKE ON CITY MISSIONS.*

By the Editor.'

City missions are a long way from being solved by the Brethren church and, for that matter, by any of the churches now active in the city. There is perhaps no wider scope of effort made in Christendom than is made today by the church catholic in her efforts to reach the hearts of the multitudes which throng our centers of civilization. From the simple plain service of some to the brass band and festival of others might be marked as two extremes. From the ordinary Sunday school with one or two preaching services in a week to the "in-

*This Editorial was received after the forms of the Visitor were made up for October and hence appears out of its regular place.

stitutional church" where people are fed, taught useful trades, and so on, are the extremes when measuring another way. The thoughtful, earnest Christian realizes as never before that the church is face to face with one of the biggest problems of the day in this work of city evangelization.

Is it necessary that the church bend to the whims of the city and try to catch the ear and eye of the throng by the glitter and noise found everywhere? Let such a one as Dr. Van Dyke, President of Princeton College, Presbyterian, and a man who has had a rare opportunity to study such a question in all its phases, speak on this point.

"The church in the city is not to be conformed to the fashion of the surrounding world. It is a great mistake to suppose that men and women want from the city church what they can get and do get anywhere else in the city—glitter and bustle and display and rivalry and superficial entertainment. They want something very different and that something is religion; and religion means inward purity and peace and love and joy, the sense of God's nearness, the comfort of Christ's love, and the strength that comes from spiritual food and fellowship."

There is a growing sentiment these days, on the part of the church that she must be more like the world in order to win those of the world. This is spreading in spite of the plain teachings of the Bible that the Church and the world are to be separate. On the other hand, separation does not mean no contact. Christ prayed not that his disciples should be taken out of the world,—no contact,—but kept from its evils while in direct contact. The church must be ever ready to meet the problems, being "wise as serpents and as harmless as doves" in her very effort.

Here again Dr. Van Dyke speaks thoughtful words:—

"Separate from the world the Church must be; but never shut off from the world. Not blind to the facts of city life, not insensible to its necessities, not indifferent to its peculiar and pressing problems, but wide awake to all these things, close to the business and bosoms of the men and women for whose service it exists. The church must move forward with the tide of modern progress keeping abreast with the development of the city in order that it may meet the city's needs. The model described in the book of Genesis is a good model for Noah's ark. But Noah has been dead for some time. The church is not an ark, but a life boat. . . . The aim of the church is not to keep on doing the same thing forever in the same way, but to improve the way as often as may be necessary to keep on accomplishing the same thing."

Now and then one hears some enthusiast who has as yet but touched one side of life and has not had the opportunity of studying from the remotest corner of Christian life, the principles for which the Brethren have so long stood, say that the Brethren faith is not practical or wanted in the city, that it will never be a success. Such advocates themselves unconsciously defeat the church and then blame the "faith." Half-heartedness, and unbelief, do more havoc for simple piety than any other force. Though the faith be ever so peculiar, if it begets joy and peace and love there is a great need of it in the city.

Again if Dr. Van Dyke may speak we will find his words very wholesome:

"True, you sometimes see a city church which is distinctly separate from the world, rigidly opposed to its fashions, very strict in discipline, and very orthodox in doctrine, slowly shriveling up and dying out. Why? Because it

has refrained from being conformed to the fashion of the world? No! But because it has forgotten to be transformed by the renewing of its mind. Because it has kept the righteousness of the Kingdom and left out the peace and joy in the Holy Ghost. Because its long prayers and strict rules and correct doctrines have become dry, dull, and mechanical. It has lost the note of spiritual gladness and power. It is loosing its hold on the city, not because it is too religious, but because it is not quite religious enough to rejoice in God, and let its joy shine through. The right kind of a church for the city is one which, however simple its worship, however small its congregation, is manifestly filled with a spirit of consolation,

love and good cheer. Everyone who enters it feels at once, 'These people are glad to be Christians, and glad to have me with them, and truly it is good to be here.' Such a church will survive, and in the best sense of the word succeed."

Let our city members quit whining about the faith, believe in it, set their hearts upon living it in joy and peace, count it a joy to suffer persecution, scorn and derision, if need be. This very suffering will attract as no ease and comfort can. But the endurance must be as was the dying of the martyrs,—a gladness and joy and peace that shines out through every moment of endurance.

Kjeflinge, Sweden, Aug. 27, 1907.

The Call for a Thankoffering of One Hundred Thousand Dollars by the General Missionary and Tract Committee

Already a hearty and generous response is being made to the call, made in these columns a month ago, for a THANK-OFFERING of one hundred thousand dollars to mark, in a small degree, our appreciation of what God has done and is doing for us.

It was said in the call then made that if all the elders and overseers of all the churches in the Brotherhood would afford the members opportunity to give as God has prospered them, the sum would be raised twice over. It may be that this statement was over-sanguine, but it is confidently believed that with the hearty coöperation and help of the elders and ministers the task of raising the amount will be speedily accomplished to the honor and glory of God.

Here are a few extracts from letters

received from those who have already sent pledges for one hundred dollars each:

Beloved Brethren:

"I am glad indeed that you have made the call for the one hundred thousand dollars. I am ready and willing to stand by the beloved church of peace. Tell that enthusiastic brother I will give one hundred dollars. Let us all pull together and try to please the One to whose government and peace there is no end."

Dear Brother:

"I am in hearty accord with appeal made on behalf of the church by the General Missionary and Tract Committee for a thank-offering of one hundred thousand dollars. I enclose pledge for one hundred dollars. I am glad the Committee has taken this step, for it



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is an important matter. The name THANK-OFFERING is just the thing. I am sure many will want to give and have a part in this offering. Not a member of the church but that should be represented in this fund. A good many of us say we are thankful for all God's blessings, but do not want it to touch our pocket-books. Now let us prove that we are thankful in real earnest. I am sure the amount will be pledged in a short time."

Another brother says, with his one hundred-dollar pledge, "What a glorious opportunity is now offered the church to show her appreciation of what God has done and is still doing for her. I trust not a brother or sister in all our fraternity but will have a lot and a part in this thank-offering. Surely God's name will be honored and glorified and great good will be accomplished."

So come the words of encouragement, and with them the substantial aid that shows how deeply these brethren feel on this important subject. The money is needed to help state districts carry on their local work, in establishing missions and in building houses of worship in towns and cities where our Brethren's children are located, in building up the waste places in Zion, in opening missions in China and Cuba, in carrying to successful issue the work already begun in India, and more than all else, the church needs the great spiritual blessings and uplift that are sure to follow liberal giving to the Lord. Such blessings are not to be numbered, or measured. The giving, as God has prospered us, is the opening of the windows of

heaven and the outpouring of God's richest blessings without measure. God has promised and he is not slack in fulfilling his Word.

Brethren and sisters, will you take this matter up at once? The time is short and what is done must be quickly done. See the pledge on the last page of the Visitor. Read it, fill it out, putting in such sum as you feel willing to give, and after giving yourself as God has prospered you, see that others have opportunity to have a part and lot in the GREAT THANK-OFFERING TO THE LORD THAT IS TO MEASURE, IN A SMALL DEGREE, OUR APPRECIATION OF GOD'S GOODNESS.

D. L. M.



Did you ever hear of a missionary who died rich? I have heard of many who took their lives in their hands and went out without hope of earthly gain and became poor that Christ might be made manifest to the heathen. Is it not a fact that most of the men who have been of real use in the world have died poor? The pursuit of wealth for wealth's sake dries up the avenues of helpfulness to others and when the wealth is won life is but a barren waste to be spent in bitterness and in the end destruction.



Nothing so helps us to forget our own sorrows and misfortunes as to help others who are suffering and unfortunate. Doubtless the wise man had this in mind when he said, "It is better to go to the house of mourning than to go to the house of feasting."





HEATHEN RELIGIONS

JAMES H. MORRIS.

[Shinto—the way of the gods. Torü—bird-perch.]

Among the first things to attract the attention of a Japan visitor, are the torü. These are seen in the crowded cities, in farming regions, on the edges of bays and inlets, in groves and even far up the mountain sides and on the top of Fuji's peak. Sometimes, a huge bronze or granite figure or perch placed at the end of an avenue that leads to the shrine or at the foot of a hundred or more steps at the top of which is the shrine. It is artistic in form and many ladies of the West have adopted its form for jewelry or for the decoration of their houses.

If you enter a Japanese house, you can see some small torü on the god-shelf before the diminutive shrine. Sometimes the ridge of the large public torü is covered with stones which passersby, who have a prayer to offer or hope for good luck, have successfully tossed up there.

The purpose of these torü is very easily explained. The people say* that it is the roost from which the fowls

announce the morning at the sacred shrine.

The shrine is used exclusively by Shintos. It is to Shintos what temple is to the Buddhists. It is a double structure, both parts of which are very small. The front part is approached by the worshipper, who never enters, but simply comes up to it and performs his acts of worship by ringing the bell and reverently clapping his hands.

The smaller apartment is in the rear and is known as the holy of holies. In this part the sacred emblem, the mirror, is kept. None but the god-keeper enters here.

The plan of this second room is very much like the ancient temple at Jerusalem. As you know, there was the court of worship for the people and its sacred place into which no one, save the highpriests, could enter.

The primitive style of architecture is used in its construction, the cross-pieces on the roof showing the ancient method of binding the logs together long before nails were heard of. The wood is not painted, its clean natural

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color typifying purity. The roof is not tiled but either thatched or shingled.

These shrines are rather plentiful in Japan, there being 58,070 in all. In these shrines may be found "three divine utensils," though in only one can be found all three of them. In most of them, only the sacred looking-glass.

The significance of the mirror, so far as the earliest tradition gives, is found in the words of the Sun-goddess: "Look upon this mirror as my spirit; keep it in the same house and on the same floor with yourself; and worship it as though you were worshipping my actual presence." It is sometimes thought that the deity dwells in man, hence in that case, the one who truly worships before the mirror, will realize an image of the deity in the reflection from the glass. Even some Americans worship the image which they see in the glass.

The second of "the divine utensils," the sword, is a divine blade and is used for divine purposes. "The sword is the soul of Samurai," is an old saying. The great sword-makers always solemnly dedicate their work to the gods and make each blade with prayer. Isaiah's words about express the idea for them: "My sword is bathed in heaven." The sword and righteousness are closely linked together.

The third of "the divine utensils," the crystal, signifies sincerity. The great Shinto prayer is, "Cleanse me." An eminent priest of Shintoism said: "If Shinto has a dogma, it is purity."

Japan claims an unbroken imperial line from the very beginning of time, and Shinto has very intimate historical relations with the throne. There is no other reigning line in history that compares with this one. Belief in the divine origin of the imperial family and in the essential deity of the individual emperor could not fail to be a potent factor in the perpetuity of the house.

The spirit of loyalty that became an unusual political power, and geographical advantage of a group of fruitful islands of rare beauty are other elements that conserved the line but the religious force is the principal one. The people are justly proud of their imperial line, for they can say, "There is not another like it in all history."

J. H. De Forest once asked one of the high officials this question concerning their emperor: "How do you intelligent men regard your emperor?" The ready reply was, "He is a man and not a god." As you see, the old myth is exploded and they see him as he is.

The ancients almost everywhere worshipped their ancestors. By this means they came to worship that one, the great ancestor of all men.

This is one of the important kinds of worship in Shinto. The advantages of this kind of religion are: It helped to build up the home; it greatly enriched domestic life; and it tended toward monogamy. How deep the hold is, may be seen from the words of a modern ancestor worshipper, Prof. Y. Hozumi of the Imperial University: "We firmly believe that our ancestors, other than their bodies, do not die. They are immortal. The spirits of the fathers and mothers who loved their children, even though their bodies have perished, still in the other world live and watch over their descendants."

In Japan, heroes take their place among the gods, and shrines are built in their honor. The educated classes now are saying: "We honor our great men just as you do, only you build monuments while we erect shrines. You take off your hat before Washington's grave, we take off ours and clap our hands and burn incense. The forms are different, but at the bottom the spirit of reverence for the great dead is the

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same." This hero worship, as Carlyle has said, is one of the formative instincts of the human race and nothing will ever happen to drive it out of the human heart.

In Japan, where Amaterasu Omikami, the Heaven illuminating august goddess, is the first ancestor of the imperial line, the worship of the sun is most intimately connected with that of the Emperor and his ancestors. Of all objects in nature, the sun is greatest and its worship most elevating. Modern discoveries and explorations in the lines of astronomy and geography have almost ruined the morning worship of the sun, which only thirty years ago was almost universal.

Next in order is the moon, then earthly objects of every kind, until you get the phrase, "Eight million of gods," meaning that everything is divine. If there is a peculiar shade or tint about a rock, it is thought that it is some strange spirit and is therefore set apart as a god. Great trees, waterfalls, sea, ocean, and mountains both great and small are abodes of the gods, hence are worshipped.

Among animals the fox, and the white snake among reptiles, have the pre-eminence and shrines are dedicated to them. The fox shrine has red torii at the entrance. All nature seems to be alive with gods and goddesses and also there are many imps as well. Every trade has its god-patron.

Since there are so many gods in Japan, you would naturally look for superstitions, too. Your search will not be in vain because there are all sorts of superstition. "A soldier can buy for a cent or two a charm that tends to save him from the enemies' bullets."

"You can go to a shrine where snakes are divine and by paying a small sum draw lots that will reveal your future."

"The seven gods of luck is very popular throughout the whole land."

Isn't it like our nailing a horseshoe over the door for good luck? Did you see the new moon over your right shoulder? If so, good luck. Hearing the whip-poor-will before you and a thousand others. Are they foolish? Yes. Are we———?

In the home, worship is performed by offering rice and sake. These are set before the ancestral tablets on which are inscribed the names of the dead. Lighted candles or even kerosene lamps, are kept on the god-shelf. Photography has been introduced and photographs of the dead are sometimes seen instead of the tablets. (Any ancestral tablets in your house? Any photograph instead?) Deathdays are commemorated by meetings of the family who make new offerings and partake of a feast before the tablets.

At the shrines the worship is more elaborate. "It is this ceremonial worship, with its incense and prayers, as if the recipients were divine beings, that the protestant mind and heart find it hard to witness." Worship to them doesn't mean to them what it does to us.

In ancient times Shintoism was the only thing for the Japanese but later Buddhism weakened it somewhat, but about one hundred years ago there was a revival of Shinto, having for its object the recognition of the Emperor as the actual ruler of Japan, instead of the Shogun usurpers.

In 1868 Shinto alone was made the state religion but in 1889 when the constitution was prepared, according to Article 28, religious liberty was granted to all and Shinto was thrown back upon its own resources.

Japan now has no state religion. One signal evidence of this loss of religious status is the surprising step which was

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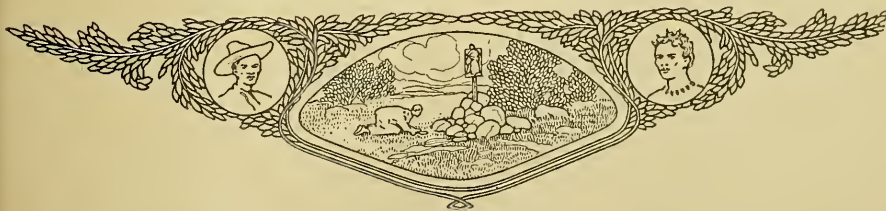
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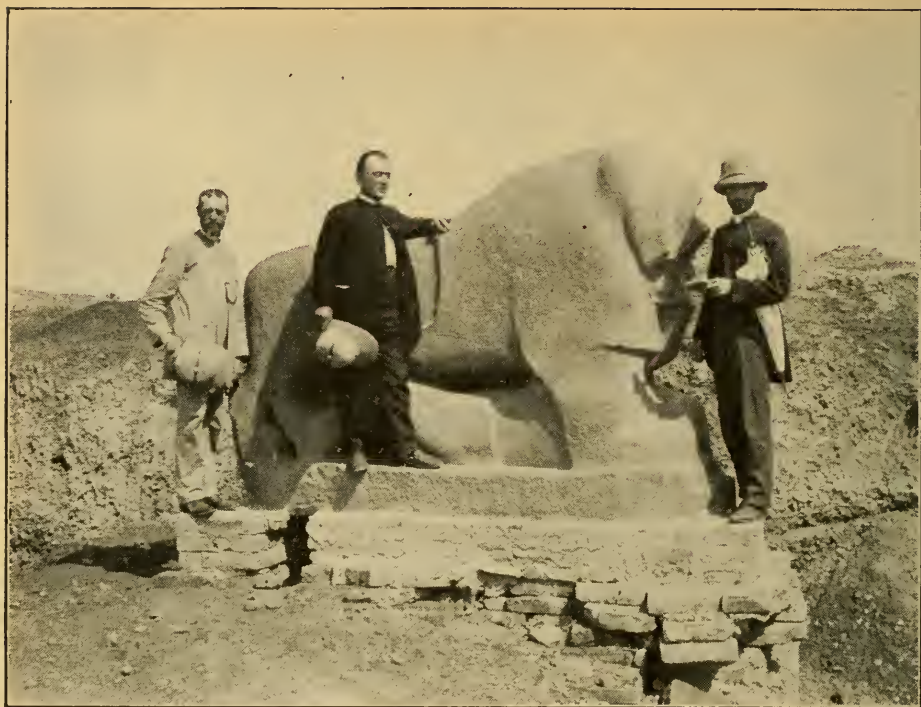
taken in 1899 by the most powerful and central, Ise Shrine. In September this shrine announced that it was not to be considered as a religious corporation but simply as a secular body for the preservation of the ancient historic cult. "It is well to bear in mind that it is common now for their authorities to say unqualifiedly that Shinto is not a religion, that it has no preaching, nor priests, nor worship, nor prayer. And yet celebrated Shintoists attended the Parliament of religions at Chicago and recently took part in Tokyo in the great religious meeting of Buddhists and Christians. Perhaps this denial of religion is for the purpose of utilizing the powerful religious sentiment of the past in support of loyalty and patriotism, so that every Japanese may be a Shintoist, i. e. a patriot, and at the same time be a believer in Buddha or Christ. In a few years Japan will have a religious law, and by that time, we shall know whether to call Shinto a religion or not."—J. H. De Forest.

Is Shintoism good? Yes, because worshipping the sun and moon is better than worshipping a fetish; because the worship of ancestors leads toward the formation of a permanent family line, etc. Is it all good? No, because some degrading customs and even licentiousness have found shelter under this religion; because the superstitions tend downward and some of these crystallize

into mere empty forms. As to the future of this belief. History clearly shows that as a nation advances in civilization, polytheism gives way to monotheism, local gods retire before the coming of the one universal spirit God. No Shintoist expects that his faith will become universal. The beautiful torii will doubtless remain and, perhaps, the national shrines will be preserved as historic monuments. J. H. De Forest said: "While writing this, I asked a ripe Christian leader, how to go about to convert a Shintoist. His instant reply was: 'So far as Shintoism is an embodiment of loyalty to the imperial line, we are all Shintoists. But so far as there are superstitions and erroneous worship, the best way is to do as I have done in making my lawn which was full of all sorts of weeds. I put in here and there a few tufts of clover and that clover has spread and conquered the weeds, so that I now have a clean lawn of clover only.'"

Brother and sister what are you waiting for? An open door? Isn't that one wide enough? They have rejected their old religion; the government has rejected it as a state religion; and those people are open to western teaching. Only one more thing needed, that is, your willingness to go. Money needed? That is a very small consideration, when a consecrated man or woman is bent on going. Will you go?





One of the Lions Found in the Excavations at Babylon.

TO BABYLON VIA BOMBAY---No. 2

W. R. MILLER.

As before stated the Tigris River had not been so high for thirty years, and reports from carriages "Three days stuck in the mud" was in no way very comforting to our hearts, for we had already traveled almost three thousand miles, and had been on the way twenty four days, and now this consolation "That to get to Babylon was an absolute impossibility." Within sixty miles of the object of our visit, the many days consumed and thousands of miles traveled, and much money spent already on the journey; to receive this information was greatly disappointing. However, we were not ready to give up, and return on the steamer that brought us up, but found lodgings, and began to look around for some one who would be willing to engage himself to safely set us down in Babylon.

Now a word about Bagdad. This city has about one hundred and fifty thousand inhabitants, it is said at least forty thousand of them are Jews, and a very large majority of the remainder are Mohammedans. The streets are narrow, crooked, unpaved and dirty, very uneven and strewn with garbage and filth indescribable, which is left for the dogs, the only public scavengers found in Turkish cities, to remove.

Bagdad is about two hundred miles below ancient Ninevah on the Tigris, and is built on both sides of the river on a flat treeless plain dotted with the ruins of ancient buildings. It is believed that the city was founded about the year 764 A. D. by the Caliph Almansar. The city was once surrounded with a brick wall some five miles in circumference, but now in many places

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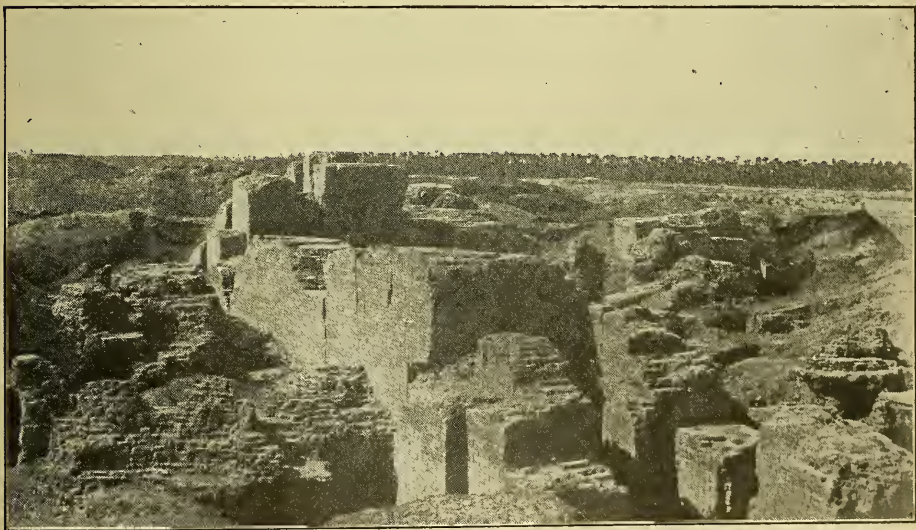
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broken down. A bridge of boats connects the two sections of the city, which unfortunately was out of commission at the time of our visit on account of the high water and swift current. From a distance the city is quite picturesque being interspersed with groves of date palms, from which gleam domes and minarets, but things do not improve on a closer acquaintance.

Much could be written of this historic

and who knows but that the disaster of 1830 might have been repeated.

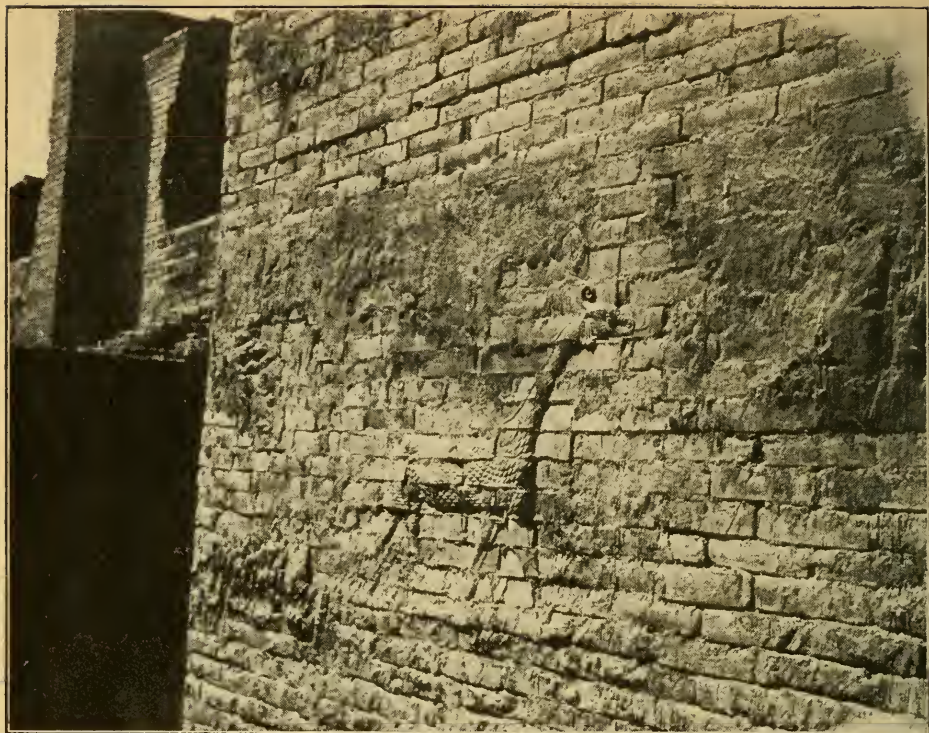
As above stated we cast about for some one who would be willing to drive us to our destination, and late Saturday evening we succeeded in perfecting arrangements whereby we were to start at 5 o'clock Sunday morning. The price agreed upon was just twice the regular rate, and it was left to us to get ourselves in the country to the



Section of Ruins of Nebuchadnezzar Palace, Babylon.

place, which was at one time the seat of Arabic learning, and the capitol of the Caliphs for five hundred years. In the year 1830 a great plague prevailed here, and at its height carried off not less than two thousand people daily. This was immediately followed by an inundation, and in one night seven thousand houses fell and fifteen thousand people perished. At the time of our arrival the water had completely surrounded the city and a very slight further rise would have flooded the place,

graded road, which was as near as the carriage could come to the city on account of the water. So we engaged a "Guffa" man to call us at 3:30 A. M. and take us across the Tigris for we were lodged on the east side. So promptly at the given time we were loaded in a Guffa, which is a circular boat made of basket work and covered with pitch. They do not look to be a very safe thing to ride a raging torrent, yet I counted twenty-five persons safely carried across the river in one of these



Decorated Wall. Palace of Nebuchadnezzar, Babylon.

strange looking boats, the use of which I am told is as old as Nineveh.

We safely crossed the river, then by walking the narrow filthy streets amidst barking, howling dogs, and the further use of the Guffa, we finally reached our carriage and were able to make the start for-Babylon at 5-o'clock, after which we had but little trouble barring one experience of being "stuck" in the mud. Our carriage had four horses attached to it and relays at three different stations; using sixteen horses to make the sixty miles journey, which was covered in eleven hours. Thus was a Sunday's ride completed that not one of the sextet will ever be likely to forget. At each place we changed horses there was a little Arabian village, giving us an opportunity to see something of life on the desert.

Not a little speculation was indulged in by our party on the way, as to what we should find in the way of ruins,

walls, etc., upon reaching the place of the once great and wicked city of Babylon. Suffice it to say that we were well within the center of the site of the city before we knew it, and here is the fulfillment of a prophecy.

Jer. 51: 58. "Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly overthrown, and her high gates shall be burned with fire;" So literally and thoroughly has this been fulfilled, "The broad walls utterly overthrown," that we had driven over both the outer and the inner walls, and at the same time were entirely unconscious of the fact that once a great wall perhaps eighty feet high and more than thirty feet wide stood where our carriage had driven. This is remarkable indeed, and yet it could not be otherwise, because God said they should be "utterly overthrown." There is a long low ridge of yellow soil east of the ruins which mark the location of the outer wall, and as

there are many mounds, heaps, hills and ridges scattered over ancient Babylon's site, this particular ridge was only noticeable when specially pointed out.

Jer. 51: 37. "And Babylon shall become heaps, a dwelling place for jackals, an astonishment, and a hissing, without inhabitants." Here is another prophecy literally fulfilled, one which like the broad walls would seem most improbable of literal fulfillment because of the greatness of Babylon. Some of her buildings today as they are being excavated and measured result in these astonishing figures: 1000x1600, i. e., the Palace of Nebuchadnezzar. To speak of all this magnificence becoming "heaps," would seem like an idle tale of the prophet. And yet so true is this the condition of Babylon today, that as we drove over the site we were obliged to pick our way around and among the heaps, which together truly makes Babylon an "astonishment."

"Without inhabitants." One of the first questions asked the noted German archaeologist (Dr. Robt. Koldewey), who has had charge of the excavating at Babylon for about eight years, was this: "Are there any inhabitants in Baby-

lon?", and his answer was, "None at all." It is true at this time of uncovering the palace that a small native village has sprung up around Dr. Koldewey's bungalow, but these people are the workmen, and are there only temporarily. With the vast population within the walls of the city, how many hundreds of thousands will probably never be known, but with the characteristic congestion of the Orient, their number must have been very great. For instance compare Canton, China, which would seem not to cover more territory than did Babylon, and Canton has the credit of three million inhabitants, yet with all Babylon's teeming thousands, her great walls and splendid and magnificent buildings, her world's power, she must be left without inhabitants.

Of the palace, its great walls and the judgement hall where the handwriting appeared, the erroneous size of the city historically, and further prophetic references, etc., must go over and be continued in the November number.

Correction: In last number, the shrine mentioned should be Kerbela, instead of Arbela; and the name Hassine should read Hussine.

THE ORIGIN AND GROWTH OF THE DANISH MISSION

M. M. ESHELMAN.

Arriving at the home of Brother George D. Zollers at Hickory Grove, Carroll county, Illinois, they were heartily welcomed by the dear sister, the husband and preacher being out in the harvest field making himself useful. These seekers after Gospel simplicity were favorably impressed with the neat and cleanly appearance of the home and the apparel of the minister's wife was

such as to very greatly impress them. Brother Hope saw in the head covering something to remind him of the appearance of his dear mother. Perhaps this Godly apparel had much to do with the freedom of these weary travelers, for where there is unostentation and meekness of appearance the impress for righteousness is strong and lasting. They realized that now they had found

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what they had long sought,—a plain and humble people who lived what they professed.

Before Brother Zollers came home Brother Musselman and Brother Jesse Y. Heckler were seen. Then came Brother George with his great honest, hearty smiles and was happy to meet seekers after divine truth. The shade of the trees in the yard afforded a lovely place to discuss the great teachings of the Master. They felt themselves repaid many fold by coming in contact with a man "filled with the Spirit" and having a loving heart, for had not their teacher and entertainer himself once been far away on the Pacific amidst scoffers at Godly piety? He could, he did, sympathize with them. God sent these men to the right man at the right time. God never mistakes.

Remaining over night with Brother and Sister Zollers, they were taken to church and listened to a good sermon. Before going to services Brother Moore's Pamphlet, "The Perfect Plan of Salvation," was put into Brother Hope's hands. This he read through on the way to the place of meeting, and the arguments and spirit made a more favorable impression on his mind than any other pamphlet he had ever read. He immediately asked its author for more tracts and they were sent at once. This was another evidence that well-written pamphlets have a power for good.

On their return to Clinton, Iowa, Brother Hope entered into a closer study of trine immersion, and he was soon convinced of the apostolic mode of baptism and then resolved to become identified with the Brethren church. He immediately notified Brother Zollers. Such news was indeed gratifying to Elder Zollers whose brotherly affection has always been of an intensive character. He made an appointment at

Clinton and with the truth and spirit of Jesus became the Lord's agent to lead Brother Hope farther into obedience. He was not baptized at this meeting but Brother Neilsen was, Brother Hope for prudential reasons deferring the rite.

His former affiliators, the Swede Baptists, were deeply moved at this effort of Hope, but he candidly informed them that he had found the people he had for years been seeking—a body of believers who not only believed in Jesus but who went farther, obeyed and enjoyed the promises. Learning this, his former associates wept, reasoned, made promises, and, these failing resorted to threats. Propositions were made by them to baptize him by trine immersion if he would remain with them, but he forcibly reminded them that if they thought, with him, that he needed trine immersion, or baptism "into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost," then they surely needed the same kind of immersion; hence he rejected their offer. He long cherished the theory of apostolic organic succession, or a straight line of personal baptism from now back to the Apostles.

This idea had become so fixed in his mind that he could not receive their trine immersion; for this would have failed to bring to him that "search of a clear conscience after God." Evidently this was the turning point and it came amidst a great struggle.

Some weeks after this effort by his former associates to hold him to themselves, he moved to Mt. Carroll, Illinois. At Hickory Grove, a few miles west from Mount Carroll, he and two others were immersed October 25, 1874. He and his family were filled with joy now among a plain, loving, hospitable people. The simplicity and equality of the Brethren and Sisters appealed greatly to Brother Hope. He saw that

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this condition was a tower of strength and in his spiritual vision foresaw that so long as this condition remained unimpaired, just so long the church would be a power in every great and good reformatory effort. He saw that so long as these people would maintain their long-cherished Scriptural position on non-resistance they must be a potent force in reaching the practical application of the principles of national and world-wide arbitration. He often conversed with the writer upon the vital principles of peace among all men, the utter abhorrence of war and the coming time of national arbitration; and were he alive now he would see the largeness of his vision nearing perfection. And on the principle of heart-transformation resulting in non-conformity to the world, he was equally clear; for it was plain to him that if the slavery of worldly fashions were to be set aside and men and women were to become free and independent of this earthly god, it would come through the advocacy of the Church along the ground she has maintained ever since the days of Jesus on earth.

Remaining at Mount Carroll a few months, he then removed to Lanark, Illinois, and at the solicitation of kind friends opened a harness repair shop, and to the credit of Deacon John Rowland it can be said that he opened his heart in a brotherly way and furnished the necessary money.

It was in this harness shop that the work of the Brethren in Denmark was conceived. The writer was greatly endeared to Brother Hope and his family from the first. His simplicity and greatness of heart was captivating and certainly winning in this case. The bond of brotherly affection grew and grew mightily, and this was fed, by the numerous prayers in that harness shop. Never did we meet there, and that was

almost daily, without sweet prayer. Prayer meetings among the Brethren were not a burden even then, for there were not very many of them, hence beginners found them very attractive and nourishing. The prayer meetings in the Hope family were means of delight as well as growth.

Often members would ask him: "How is primitive religion in Denmark? Do the people there practice the doctrine? If not would they receive, accept and enjoy all the practices of the New Testament?" These inquiries, as well as his love of Fatherland, quickened him to a high hope that God would open the way for missionary work among his countrymen. He believed that anywhere on this globe some people would, if they could, accept Jesus as did the early disciples, as the only Savior of mankind. He regarded the command of Jesus: "Go and teach all nations," as imperative, and felt deeply the need of the church having an organized way of reaching the people. Others shared this feeling with him.

Many excuses were made to meet this growing sentiment to preach the Gospel to all nations. It was urged that Brother Henry Kurtz once endeavored to open a mission in Germany but there was no open door. Others said: "The Gospel was once preached in the East and it could not be sent backward." Sometimes the missionary advocates were made weary with excuses but the great question would come up and be discussed in a friendly way. He listened to the excuse that Europe once had the Gospel and should have kept it. He reasoned that if it had been taken from Europeans then it had also been taken from him, for was not he an European? If this was sound reasoning, then he too was a castaway. He took the matter to the Lord and after imploring God for light he got the Gospel answer,

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"All nations." In the History of the Danish Mission he says: "At Lanark I translated Moore's and Eshelman's pamphlets, thinking that, perhaps, some day I would be able to have them printed at my own expense and send them to Denmark for distribution. At this time the love between me and Brother Eshelman was kindled, and which has kept us one to this day. Little did I think that he would be the Lord's instrument to inaugurate the Danish Mission. And little did I then think that I would ever be sent to my native country to teach the people the way of the Lord. Had this been known to me then, I would likely have tried to hide myself like Jonah; but what followed was wisely kept from me while translating those pamphlets. I must here notice Bro. Eshelman's part in the work of originating the mission. Somewhere I had learned that there were about one hundred thousand members in the United States; and as I worked on the translation, I thought what a great work could be done if each member would donate one cent towards printing these pamphlets in the Danish language. I felt that if I had them printed I could easily get them distributed all over Denmark; but I did not dare to ask this of my brethren and sisters, for evil-disposed persons would misconstrue my motives and injure the cause; and as the missionary plea was taking good hold on the Brethren, I felt I must do nothing to discourage the church. But one day Brother Eshelman came in to visit me, and our conversation soon drifted toward tract work. I reluctantly opened my writing desk and took out an article which I had prepared for The Pilgrim. I read it to him and then he said, 'You must send this to The Pilgrim.' I told him I could not and gave reasons. He replied, 'Let me have it and I will make it work.' I gave

it to him and then went on with my work. Brother Eshelman then said: 'I will give twenty-five cents, will you give the same?' We did so. He called on others through the papers and soon four hundred dollars were on hand, to publish the translated pamphlets."

I wish to add that we agreed to make Brother Isaac Rowland treasurer of this fund and when I took to him the fifty cents he added five hundred cents thus helping to form the nucleus for the first foreign mission fund to do work in Denmark. The missionary members were prompt in sending in contributions. While this laying in store was going on, Brother Hope was in correspondence with Christian Hansen of Denmark and gave him some sound arguments for Apostolic practices. As he sent letters to Denmark so he sent prayers to his Father that grace might be sent down from heaven to Brother Hansen to see these great Bible truths. By the time the four hundred dollars tract fund was at hand a letter from Brother Hansen to the Cherry Grove church was received asking for Christian baptism and union with the church. This letter was translated by Brother Hope, and read to the church one Sunday at the close of services. It made a profound impression. The writer and others will never forget the tears and heart-throbs at the news of an applicant for church admission from far-away Denmark. Men and women, who, up to this time had misgivings as to the wisdom of helping foreign lands to come to Christ, were now ready with prayers and money to give relief. It was a turning point in the lives of many concerning missionary work. The question was at once raised, "What shall be done? The call is here, the Gospel is complete with power and authority." But one thing could be done by a Godly or Christed people, heed the call and obey the command,

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"Go ye." The Lord's money was here, the Lord's authority to send was at hand, so steps were taken to call a District meeting and in December delegates from the various churches in Northern Illinois assembled at Cherry Grove, four miles north of Lanark, together with a large number from each church as witnesses and happy participants. It was a large assemblage. It was a day of spiritual uplift. A heart-felt force prevailed. Sympathy and co-operation ran in perfect accord. Unity of sentiment prevailed. There was but one issue and it was met Gospel in hand and in heart. It was first agreed that two experienced ministers and their wives should be sent. Two were named. All the members present, whether from the local church or from any other congregation in the District of Northern Illinois, were permitted to vote. As it was an extraordinary matter so extraordinary steps were taken and local lines were obliterated. Brethren Enoch Eby and Paul Wetzel and their wives were chosen.

The reader can understand what this meant to these ambassadors and to all the members. One hundred and sixty-seven years had passed since Europe gave the United States Alexander Mack and his humble associates. Now Enoch Eby and Paul Wetzel were chosen to carry this Gospel back to Europe. It was a time of weeping, a time of tremendous impellings. This occurred November 12, 1875.

But these chosen ones were not familiar with the Danish language, so it was agreed to choose a Dane to the

ministry to act as our interpreter. Two were named. And it was agreed that since this was more than a local matter any member present residing in Northern Illinois District could vote. This was an extraordinary question and demanded more than ordinary methods. All the votes cast were for Brother Christian Hope except two, and as he and his wife voted the two votes were understood.

It was agreed that this effort should be for one year, and that the entire Brotherhood should be asked to contribute, but that the District would be responsible and carry on the mission.

It was further agreed that one thousand, two hundred dollars should at once be raised by the thirteen churches in Northern Illinois. This amount was apportioned to the local churches, and most of it forwarded to deacon John Rowland immediately.

Brother and Sister Hope were authorized to immediately prepare, go in advance and begin the work. By January 1, 1876 Brother Hope and family left Lanark for Clinton, Iowa, accompanied by Brethren Frank McCune and George D. Zollers to visit his wife's parents. From there they went to Huntingdon, Pennsylvania, to visit Brumbaugh Brothers—The Pilgrim family. At Norristown, Pennsylvania, Sister Hope became ill and suffered four weeks severely. Before sailing for Europe Brother Hope visited a number of churches in eastern Pennsylvania. After a fourteen days' voyage, with almost constant sea-sickness, they landed at Bremen, and went to Aalborg, Denmark.

(To be continued.)





Chinese Boats or Sampans.



The Jinrickisha.

SOME TRAVELING CONVEYANCES IN CHINA

S. N. McCANN.

In the port cities of China one sees all the improved modern vehicles for travel and transportation as well as the ancient ones. In the kinds of conveyance China differs widely from India, and for comfort and convenience the difference is in favor of China.

The bullock cart is India's chief means of country travel. A very similar cart is to be found in China when the roads admit of its use.

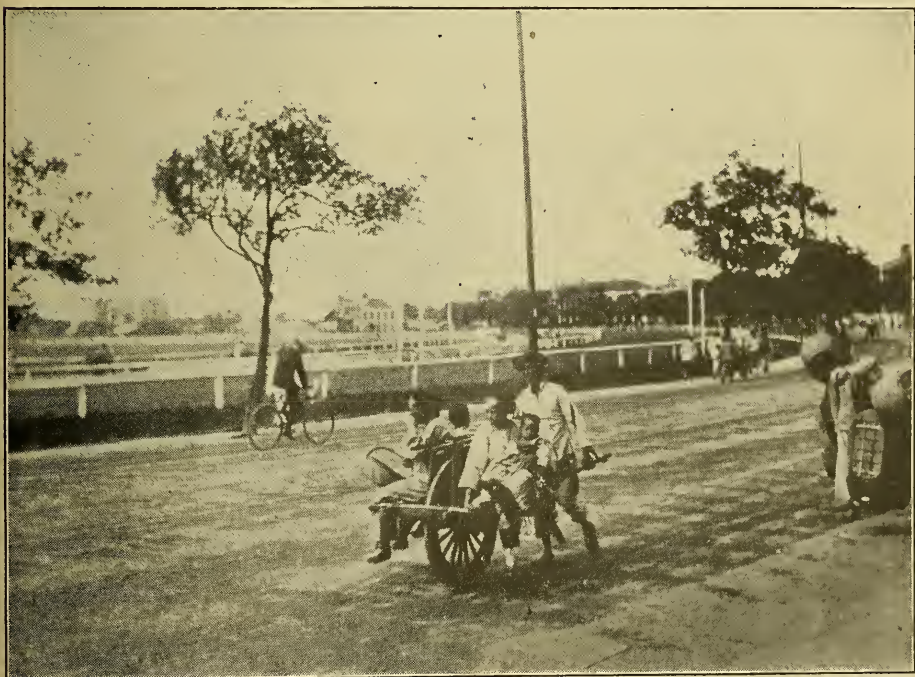
The conveyance most used in China is the boat. This is especially true of south and central China. The little boat called the "sampan" is both a home and a means of making a living. Many

people have no other home than one of these little boats.

In a country cut up by rivers and canals one can go almost wherever he wishes by means of the "sampan." Many missionaries visit their stations and do all their traveling in their districts in these little boats. It is a very comfortable, easy and cheap way of traveling if one is not at all in a hurry. And hurry or not it is about the only way to travel in many districts.

The Wheelbarrow.

The wheelbarrow is perhaps the most used land vehicle in China. It is the dray wagon, the cab and the market



Wheelbarrow.



The Jinrickisha.

wagon of China. It is surprising what large loads and how many people can ride on a little wheelbarrow. The wheel is very much larger than the wheel on an American wheelbarrow. The frame is built all around the wheel in such a way that it balances itself. The barrow man can carry much larger loads, with less effort, than his American brother can carry a third as much on his wheel.

The Sedan Chair.

This is the carriage of state, the official turnout. It is also one of the older and one of the most comfortable ways of travel. The chair is balanced on two poles which are carried on the shoulders of two, or sometimes of four men. These chairs are often very fine, made of costly material and highly ornamented.

The private chairs of officers of high rank are very heavy, costly and beautiful. The chair is used both in the city and country and is one of the most costly of the old ways of traveling. One can, however, hire a chair for from two to three Mexican dollars per day.

The chair and the wheelbarrow are

the two conveyances that can go over almost any kind of road, or in the narrowest streets. The barrow only requires a track as wide as your hand while the chair needs only a foot path.

China must have the boat, the chairs and the barrow or better roads, more bridges and wider streets.

The Jinrikisha.

This is a small two-wheeled cart, with two shafts, drawn by a man. It is a cheap and easy way of getting around when the roads are good. It, however, is not a country vehicle. It is found only in the most progressive cities.

The tramway soon to be opened at Shanghai will throw thousands of poor 'rikisha men out of employment. A few weeks ago Shanghai was very uneasy lest the 'rikisha men would stir up a mob because of the building tramway. The poor people were quiet hence no armies were used, though in readiness at the slightest provocation.

One learns to appreciate China's old methods of travel, even if they do not go with the rush and bustle of the steam cars of the west.

One should not forget to mention the patient little donkey with a sore back, and he is sure not to forget how sorely anxious he was to get to the end of

the journey, especially when stirrup leathers are about eighteen inches too short and the saddle hard and uncomfortable.

WHERE IS OUR CONSECRATION?

BY J. M. BLOUGH.

Where is the consecration of the Brethren church? Where are the young brethren and sisters of the volunteer bands who have said to the Lord in holy purpose that we will go anywhere in the world at Thy call? And where are all the others who have often promised in their hearts before God to do His bidding at any cost? Have we no consecration any more? Have we none who are willing to leave houses or lands or parents or friends or position to go at the dear Savior's great command and preach the Gospel to all the world? Why was the late call to go to India and China unheeded?

I lay it upon the Heart of every brother and sister of the church,—Why was the call unheeded? Answer.

Are you unworthy? Then I beg of you in the name of our Christ that you hasten to your knees and get yourself right before God and with your church ere the summons comes to stand before His throne, and then? It is your duty to live such a life and be such a Christian that the Lord can use you. And as He needs you He will call you. Prepare yourself with all speed.

Have you forgotten your promise? Then back to the Word. Study your Bible. Look at the dying Savior on the cross. O the love! For you, for me, for all. Look at your own heart. Filled with what? How about your faith? Be careful lest you forget the baptismal promises too and lose your crown. Ask the Lord to show you what is the matter with you. He will do it.

Are you unwilling? What shall I say? Can it be that any one is unwilling? Is your business too precious to you? Are you too successful where you are? Will any excuse like this make you unwilling to go with the messenger of death when he comes? Will any business or friend make you unwilling to meet the Lord in the air should He come? God has a claim upon your life and you answer your claim on your knees with your God and do it soon.

Can you not go? I know there are many who cannot go; they are too old or not prepared or entirely unsuitable. I know this is true and I do not fault you for it, but how about your substitute? If you cannot go it is your duty to help some one else to go. Where are your sons and daughters? Have you tried to persuade them to go, or are they too precious? Too precious! Too precious for the Lord's work! Is there no one whom you know that can go and is prepared and suitable to go whom you could influence and encourage to this the noblest and grandest service on earth? We are not free till we have done what we can. Another year is going and in the meanwhile the millions are dying without Christ. Do we not care? Why this delay? One soul is more precious than all the world. God help every one to consecrate himself, body, soul and spirit to His service without reserve. Brethren, I tremble for the answer we must give at the throne.

Bulsar, India.

THE MARTYR SPIRIT. IS IT WANTING TODAY?

By REV. C. BOND, Tolanga.

The heathen in their teeming millions are waiting for the Good News from heaven, and are perishing whilst they are waiting; and whilst they are perishing and waiting they are suffering as no man can understand, except he sees with his own eyes, and hears with his own ears, and fathoms with his own rod of sympathy the depths of the sorrows of evil. And the King of Love who gave His Son that these might be saved asks His people to-day, "whom shall I send? who will go for us?" With what response? Are there many who devote themselves to the King's appeal? Alas! The nations wait—the Lord waits: and all the time of delay the Devil makes festive day, and runs his ruinous business with marvelous success. If King Edward called for volunteers for his service in benighted lands, would he call in vain? One is inclined to say, "The martyr Spirit is missing in Christ's church to-day."

These thoughts have been forced upon one of late by the gaps made in our ranks by the home-call of our brethren; and by the unlooked-for furloughs necessary to other friends. We are a mere handful of workers on our six stations and as one hears from home that there are no men offering themselves for work in this field, we are constrained to believe the sentence quoted above, "The martyr Spirit is missing in Christ's church today." Plenty of men are found to serve the trading houses established in heathendom, and there seems no lack of men to fill the vacancies constantly arising in the government staff; why should the church be behind these secular organi-

zations in the supply of men for propagating of their interests? Is it not because the church is eaten up by the love of gold? The charm and glory of the Divine purposes in saving men is of but little count, compared with the pride and comfort of a magnificent home, or a successful business. Where is the Spirit of the martyrs?

Did the martyr fires burn frequently in this land of darkness, or if there were to be—as come there must—a time of fierce persecution of the church, I believe many would speedily be ready for the trial, that is, willing to face torture and death. In that sense the spirit of the martyrs is with us to-day. But for the daily dying amongst the petty annoyances of life, there are so few heroes to be found. To bury one's life in out-of-way Congoland, where all the work is hard, and slow and hidden from human gaze, and apparently fruitless, this kind of martyrdom finds few responsive hearts amongst Christ's friends. Where is the spirit of the martyrs?

If Christ had bid thee do some great thing how swiftly wouldst thou run to carry out His will. If Christ had bid thee—there is no if in the matter, Christ does bid thee do a great thing if He gives thee service at all. The greatness lies not in the task but in the spirit in which it is performed. Service is not great because of the magnitude of the scheme, but because of the issues which hang upon the neglect or fulfillment of the task. On the monster man-of-war the serving of the big guns is great service, but the laddie who works the Admiral's signals instructing the whole fleet, does more toward final victory than the most

accurate marksman can accomplish. Christ calls men to witness—to be martyrs—for Him midst the solitude, suffering and apparent failure in heathen lands. Alas! the many scorn the glory of such a life. Where is the spirit of the martyrs?

Did the martyrs court the rack, the stake, the sword? Nay. They would gladly have avoided these things, and remained on earth to glorify their Father. They were martyrs long before they tasted death's agony. "They counted not their lives dear unto them"—that is the martyr spirit. That is the true missionary spirit. Not how can I make the most of life, but what God wills to do with a surrendered life, is the highest point to which I can attain. He may take my life to another sphere immediately, that is no affair of mine, it is for me to hand over to God life itself, and after that to seek anything and everything which is God's will. The Spirit of the Lord is the spirit of the martyrs. What is wanted to fill the vacant posts on all the mission fields is

a day of Pentecost in thousands of lives. God is compelled to give the Spirit by measure to many hearts because of the partial surrender and mixed ideals of life. The man who sets as his aim in life a successful business, or a high place in a profession, or a name as a philanthropist, and then seek's God's blessing on his efforts towards that goal, is limiting God, and possibly shuts himself out of immense blessing and endless honor. If "a corn of wheat fall into the ground and die . . . it bringeth forth much . . .," that is the way to life. Except it fall into the ground and die, "it abideth by itself alone," no matter what else it may accomplish, it remains alone—only a grain. The martyr spirit will conduct any man to a glorious work—it always brings forth much fruit. Where is the Lord God of Elijah? Where He always is,—with the Elishas who have asked and received the double portion of the Spirit. God wants us to have your name on his martyr-roll. If it is not there already, when shall He write it?—Congo Balolo Mission Record.

RUSSIA OPENED WIDE FOR THE GOSPEL

By BARON WALDEMAR UXKULL, of Russia

American Christians cannot realize what the edict of the Czar, of Easter, 1905, brought to the Russian people. It has produced the greatest religious change that has ever taken place in the history of Russia. It has revolutionized the position of the Russian Christians. Until this edict was made the Greek Orthodox church alone had the right to labor among Catholics, Protestants, Jews and Mohammedans. Everyone could become a Greek Orthodox, but no communicant of the state church could sever his connection with it.

As a consequence no church and no empire has given so many martyrs in the

last fifty years as Russia. The ice-fields of Siberia and the wild valleys of Caucasus will bear eloquent testimony to the courage and faith of Russian martyrs in that day when Jesus distributes the crowns. It is true Russian Christians have suffered with patience and prayer, praying for the Czar, whose government persecuted them, that the Lord might touch his heart and cause him to grant religious freedom to all his subjects. United with them thousands of spirit-guided children of God in Germany, England and America were pleading with God. And now, praise God, religious freedom is granted. The time of perse-

cution and suffering, of prison and banishment is no more. The terrible reality is now but an historic fact.

A new epoch has dawned for Russian Christians. New work, new fields, and new difficulties are before them. It is no more the policy to persecute believers who gather to pray. Now we have other difficulties. We have the millions before us starving in sin and darkness. A cry for preachers arises from many places. Millions are longing for the light. God has not only opened the outer door of freedom but also the inner door of the hearts, and everywhere there is a hunger and a thirst after the word of God. Our meetings are crowded. We do what we can. We help poor churches. We have some missionaries, but for the hundred and twenty-eight different peoples, each having their own language, they are but a drop in the sea.

The evangelical Christians of Russia are Baptists, Stundists, Moravians, Methodists and Mennonites. They are almost all of the lower classes. They are very poor and have suffered much because of the revolution and the industrial and agricultural crisis through which the whole empire has passed. Many a family has scarcely a livelihood, let alone giving anything for mission work.

The field is so vast that every denomination may find room for hundreds of missionaries among the peoples and tribes of Russia. There are the Samoyedes in the north of Russia, living in tents of undressed reindeer hide, almost all of them heathen or superficially connected with the Greek Orthodox church. There are the Kirgises and Kalmykes in the east of Russia near the Ural river. Nomad tribes wandering on the steppes. There are the Tartars, living in the east in the Crimea and Caucasus, a handsome and strong people. In mediæval times they were the masters of Russia. Besides these many different tribes are in the

Caucasus, each living in his own valley and conserving his own customs, language and peculiarities. There are the Finns and Esthonians, the Lettisch and Lithuanians in the northwest of Russia. The Lord has already converted many thousands of them. And there is, first of all, this noble Russian people, so large hearted and patient, a people satisfied with humble surroundings and yet gifted with all those finer and ennobling qualities that go to make a great people. When converted, they are very earnest and full of love toward their brethren. No people are more ready to suffer for the Gospel. They hunger to-day for the Word of God. They have been marvelously prepared for receiving the Gospel by the Greek church. It has taught them the restraint of law and to fear God. The wonderful rewards of grace and love, and the glorious conception that their salvation was accomplished on the cross of Christ, are received with unspeakable joy and thanksgiving. The life and love of the Russian Evangelical Christians reminds one of apostolic times.

All the difficulties are forgotten when we think of the boundless opportunity and of the great paucity of workers. "The fields are white already to the harvest." But we alone are powerless to meet the need. Russia's evangelization must become of world-wide interest. Surely, it is not only the duty of the few Christians in Russia. The responsibility certainly rests upon the whole body of Christ. Let each member of this whole body do that which the Spirit of God prompts him to do. The Spirit may call one to pray for the advancement of the kingdom of God in Russia. The Lord may say to another: "I have blessed thee. Do thou give of thy means for the work in Russia." And to a third may come the message, "Go, preach to my people in Russia."—Extracted from *World-Wide Missions*.

SOME PERSECUTIONS

SADIE MILLER.

The question often presents itself to us: "How can a people with such great needs and with such simple customs be able to inflict persecutions?" But living among them very soon gives one a realization of just how it is done and makes one feel that, after all, there are some of our Christians that are as good as gold and more able to endure hardships or persecutions than any of us would be or than any of us know.

We happened into a village and that very night the people were paying some special devotions to their gods. The old horn and drum were taken from the dusty rafters and through the whole night did we hear that uncomfortable noise that we always try to avoid in our own village by sometimes leaving on these occasions. This time we seemingly came to hear it for, however we dislike it, no heathen people will lay it aside for courtesy or any other reason.

The entire village were out and the night was spent in horn blowing, dancing and drinking. We also happened to be just across the street, too, from all that was going on.

Our Juglo brother was with us, having come along that we might help him, if possible, to persuade his wife to return home with him. She has not come to live with him since he was baptized last September. He has endured this and many other persecutions ever since coming into the church and yet he says these have been the happiest days of his life. Why? Because salvation is his.

One of the first accusations he received from his mother-in-law was: "Why should you have become a Christian now when there is no famine and you are not starving?" By this

we, of course, knew that her idea of Christianity was only a means for bodily aid. Need we preach the Gospel to them? Jesus verily would say, "Ye seek me not because of the miracles but for the loaves and fishes."

We had no little fears for Juglo lest they should come in the night and harm him. An old lady told us to be sure and not let Juglo eat any food these relatives should give, for they would surely put poison into it and thus do away with him very quickly. In the dead of the night a man came and tried to waken him. We at once were awake and asked his reason, but he would not tell us what he wanted. Finally we allowed him to speak in undertone to Juglo and, sure enough, he wanted him to come and drink with the crowd with whom he had formerly done such things.

The invitation was not accepted by our courageous brother and we were glad. He had nothing to eat since 11 A. M., but rather than be found in the seat with the scornful or in the council of the ungodly, he would do without several days. It was their intention to get him drunk, then they could persuade him to eat also, but he was acquainted with all their ways.

"But," said the man, "none of these people will know it that you have been drinking, for they are asleep and you may come back here without them learning anything about it. This gave Juglo a splendid chance to explain to them that there is One always who sees us.

Before we retired for the night there was a large crowd of people standing to listen to the preaching. A dozen women stood in one place, several rods away. Burie noticed this and while the rest were preaching, she suddenly disap-

peared from us and soon we saw that she had gone to talk to these women.

One of these women came and put her hands to Burie's face, pinching real hard both her cheeks. Burie thought a moment and wondered why she should thus be so familiar. This is a respect of love women show to each other in special cases. At once the thought came, "Why, yes, this is Juglo's wife."

Poor, anxious woman! She had shyly gotten away from her unreasonable parents who allow her not to live with the one she loves and with whom it is her duty to live. But she was not slow in asking Burie everything she could about her dear one. These were some of the things she said: "They tell me that Juglo has married again. Is it true? I am told that it happened the time he went to Bulsar. Is it true?" A number of other things she asked, but to all these questions Burie could positively and truthfully tell her that Juglo was living a good life, and was anxious that she come and live with him, for she is his wife and none other. Then she also explained to her that the Christian religion did not approve or allow people to get married at random, to whom they pleased, but a man must have only one wife, and so this woman was greatly relieved.

Don't tell me they do not love each other. Next day, when Burie told Juglo about it, much as he tried he could not keep the tears from rolling down his face. We believe that by firmness on our part we may be able to restore her to him and we shall work to this end. It is verily important that we be as Jesus bid His disciples, "Wise as serpents and harmless as doves."

We have another good, faithful Christian family who are living among their heathen people and have endured all kinds of persecution. They were both children in the orphanage and at

the time we came to their village they both declared that the Lord had sent us on that day for just then they were having a severe trial.

Like all our Christian women, Davlie wears no jewels. The Bheel women have a habit of swearing in the meanest, filthiest and most unkind way, so, as Davlie goes about her work, in and out among the people, they say, "Who are you that you should be walking about here with no jewels? We'll kill you if you don't wear jewels. You can't stay in this village this way. We'll drive you out. You must be married to a dead man. Who is the woman that would be so foolish?"

But Davlie has endured thus far and declares she will leave there rather than put on jewels, for they seem like such a foolish thing to her now, after learning to love the Lord rather than such earthly treasures.

What would you and I do in such cases, were we to suffer thus? I doubt if we would be as faithful under similar circumstances. It is just as hard for them to endure this as it is to send one of our good, young sisters into the city, where she never sees another member of our church. Tell me how many such have lived faithful. They are decidedly few and she who does, would not if her own people were all different, I am sure, if her father, mother, and every relative she has did according to the world's ways.

Caste is another great question that brings many persecutions. No matter how high has been the caste, yet heathen people consider all Christians low caste, because they accept those of lower castes into the church. One or our Christians, only last week, was asked, "What was your caste before you was a Christian?" To this he said, he knew not, for his parents were Christians. "But," said the heathen man, "what

was the root or former caste? You had a beginning somewhere and that is what I want to know."

He received no light on the subject, but had he, the man would have had no more to do with us, because in this case it was low caste.

Perhaps many may wonder "Why all this hatred for the lower castes?" I used to think it was all foolishness and no reason for it at all, but as I go into the Bheel villages and see these low castes greedily partake of carrion I feel that the higher castes after all have a reason to hate them. No matter what disease an animal may die of, the low castes use the flesh thereof, just as we would good fresh beef.

Religion does not consist in what a man eats, to be sure, but there is a boundary line for cleanliness. I have heard some of our Christian people tell the heathen, in their preaching, that we are not afraid ever to touch the low caste and will even eat with them if he puts away that offensive and sinful habit of eating carrion. It is true, too, that a great many of them have long ago put it away, and we trust that as years go by they may do so altogether, and thus bring themselves out of this low estimation by others higher than themselves.

Among our Christian people some of the orphans have been married to those

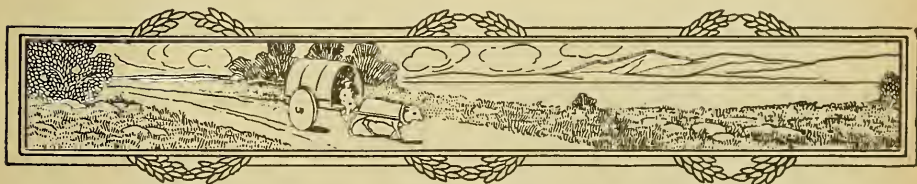
who came from the low castes. In these cases, where their parents are yet heathen, these children dare not take their partner home with them, and are not very kindly received even when they go alone.

But in this, I think, I have seen parallel cases in America where there was not half the reason that these have. When we look at caste from without, we don't see everything back of it, hence are apt to feel it is all unreasonable.

Ublo has a little girl about five years old. He refuses to let his heathen wife put jewels on her. So, when this little tot is taken to the village where the wife's people live, they try to put the ankle rings on her, and the child scarcely knows what and how to do. She leans her father's way, and yet we all know what an influence a mother has over her own child. How unfortunate that she does not see as does her husband!

Then, too, the marriage problem is one of no little importance. Here come heathen people with their little children and offer them in marriage to these Christian fathers and mothers for their children, but thus far they have refused, saying it must be done the Christian way, and when the children are grown. For this reason we must enter into the question and help these parents in getting their children properly married.

Bulsar, India.



THE FIRST INTERNATIONAL CONVENTION IN THE EAST

EDWARD C. JENKINS.*

The conference of the World's Student Christian Federation which was held in Tokyo early in April was far more than a gathering of student Christian leaders. The conference was the first international convention of any sort ever held in the Far East. This fact alone made it an affair of more than ordinary interest. It was far more significant in its oriental than its international aspects. It was not a meeting of occidentals in an oriental capital with a few orientals in attendance; it was rather a conference of orientals in an oriental city with representatives of the West in attendance. Of the 627 delegates, fully 500 were from China, Japan, Korea, Siam, Ceylon, and India, while the remainder represented twenty other nations. All the delegates to the conference were carefully chosen. The delegates from the Far East especially were the Gideon's Band of the oriental church. They were the finest product of the educational work of missions in the Far East. As delegates from the West considered the personnel of the gathering, the conviction deepened that if some cataclysm should ever overwhelm Christianity in the occident, the religion of the Cross would be propagated over the earth by the oriental church.

The conference left a deep mark on the national life of Japan. Leading

statesmen expressed their convictions as to its importance to the Empire and the Far East. Marquis Ito cabled his greetings from Korea and showed his interest by contributing 10,000 yen toward the expenses. Count Okuma gave a garden party in honor of the conference, as did also Viscount Hayashi, the Minister of Foreign Affairs. The Mayor of Tokyo and several of the foremost financiers of the capital received the delegates at a brilliant reception and the addresses delivered on that occasion were favorably commented upon throughout the Far East. Other leaders of Japan extended courtesies to the delegates and rulers of the West sent cordial greetings. The messages from the President of the United States and the King of England were received with special enthusiasm.

The secular press treated the conference from the view point of its world relations.

The Nippon, a strongly nationalistic organ, says: "This conference will do much toward creating a cosmopolitan spirit among Japanese people and destroying a narrow nationalistic tendency."

The Hochi Shimbun, the most widely-read daily in Japan, and The Tokyo Mainichi Shimbun, another influential daily, express hope that a reconciliation of the Western and Eastern civilizations will find a starting point in this conference.

The Nichinichi Shimbun, one of the most influential political dailies in Japan, says: "The conference will be a power that makes our people recollect

*Mr. John R. Mott has returned from a tour in the Far East during which time he visited Japan, Korea, China, Hongkong, and the Philippine Islands and attended the conference of the Federation in Tokyo, April 3-7. From his letters and in conversation, I have made some notes of his impressions of the conference and am sending these to certain periodicals, thinking that they may prove interesting to readers of these magazines.

the spiritual and moral side of civilization and causes them to fight against the materialistic tendencies of the present age."

Another indication of the mighty power and influence of the Tokyo conference was seen in the attitude and action of the non-Christian religions of Japan. While this Christian conference was in session, there was also going on in Tokyo a Buddhist conference, attended by 3,000 delegates representing all the great sects, which have over 30,000,000 adherents. This conference sent a message of good-will to the Christian student convention. This action is unprecedented and almost incredible. At the same time the Shinto priests were holding a great convention in Tokyo. They also took the initiative and sent a deputation with a message of greeting. This also is indicative of a change, which five years ago would have been simply incredible.

One of the aims of the conference was to deliver an evangelistic message. Par-

allel to the sessions there was conducted a series of meetings for students in Tokyo. These had a remarkable influence and made a deep impression on the educational classes of the capital. Not less than 10,000 Japanese, Chinese and other students thronged to these meetings. Following the conference, delegates in small deputations visited the cities of the Empire carrying the message of the Gospel to students. These deputations were cordially received by officials as well as by the Christian community. Everywhere the halls were crowded to their utmost capacity and thousands of Japanese students were thus brought within hearing of the claims of Christ from the lips of educated men. These evangelistic meetings constituted the most fruitful series of the kind ever conducted among the students of any nation. Never before in the history of the church have the educated classes of the whole nation been thus brought face to face with the claims of Christ in a short period.

THE BURIED BIBLES OF MADAGASCAR

By the REV. T. GASQUOINE, B. A., of Bangor

It was on New Year's day, 1828—the day having been specially chosen as a hallowing of the year—that the early missionaries to Madagascar put to press the first sheet of the Holy Scriptures, which, as is so usual in foreign missionary work, consisted of the early portion of the Gospel according to Luke.

This small beginning represented much previous toil. The press itself—the first printing press Madagascar had ever seen—had not been set up many months. It was scarcely more than seven years since the first European missionaries had reached the capital. Not only had they to learn the native lan-

guage, to begin their earliest teaching, mingling English with it; but theirs had been the more difficult task of forming a written language, which was previously non-existent in the country.

The significance of the event would have deepened immeasurably had those faithful workers on that New Year's morning seen clearly all for which they were working. That same year was to see the death of the enlightened Radama, who, notwithstanding his many failings, had done so much to welcome the early missionaries, and to foster their work. And then began the long reign of Queen Ranavalona, with the growing repres-

sions and hinderances for the Christian mission, culminating in the fierce and cruel persecutions which lasted for some twenty-five years. In 1836 the last lingering group of the early missionaries had to leave the island, and it was not until 1841, on the death of the queen, when her son Radama II came to the throne, that persecution ceased, and Madagascar was again joyfully opened to Christian missions.

No more wonderful story of the power of what is called the written Word of God can be told than that of the sustenance of the suffering church of Madagascar, and its marvelous growth, from a few hundreds to more thousands during that dark quarter of a century.

In 1830, besides many other books, 5,000 copies of the New Testament, and 2,000 of single Gospels had been printed. The translation of the Old Testament, although portions had been printed, was not finished until the missionaries, directing their undivided attention to it during the last sad years of their stay, were able to leave with the people a completed Bible. So great had been the eagerness of readers, that some had walked many miles for copies—sixty, and in one case even a hundred miles being spoken of.

Although many copies have been circulated, there were still twenty bound volumes remaining, which, when the missionaries had finally to leave, they gave up to the care of the Christians. It was some of these that were buried in the ground that they might be hidden from the Queen's officers, and taken up and read together in secret meetings. Other copies, it was afterwards told, were cut up into portions, hidden in the lambas of the secret worshipers, and exchanged as opportunity offered.

It is one of these Bibles that has recently been presented to the library of the Mission House. Only a few copies, variously estimated from six to ten, are known to exist, and it is impossible to look on this one without emotions of thankfulness to God for the strong comfort is must have given to some of His suffering children in their time of sorest need, and for the light which shone from its sacred pages in their darkest night.

The volume is worthy of most careful examination. It is bound after a somewhat rough and primitive fashion in some kind of tanned skin, apparently of sheep or hog. It may be taken as certain, on grounds which will be presently explained, that this binding was put on after the persecution had ceased, and when the need for the burial of Bibles had passed away. Its pages are here and there marked by stains, sufficiently accounted for by its pathetic history.—The London Chronicle.



Eli Perkins says: "There's some folks whose hearts bleed for the poor, but whose pocketbooks never do."



"Dread not, neither be afraid, the Lord your God goeth before you."—Deut. 1: 29-30.

Fear, facing the New Year
Thinketh, "What shall it bring?"
And is dumb.
Dreading the hidden ways.
Faith, looking upward, saith,
"God is in everything—
Let it come:
God ordereth the days."
This is our New Year's bliss—
He is mine and I am His
All the days
All the ways
Lead us home.
Let us pray, let us praise.

CHRISTIAN STEWARDSHIP

PERFECT THROUGH SUFFERING.

Rebecca Bowman.

Dear Lord, Thy work is wond'rous sweet,
Blest toil always, that looks above,
'Tis making this poor life complete;
My heart sings praise for all Thy love.

But out of sloth,—not always thus,
Had I this joy to do His care,
Till God didst from my heart's shrine
take

Life's blighted blossoms, cherished there.

"Not all of joy for thee is best,"

My Lord had said, "Thy life must bear
Sorrows and pain, ere thou canst rest
At home with Me, My glory share."

And thus His voice had led the way
Each day had brought a gladder thrill
Of love for Him. My heart could say
In truthfulness, "I love Thy will."

"Be it to me as Thou wilt Lord,
Yet grant me strength to do Thy work.
Help me to labor in Thy Word,"
I prayed, "Let me no duty shirk."

My prayers, alas! He yet did know
I had not brought from Him my strength
And in His love He laid me low
To suffer pain a weary length.

Now, through my tears, His face so fair,
Sheds glories round my lowly bed;
The Everlasting Arms are there
The shelt'ring bosom rests my head.

"Thus you shall prove My Gospel true,
In weakness I have honor, child,
I suffered much, alas, for you,"
His voice pleads on in accents mild.

Oh, then, be it as Thou wilt, Lord,
Come pain, come sorrow's chilling blast,
Only support me with Thy Word,
Thy name shall have all praise at last.
Harrisonburg, Va.



TEACH US TO PRAY.

"The work of our hands establish Thou
it,"

Often with thoughtless lips we pray;
But the Lord who sits in the heavens
shall say,

"Is the work of your hands so fair and
fit

That ye dare so pray?"

Softly we answer, "Lord, make it fit—
This work of our hands—that so we may
Lift up our eyes, and dare to pray,
The work of our hands establish Thou it
Forever and for aye!

—Selected.

THE JOYS OF RESURRECTION.

The Lord is risen indeed."—Luke 24: 34.

While the wilderness we travel
Nought save barrenness around,
Faint the gleams of earthly sunshine,
Fierce the storm and tempest found;

Deep the joy of surely knowing
Home and rest are all above—
Won by Him on earth a stranger—
In His blest eternal love.

See Him stooping down from glory,
Lowly, humbled, sorrowing here;
Scorned of earth, His own rejecting,
No bright spot His heart to cheer.

See Him all along His journey,
From the glory to the Cross,
Save His Father's heart how lonely!
Bearing shame, contempt and loss.

Want and woe in man's sad story
Never wearied His blest ear;
Widowed hearts and orphan's sorrows
Found in Him relief and cheer.

Wrath of God in holy judgment
Borne alone upon the Tree;
Love surpassing every knowledge
Now flows forth unstraitened, free.

Raised from death, His Father's glory
Claims Him victor for His throne;
There alone His ransomed know Him,
There alone their joys and home.

Here they wander through death's valley
He beside them, though on high;
They like Him on earth but strangers,
He with them for ever nigh.

Soon His shout will greet His pilgrims—
Welcome long-loved home and rest;
Now by faith enjoyed and entered,
Then with Him for ever blest.

W. T. Turpin.

Emmanuel Church, Eastbourne.



IS IT I?

"Laborers wanted. The ripening grain
Waits to welcome the reapers' cry,
The Lord of the harvest calls again;
Who among us shall first reply,
'Who is wanted, Lord? Is it I?'

"The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless
sky;

Will none seize sickle before too late,
Ere the winter's winds come sweeping
by?

Who is delaying? Is it I?"

THE DEMANDS OF DISCIPLESHIP.

Christianity appeals primarily to the will of man. While it has its message to the reason and the emotions, its final attack is upon the fortress of the will. Until this citadel is taken the surrender of the soul is not complete.

Our Lord forces no one into His service; we must enter it voluntarily or not at all. The requirements are plain and the invitation is clear; the decision rests with us. And yet there is frequent misapprehension regarding the demands He makes upon His disciples. It is well for us that we should first count the cost, else we shall be tempted to turn back from the plow.

Thinking of Christian Endeavor, and the obligations we take upon ourselves in signing the pledge, I am reminded of those great words of Christ's, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It is a proper test to prove our profession. What does it include?

1. **A life of self-denial.** Concerning the significance of this there are two extremes of thought. It is not the pretty thing we sometimes make it, as we use the words so glibly in our meetings, but something larger and more vital. Nor is it such a renunciation as will leave us nothing for ourselves and will take us far from the ordinary haunts of men. Christ was no ascetic, but a warm-blooded, sympathetic, earnest man among men.

The truth lies between the two extremes. Our self-denial must be real, as we see our utter dependence upon God and view the pressing needs of our fellows, but it needs not therefore be abnormal, the deed of a visionary enthusiast. Surrender to the sway of Christ is indispensable, fundamental, but He will not impose upon us a burden that is heavier than we can carry.

2. **We must bear His cross.** Yet we must have our burdens, for we should be weak without them and lack the discipline that they bring. There are those who speak of the ordinary and inevitable troubles, such as come to all of us, as their "crosses." It is a misnomer; only short-sightedness could make such a mistake. These are only the trials to which all mankind is heir; the real crosses are those we assume by our own volition or by the special appointment of God.

The life of cross-bearing is the difficult life, that in which we do with joy the hard things for the sake of Christ. Thus it appeals to our young manhood and womanhood, to all that is strong and noble and eager within us. The life of ease and comfort has its attractions, but not for the disciple who sees the weary Christ treading the sorrowful way beneath his heavy cross. God's call to stern service on the frontier or on some foreign shore is often his answer to the willing heart. It may lead to the stirring adventures and the glorious successes that Ralph Connor pictures so graphically for us in "The Sky Pilot" and "The Prospector," or it may issue in the magnificent martyrdom of our brave missionaries in China. But more frequently it will mean for us just the constant daily service that is open to us in our own vicinity. There is where most of us must labor—in our own church, our own society, our own city, or village, or community. Yet the opportunities will be great, if our eyes are open to them, and the methods of ministry are many. The one essential is that we shall have the spirit of Christ. Then will the cross be transformed from a burden to an instrument of power, by which, as with a lever we shall raise the world Godward.

3. **We must follow Christ.** Our pledge requires it, and God expects it. But what is comprised in the command? you

inquire. Tolstoi says that our conventional discipleship is mere caricature, and he himself surrenders position and wealth to show the world how he interprets the language of our Lord. Thus also did the great mediaeval saint, Francis of Assisi, and such is the course of Bunyan's Pilgrim. But this seems utterly subversive of God's plans; it is the extraordinary, not the usual. Unquestionably God does call some men to great sacrifices, as he led Livingstone into darkest Africa and sent Henry Martyn to fanatical India. But in the conduct of Christ we see the motive that must be ours, even though we serve all our days in an humble place at home. It is loving devotion to duty that will take us in his steps. To be sure, this will mean many a hard battle; the victory will not be easily gained; but when it is won we shall be "more than conquerors."

Let no young man or woman think the Christian life so easy that it is not worth entering, nor so hard that it cannot be lived. The demands of discipleship, though severe, can be met in the name and the strength of Christ.—Selected.



TWO WAYS OF READING THE PLEDGE.

Richard Seidel.

Several years ago, a young soldier was converted at a religious meeting, who had given way to drink. Through drink he had given a lot of trouble on every side and was constantly up before his commanding officer, defaulting one week, in cells the next. I felt interested in him, for like most young men, when he was sober, he was a good soldier and a sensible fellow, but he had given way to drink, and had gone from bad to worse.

For weeks he dogged my footsteps,

until on one afternoon, I saw him leaning up against the stable door. I thought, "Here is my chance." But as soon as I saw him he had seen me, and was off up the steps of the stable. I quickly followed, and caught him as his hand was on the latch.

"Not so fast," I said; "I have been wanting to speak to you for weeks." "Yes, I know you have," he replied. Then I said, "Now look here, this life you are living will not do. It has got to stop. You were never intended to live a life like this. If you do not alter, you will get in more serious trouble. He said, "I want to give it up." I continued, "Well, look here, here is a pledge card; sign it." "It is no use my signing it," he said; "I could not keep it." I said: "Read it." He replied, "I should not be able to keep it." I added, "listen, I will read it to you: 'I hereby promise by God's help, to abstain.' Have you ever read it like that?" I asked. "I do not know what you mean," he replied. "By God's help," I repeated. "I see," he said, "I never thought of that before."

He signed the pledge thus, and a few days afterwards he gave himself to the Lord Jesus Christ. He has since then left the service, and is in New York, an active Christian worker in connection with one of the churches there.



A MISSIONARY INTERCESSOR.

1. He is one who has been inspired and led by the Holy Spirit to a life of intercession. 2. He is one whose heart has gone out towards the "other sheep" which belong to the flock of Christ in heathen countries. 3. He is one who, not being either called or able to go personally and become a pastor to those sheep, has determined to do by prayer what he cannot accomplish in person. 4. His heart is drawn to a definite field

as distinctly as if he were to go there as a missionary himself. 5. He believes that the Holy Ghost has as definitely appointed him to intercede in behalf of that field as He has appointed others to be pastors there. 6. He takes his appointment from the Holy Spirit, and no more expects to be fruitless in his efforts for that field than does the man who takes his appointment from the Church visible, and sails for the scene of his labors. 7. He lives in the spirit of prayer, but his special work begins when he daily enters his closet of prayer, and shuts the door upon all that is around him, finding himself alone with God and the need of the work which calls forth his prayers. 8. He will not leave his field for which he intercedes any more than the missionary to India or China will think of leaving the station to which he has been appointed. Missionaries have toiled for years on the foreign field without any apparent results; the intercessory foreign missionary will, if need be, do the same. The harvest is sure.—Foreign Field.



THE GREAT NEED OF THE SPIRIT FILLED LIFE.

Nellie F. Wampler.

John 16: 13, Jesus comforteth his disciples against tribulations. He promises to send them the Holy Spirit which shall be their guiding power and will teach them all things.

Jesus knew that after He had ascended to His Father, that those disciples whom He had been teaching during the last three years would be very lonely and sad without Him, and He knew too that they would have to meet with many trials and discouragements as they went about proclaiming the great Gospel which they were to give to the world, and thus He sends them the Holy Spirit

to comfort and guide them into all truth.

And now as we go out into the world expecting to teach the Gospel of Jesus and to win souls for Him, we need the same power to comfort and guide us, for without the Spirit we are nothing and the result of our labors will be failure and disappointment in the end.

It is not enough for us to have a college education. While this is a very important part of our missionary training, yet it is not the most essential part. I think it was Moody who said that a man may have wonderful knowledge in so much that he may be able to unravel the mysteries of the Bible and yet be as cold as an iceberg. He may seem to have a wonderful amount of magnetic influence and a marvelous command of language, and be able to preach with great mental strength, and yet not be able to save many souls; but if the truth were known you would see that back of all his words is the great need of a Spirit-filled life.

Paul says, "You may preach with the tongues of men and of angels," but if you have not love it amounts to nothing. A man may be charitable and give away all his goods to feed the poor, but if it is not love that prompts the gift, it will not be acceptable to God. A man may be willing to go to the stake for his principles or for what he believes, but if it is not love that actuates him, it will not be acceptable to God.

Just so it is in the life of every Christian missionary. He needs just as much of the spirit of love as did those people at Corinth to whom St. Paul was writing so earnestly. He needs the spirit of willing sacrifice, willing to do anything, go anywhere and to any people wheresoever he might be called.

We need the same spirit to help us in all that we undertake to do. Paul says in Rom. 8: 23, "Likewise the Spirit

helpeth our infirmities," He helps us wherein we are weak. Paul realized the fact that we too need the spirit to com-fort in the troubles and trials of life.

Every missionary can expect to meet with many trials and discouragements in his pathway on the field. The days will not all be bright and sunshiny; but if our lives are filled with the spirit of Christ we shall always find peace and comfort and there will be enough sun-shine to exceed the clouds.

A certain missionary after relating some of her experiences with the little native children, asks the question: "Do you think it is a sacrifice to come here and live among them? It would have been a greater sacrifice to have had to stay at home and not know these dear little boys and girls."

Again St. Paul says, "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." He warms our hearts and when words fail us, then the Spirit interprets and makes known our desires to the Father.

The result of a spirit-filled life: When the Spirit came to Moses, the plagues came upon Egypt and he had the power to destroy men's lives. When the Spirit came upon Elijah fire came down from heaven. When the Spirit came upon Gideon no man could stand before him. When the Spirit came upon Joshua the walls of Jericho fell down. But when the Spirit came upon Christ He was filled with the Spirit without measure. The truth possessed Him. It burned and swelled within His bosom, and He spake it heart to heart. He had it not only in such a degree as to be filled himself, but so as to impart it to others. He was able to supply the needs of all who came to Him, and none went away empty.

So it is with us. We must first be filled ourselves with the Spirit if we would impress others. People will soon see that we are carrying, as it were, empty baskets and they will not come to us. They see that we haven't any more than they have. -

We must have the Spirit of Christ dwelling within us, and then we will have something that gives the victory over our tempers, over our conceits, and over every other evil. When once we have these sins under our feet, then the people will come to us and say, "Give us that life."

May we ever pray for that Spirit without which our souls would be as dead as the branch in which the sap circulates not and shall be cast out as barren and unfruitful.

Weyers Cave, Va.



TREASURE IN HEAVEN.

Every coin of earthly treasure
We have lavished upon earth
For our simple worldly pleasure
May be reckoned something worth;
For the spending was not losing,
Though the purchase was but small;
It has perished with the using,
We have had it—that is all.

All the gold we leave behind us
When we turn to dust again—
Though our avarice may blind us—
We have gathered quite in vain,
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it:
What we hoarded we have lost.

But each merciful oblation—
Seed of pity wisely sown—
What we gave in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What was sent unto the Lord.

—John G. Saxe.



THE CHILDREN OF A KING.

One cold, wet day, our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in the garret room, and his visit was for them. The steps were very steep and very dark, and the missionary had to fumble about for the handle of the door. He knocked, but there was no answer, so he opened the creaking door and walked in.

"Oh, please don't make such a noise, sir," said a sweet little voice; "You'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half-lighted, bare room. Presently he saw through the dim light a little wooden cradle, with a poor skin-and-bones baby in it, and at the foot of it a girl about six years old anxiously rocking it to and fro.

"You see, the prince is very hungry," she said, "an' ef he wakes up he'll holler orful."

"Are you hungry, too, my child?" asked the missionary.

"Yes, course; I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home 'fore dark an' bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches, intended for his own lunch, and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"Oh, that's a little play 'mammy taught me," said the child, with a smile, "to keep me from thinking about bein' cold and hungry. She tells me sto-

ries at night 'bout kings and queens; and then when she's away at work all day I play the queen's out drivin', and me an' baby are livin' in a big warm house an' havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of a heavenly King, and He has sent me today to see about you. There is a nice warm house not very far from here, just open today, where you and the prince can stay all day while your mother is at work. You'll get bread and milk there every day, and sausages, too, sometimes."

"Is it the palace?" asked the little girl her eyes shining.

"They call it the Nursery," answered the gentleman, "but it belongs to our heavenly father, and he has sent me to tell you about it."

Just try to think what it was to these cold and hungry children to be sent to this warm, comfortable place every day, to be clothed and fed and taken care of! The baby got fat and merry, and was always called "The Prince;" but the brave little sister never forgot that the King had sent them all these beautiful times.—Our Young Folks.



WHAT THE SPIDER TOLD.

"I was spinning a web in the rose-vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried. 'I can't, I can't!'"

"Then her mother came and bade her

look at me. Now, every time I spun a nice silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away.

"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled.

"What a patient spider," she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose-vine and a square of beautiful patchwork on the step."—Selected.



TRAGIC DEATH OF A BEDOUIN CHIEF.

Last week I was greatly shocked by news of the tragic death of the great Emir Mohammed Pasha of the Fathl tribe. It was as his guest I first learned the ways of the children of the desert, and his wife is now, according to their customs, my "blood relative." When I think of his marvelous tact and gracious hospitality, I mourn that such a leader and great man has fallen. His generosity was unbounded. To satisfy the needs of his guests from three to fifteen sheep were sacrificed daily.

The chief having heard that a friend and his son from Damascus were in the vicinity, he sent and invited them to his camp. These guests were of high rank, so he went out to meet them with many retainers, and the two Pashas and their horsemen mingled in play with firearms and with the jeered, or lance, in which Arabs of the desert engage with such grace and skill. The young son of his guest, wishing to join in the sport, borrowed a gun from another horseman, thinking it was empty. Their host, Emir Mohammed, came up to engage him in mock combat, and just then the gun went off and the Emir was shot in his left side. The scene was instantly changed from

wild festivity to anxious fear. The Damascus Pasha sprang from his horse and supported the dying Emir, with exclamations of terror and woe for the terrible accident. His host replied in a loud voice: "It is the inevitable decree of Allah. Your son was but his messenger. We have been 'blood relatives' all our lives; let nothing mar our friendship now. I ask you, my brother, to ride with your son in haste and bring the doctor. It is a light matter; do not be fearful." In a low tone he then added: "I am already dead, my friend. Ride away quickly, lest harm should befall you when I am powerless to protect you. Ride for your lives." He then called his son and heir, and said before the hushed throng of witnesses: "Between our tribe and the family of our guests, who have just left, has been nothing but peace for sixty years. Let not my blood be required of them, for this is God's will. My son, if you shed blood on my behalf my blood shall return upon your head." He insisted that a document should be prepared making this declaration, and then adding words of counsel to his successor, he said to all: "I crave your forgiveness. The decree of God is fulfilled," and as he thus spoke he passed away.

The Bedouin chief was in the prime of life, and had just received titles and a decoration from the Sultan. He was a descendant of the Prophet Mohammed, and Arabs came long distances to offer gifts and be allowed to kiss the hem of his robe. He always wore the simple dress of an Arab chief, but on state occasions he threw over this an outer "abba" of cloth of gold, embroidered with black silk and having tassels of gold. Last spring the pasha, with his nephew, secretary and servants, visited Damascus and Beirut, and came to our mission compound.

It is said that rarely has such a mournful funeral been known as this. The

swarthy Arabs who paid allegiance to Emir Mohammed, from his numerous encampments to the south swarmed over the hills, expressing their grief in wild lamentations or improvised dirges. For years their most solemn and binding oaths have been taken by the center pole of his wide-spreading tent, and now at its base lay their stricken chief. As they gazed upon his face they broke out again into wailing and bitter cries.—Woman's Work.



PHILIPPINES.

Homes and Home Life.

Mrs. Fostoria Mumma.

The Filipino people are in a period of change as to manners and customs, as well as to government. Just as the people of different localities have different languages, so they have different customs, too. This makes an accurate or adequate account of their home life difficult.

The taste I had of Filipino home life a little less than a year ago would not serve for an example in all particulars, for they knew I was coming, and every one went to so much trouble to provide for my comfort.

However, one incident on that trip will serve to show that these people are not void of affection. We were to leave Balaoan at 4:00 A. M., and Camilo was going to San Fernando to live with us. By the time we were up—about 3:30—he was there with his cart, and his mother came along to say good-bye. Justo's mother is such a dear little woman, and when I bade her good-bye the tears were hard to keep back. Then when I shook hands with Camilo's mother, she threw her arms around my neck and sobbed like a child, begging that I take good care of her boy. That mingling of our tears has made me realize more than ever that their joys and

their sorrows are just like ours. I believe it is true that the degree of our feelings is determined by the degree of civilization in which we have grown up, but the principles of love and sorrow are the same.

Our farewell in Balaoan brings up a very noticeable custom—that of shaking hands. A caller always shakes hands with every one but the servants when entering a room, and he shakes hands all around again when he goes away. They are just as profuse and polite in their greetings as in their farewells, though we do not have the endless bows to contend with as in Japan. If the women are especial friends, they greet each other with a kiss on each cheek. As soon as seated, tobacco and sometimes wines are passed, and the conversation is made more pleasant by the fragrant tobacco smoke. At first they could not understand the missionary's attitude concerning these two vices. Now when we go calling, they either excuse their lack of refreshment, or bring out unboiled water and native candy. This we cannot refuse.

The slight the servants receive when callers enter, gives you an idea of their social standing. There is no definitely defined caste system here, but the principle is certainly evident. There are different grades of servants. The cook ranks highest, and the test of his efficiency is not in the way he cooks the necessities of life, but whether he can make cake and candy. Men are the usual cooks. The muchachos are both boys and girls. Their work is to clean the house, yard, carry wood and water, build the fire for the cook, serve the table, wash the dishes, care for the children, and all those innumerable things too varied to mention. Yet their wages are not nearly equal to those of the cook, who does nothing, as a rule, but cook and go to market. The girls who

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are muchachas seem to be looked down on more than any others. Those who do drudgery work are usually among the dirtiest people here, and those who care for children seem to be classed as bad girls. It is almost impossible to get a pure girl to act as a nurse-maid because of the reputation she receives from the people generally.

In our province we have three or four distinct styles of houses—the Spanish house with a lower story of masonry, sides of hard wood painted white, and windows made of small pieces of shell ground thin; the “board” houses (translating the Ilocano literally) are very much like the Spanish houses upstairs, but the under part is not usually enclosed unless as a storeroom, and then “tidtid” or woven bamboo is used. The chief difference is in the roof, that of the Spanish house being galvanized iron and that of the Filipino house grass or nipa. There are some houses built almost entirely of nipa, which is a species of palm, the leaves of which are doubled and sewed in long strips. These and the more usual bamboo houses are built in true Filipino style, the floor several feet above the ground and furnishing shade for the pigs, goats, and chickens during the day. The roofs of these houses are always grass or nipa, and they differ largely as to size, from one tiny room to four or five rooms, one of which, the living room, is always very large. The floors of the Spanish houses and some of the “board” houses are of hard wood, red or white narra, which shines beautifully when well cared for. Sometimes the floor is laid with alternate boards of red and white, and sometimes one-half of the room will be red and the other half white. The floors of the nipa and bamboo houses are usually made of strips of heavy bamboo tied down with strong reed called wy. These have coolness as an item in their favor,

even if they are not so pleasing to the eye. The windows of these houses are usually made of grass or nipa, according to which is used for the roofs.

As to house furnishings, in many cases there are none to mention, though in most cases something to sit on is obtainable. The absence of furniture is especially true in the barrios or outlying villages. There are several styles of chairs, but the most unique and universal are large and shaped a great deal as a Morris chair when adjusted for reclining. The arms of these chairs are very long and serve as tables for the tobacco and wine. Most of the people sleep on a straw mat on the floor, their only covering being a large piece of country cloth. In some homes are bamboo beds, almost as hard as the floor, so far as comfort goes. The best beds they have are Spanish beds—big four-posters with canopy top and cane bottom. The only trouble with these is their narrowness for two people. Two pillows are used. The one is for the head and the other is long and narrow to sleep alongside of to keep warm. As a rule these are made of red calico and stuffed with cotton until very hard. The pillow cases are open at both ends, and in well-to-do homes are trimmed with embroidery and lace. The people eat on the floor, and all use plates of some kind. In the barrios these are of wood; the other kinds are enameled ware and heavy porcelain. For the most part they use their fingers for knives, forks, and spoons. I have had some experience at this since here, but I cannot perform the feat as gracefully as a Filipino. In most of the middle-class homes they have steel ware for the use of guests. In some homes we find low tables, too; they are about twelve inches high and just right to stow away your chicken bones and banana peelings underneath. In the best-class homes they use tables;

just as we, and in the north of the province we found some beautifully woven tablecloths and napkins.

I think that here, as at home, you find the purest home life among the middle class. The wealthier people live in the Spanish and "board" houses; the middle class in the small "board" houses or large bamboo ones. The poor people huddle together until two or three large families live in a tiny bamboo or nipa house. A man's standing is usually determined by the house he lives in and the number of servants he is able to keep. In all of the homes there are a great many children, especially in the richest and poorest. I do not believe the women of the wealthy class enjoy the same freedom as those of the lower classes. There the Spanish customs are more closely followed. A universal love for children is very strong among the Filipinos. No matter how poor people are, they have enough to hire a little servant whose sole duty is to amuse the baby. Thus you may imagine the Filipino children are all spoiled and do not learn to obey.

Ordinarily, a woman here has a strong voice in the home management. All clothing, blankets, and valuables are kept under lock and key in chests and boxes. The wife carries these keys on a ring on a hook which she slips over the belt of her skirt at the back. The number of her keys usually indicates the extent of her belongings. In many instances the wife owns the home, and in all important bargains her judgment is solicited by the husband. The women do the washing and ironing. A small wooden basin serves as a tub, her washboard is a wooden paddle with which she pounds the clothes on a smooth board. The ironing is done with a large charcoal iron. The ironing-board is the floor, and the woman sits as she works. She squats down to wash, too.

In a family with few servants the wife "brooms" the floor, as one of our English-speaking girls expresses it. The brooms are made of the middle vein of the cocoanut leaf, several tied together, making a stiff, unwieldy brush. In some instances the women do the cooking on the open tile stoves or a hole in the ground, with cooking utensils usually made of clay. But if any company comes, the men attend to the culinary feats and see that everything is seasoned well with garlic. In San Fernando good drinking water is scarce. The women carry the water from the big spring or from the holes in the sand on the beach, in large earthen jars on their heads. The most common drinking cup is a cocoanut shell. In many homes are found looms, for the women spin their thread and weave their cotton cloth for clothing and bed blankets. The women and girls make their own clothes, and those for the men, too. A great deal of this is done by hand, but some few have hand sewing machines with which they do very good work. The Filipino is very particular about his dress. Cleanliness in that particular is one of their virtues. Outside of the home the women work hard in the rice and tobacco fields, and most of the tradespeople on market are Chinamen and Filipino women.

Gambling and smoking are the chief occupations for the men, though the women smoke even more than the men. The men hold all the government offices with the exception of a few girl school-teachers; a few serve as police, the farmers take care of their land in their fashion, the fisherfolk weave and care for their nets; and then there are carpenters, painters, and several different kinds of workmen, just as we have in America. Since seeing some of the large nets of the fishermen, I have a better picture in my mind of those first disciples Christ

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called to be "fishers of men." In the home I do not know what these men do but smoke, talk, and train their roosters for the cockpit. The climate here is not conducive to hard work. A rest during the heat of the day, called a siesta, is almost a universal custom.

While the home life of these people is changing as it is now, we must help them strengthen their weak points, get rid of the bad, and give them broader and higher ideals. When the home is essentially Christian, we can begin to think of allowing the Filipino church to care for itself unaided by the missionary. Not all Filipinos are lazy. Through the schools and our Christian teaching they are hearing of the "dignity of labor," and in time they will understand. The family life of the home, as we think of it, is almost unknown. Juan and Elena Abellera, with their little girl baby, Esperanza, seem to have gotten the spirit of it. As yet the beginnings along these lines are small, but by a persistent living example we hope to help them. —Woman's Evangel.



USE WHAT YOU HAVE.

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to Thee a willing sacrifice."

And so he did. And the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it that thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for Me."

And he did; and with it wrought more wonderful things than Egypt and her proud king had seen before.

"Mary, what is it that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint Thine Only One, called Jesus."

And so she did; and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little, but then it is all I have, and I would put it into Thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for Me."

And so she did; and not only were the suffering poor warmly clad, but inspired by her loving life, "Dorcas societies" even now continue their benign mission to the poor.



The Gospel that is needed in these "shaky" times is a tonic Gospel; it puts iron into our blood. It is well also to remind people pretty often that there is such a doctrine of the Bible as the good, old-fashioned doctrine of the perseverance of the saints. Rightly understood, it is the faith of all those in all denominations who believe in a full salvation by the sin-atoning Son of God. John Wesley and John Calvin have probably come to a full agreement about this doctrine since they got to heaven, even though they may have had a different way of putting it while they were in this world.—Theodore L. Cuyler, D. D.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

COMPARATIVE FINANCIAL STATEMENT.

	Aug. 1906.	Aug. 1907.	Apr.-Aug. 1906.	Apr.-Aug. 1907.	Decrease.	Increase.
World-Wide,	\$ 661 18	\$ 839 90	\$2,301 29	\$11,168 64		\$8,867 35
India Mission,	346 52	292 32	3,213 83	2,169 97	\$1,043 86	
Brooklyn M'ghouse,	105 57	72 47	330 59	1,509 02		1,178 43
Miscellaneous,	167 39	1 62	298 81	134 94	163 87	
	<u>\$1,280 66</u>	<u>\$1,206 31</u>	<u>\$6,144 52</u>	<u>\$14,982 57</u>		<u>\$8,838 05</u>

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the month of August 1907.

WORLD-WIDE FUND.

Indiana—\$291.44.

Northern Dist., Cong.

Spring Creek, \$27.72; Elkhart, West Goshen, \$33.40; Yellow River \$21.91; Somerset, \$13.13; Yellow Creek, \$26; Turkey Creek, \$21.52; Union Center, \$14.25, Sunday School.

Sunday School.
Camp Creek,
Individuals.

Mrs. Nettie Johnson, Nappa-
nee, \$2.50; Wm. Fisher, Idaville,
\$1.
Middle Dist., Cong.

Monticello, \$26.18

50,
Sunday School.

Coon Creek,

Individual.
Mrs. Lottie Hummel, South

Whitley,
Southern Dist., Cong.

Four Mile. .

Sunday School.
Pymont,

Individuals.

J. G. Stinebaugh, Camden,

North Dakota—\$142.94.

North Dakota-
Congregations.

Snyder Lake, \$13.50; Cando,
 \$83.; Carrington, \$10.09; Surrey,
 \$14.50; Bowbells, \$3.85,
 Individuals.

Prudence]

Ohio—\$140.36.

Northwestern Dist., Cong.

Northwestern Dist., Cong.
Sugar Creek, \$21; Lick Creek,
\$10.25; Hickory Grove, \$32,
Northeastern Dist., Cong.

Northeastern Dist., Cong.
Chippewa,
Individuals.

J. H. Kurtz, Poland, \$2; Alice Rohrer, Canton, \$2,

Southern Dist., Cong.
Salem, \$24.90; Upper Stillwa-

ter, \$11.36,
Individual.

Jas. K. Shroyer, New Castle, ..
Canada—\$57.00.

Canada—\$57.00.
Congregation.
Fairview.

Individual.
Louisa Shaw, Cherring, Sask.,

Pennsylvania—\$56.28.
Southern Dist., Cong.

Southern Dist., Cong.
Perry,
Sunday School.

Artemas,
Individual.

E. M. Moyer and wife, Souder-

THE INSISTORY

569

ton,	10 00	Congregation.	
Western Dist., Cong.		Saginaw,	1 00
Rockton, \$1.03; Johnstown, \$15.-		Tennessee—\$.50.	
44,	16 47	W. S. Ledbetter, Rogersville,..	50
Middle Dist., Cong.		Total for August,	\$ 839 90
Spring Run,	5 25	Previously reported,	10,328 74
Individual.		Total for year so far,	\$11,168 64
Allen S. Smith, Martinsburg,..	4 90		
Eastern Dist., Sunday School.			
Ridgely,	11 18		
Iowa—\$32.63.			
Northern Dist., Cong.		INDIA ORPHANAGE.	
Kingsley,	24 10	Pennsylvania—\$53.25.	
Christian Workers.		Eastern District, Sunday Schools.	
Sheldon,	5 10	Midway, \$20.25; Indian Creek,	
Individuals.		\$16,	36 25
S. B. Miller, Cedar Rapids, Mar-		Middle District, Individuals.	
riage Notice, 50 cents; W. H.		Eld. Michael Claar, McKees	
Lichty, Waterloo, Marriage No-		Gap, \$1; In Memory of Homer	
tice, 50 cents,	1 00	Sieber, Mifflintown, \$16,	17 00
Southern District Individuals.		Ohio—\$52.37.	
Joseph H. Wenger, South Eng-		Southern Dist., Cong.	
lish, \$1; Susanna Brown, Rich-		Wolf Creek,	24 54
land, 25 cents; Dorcas Workers,		Sunday School.	
18 cents,	1 43	Bethel,	21 83
Middle District, Individual.		Northeastern Dist., Indiv.	
Edna Logan, Clarion,	1 00	Fannie Rohrer, Canton, \$1;	
West Virginia—\$20.00		Alice Rohrer, Canton, \$1,	2 00
First Dist., Cong.		Northwestern Dist., Indiv.	
Sandy Creek,	20 00	A Sister for Somolo,	4 00
Kansas—\$17.90.		Indiana—\$24.00.	
Northeastern Dist., Sunday School.		Middle District.	
Wade Branch,	6 90	Mission Circle of Summittville,	8 00
Individuals.		Peru Aid Society,	16 00
L. J. Porter and wife, Osborne,		Kansas—\$16.50.	
\$10; Anna Thomas, Tescott, \$1. ..	11 00	Northwestern Dist., Cong.	
Illinois—\$17.47.		Wichita,	16 50
Northern Dist., Sunday School.		Idaho—\$16.50.	
Waddams Grove,	13 97	Sunday School.	
Individual.		Fairview Union,	16 50
A. D. Sollenberger, Naperville,		Canada—\$16.25.	
Marriage Notice,	50	Individuals.	
Southern District, Individuals.		Fairview Sand Co's., hired men,	16 25
Mary Hester, Cerrogoro, \$2;		Nebraska—\$10.91.	
H. H. Waddelow, Beecher City,		Sunday School.	
\$1,	3 00	Bethel,	5 91
Nebraska—\$15.86.		Individual.	
Sunday School.		Mary A. Horgleroad, Roseland,	5 00
Bethel,	15 86	Iowa—\$8.00.	
Washington—\$14.33.		Northern Dist., Indiv.	
Congregation.		E. S. and Flora Doughty, Eldora,	8 00
Tekoa,	14 33	Maryland—\$4.50.	
Virginia—\$14.30.		Middle Dist., Indiv.	
Second Dist., Cong.		Henry Funk,	4 50
Red Oak,	8 30	California—\$4.42.	
Aid Society, Timberville,	5 00	Sunday School.	
Individual.		Reedley,	3 42
I. N. Zigler, Broadway,	1 00	Individual.	
Missouri—\$5.35.		F. C. Myers, Covina,	1 00
Middle Dist., Cong.		Total for August,	\$ 208 70
Mound Valley,	5 35	Previously reported,	1,429 77
California—\$4.42.		Total for year so far,	\$ 1,636 47
Individuals.			
A Sister, Covina, \$2; Jacob M.		INDIA MISSION.	
Shank, Conejo, \$1.42; C. S. Hol-		North Dakota—\$64.52.	
singer, Laton, Marriage Notice,		Congregations.	
50 cents; J. J. Garver, Mt. Hebr-		Cando, \$12; Rock Lake, \$13.30;	
on, 50 cents,	4 42	Berthold, \$23.07; Kenmare, \$16.-	
Michigan—\$3.52.		15,	64 52
Congregation.		California—\$15.00.	
Black River,	3 52	Sunday School.	
Idaho—\$3.25.		Los Angeles,	15 00
Congregation.		Nebraska—\$5.00.	
Nampa,	3 25	Individual.	
Oklahoma—\$1.35.		Mary A. Hargleroad, Rose-	
Congregation.		land,	5 00
Monitor,	1 35		
Texas—\$1.00.			

THE MISSTORY

570

Minnesota—\$.75.

Individuals.

Madge and Ollie Davis, Tarfin, 75

Total for August,\$ 85 27

Previously reported, 364 88

Total for year so far,\$ 450 15

BROOKLYN MEETINGHOUSE.

Pennsylvania—\$60.00.

Eastern Dist., Cong.

Royersford, 10 00

Missionary Society.

Ephrata, 50 00

Indiana—\$10.00.

Individuals.

Jacob Mitchel and wife, Saline

City, 10 00

California—\$2.47.

Individuals.

D. S. Musselman, Cedarville,

\$1.47; A Sister, Covina, \$1, 2 47

Total for August,\$ 72 47

Previously reported, 1,436 55

Total for year so far,\$ 1,509 02

CHINA.

Ohio—\$1.00.

Northeastern Dist., Indiv.

Alice Rohrer, Canton, 1 00

Pennsylvania—\$.62.

Individual.

Mrs. Rachel Fox, New Stanton, 62

Total for August,\$ 1 62

Previously reported, 133 32

Total for the year so far, ..\$ 134 94

INDIA HOSPITAL.

Ohio—\$.35.

Northeastern Dist., Indiv.

Mrs. A. A. Kurtz, Middle-branch, 35

Total for August,\$ 35

Previously reported, 83 00

Total for the year so far, ...\$ 83 35

BROOKLYN MEETINGHOUSE FUND

FOR AUGUST, 1907.

California.—S. G. Lehmer and wife, \$20; Ella S. Rothrock, \$5; Mrs. A. L. Leib, \$5.50.

Iowa.—Hannah C. Badger, \$5; Geo. Atkinson and wife, \$25; H. A. Gnagy and wife, \$55; Mary A. Yeager, \$2.50.

Indiana.—A. H. Snowberger and S. S. class, \$4; Eld. G. D. Zollers and wife, \$2; No. Manchester Sister, \$1.

Illinois.—Silas Fry \$4; Myrtle Whisler, \$3; J. R. Riffe, \$2; Mansfield Christian Workers, \$7.62; Frank Buckingham, \$2.

Kansas.—Mrs. H. Nagle, \$1; Esther Kintner, \$5; Mrs. A. L. Nice, \$1.

Maryland.—John H. Whitmore and wife, \$5; "Denton reader of the Gospel Messenger", \$50; Cora Harshman, \$2; Ada Harshman, \$2; John W. Hoffman, 2; Nancy Hoffman, \$2; J. K. Waters, \$1.

Missouri.—Shaw Creek S. S., \$10; Wilson J. Miller, \$2; Lizzie Shollenberger, \$2.

Nebraska.—H. J. Miller, \$5; C. H. Price and wife, \$5.

New York.—Richard Seidel, \$1.

Ohio.—A. J. Miller, \$12; Simon Harshman, \$2; Fred B. Eshler, \$3; David Hollinger and wife, \$50; U. C. and Lizzie Royer, \$50; Marguerite Bixler, \$5; John Kahler, \$2.

Pennsylvania.—Henry Hess, \$5; J. W. Newcomer, \$1; Mrs. Lovina Berkebile, \$5; Susan Williams, \$3; Eld. J. P. Hetric and wife, \$12.63; "Avis," \$1; Aaron G. Hershey, \$1; Maria Evans, \$10; John K. Pfoutz, \$1; Lititz Prayer Meeting, \$1.75; A Lititz Brother, \$10; Mrs. C. Stotler, \$3; Penn Run Sunday school, \$3.80; "York," \$2; Emma Berkeley, \$5; Harry Hollinger, \$5; Robert S. Krout, \$2; F. G. Horner, \$5; M. C. and Maggie Horner, \$20; Galen, Katherine and Myers Horner, \$9; L. R., Brallier and wife, \$10; C. J. Foreman, \$1; Lena Hoffman, \$5; Alice Jane Barkdoll, \$3; James C. Heefner, \$5; Eld. P. Lehman, \$3; Eld. H. K. Ober, \$10; Elizabeth Myer, \$5; Jonas Nyce, \$2; Ross Benton; \$2.

North Dakota.—Pleasant Valley Ladies Aid, \$5.

New Mexico.—Viola Boyer, \$5.

Virginia.—Timberville Sister, \$5; Susanna Flory, \$1.

West Virginia.—J. B. Hochstedler and wife, \$2.

Oklahoma.—Mrs. E. B. Bender, \$5.

Total, \$528.80.

J. Kurtz Miller.

5901 Third Ave., Brooklyn, N. Y.



LIVE IT DOWN.

Has your life seen bitter sorrow?

Live it down!

Think about a brighter morrow,

Live it down!

You will find it never pays

Just to sit wet-eyed and gaze

On the grave of vanished days;

Live it down!

Is disgrace your galling burden?

Live it down!

You can win a brave heart's guerdon,

Live it down!

Make your life so free from blame

That the lustre of your fame

Shall hide all the olden shame;

Live it down!

Has your heart a secret trouble?

Live it down!

Useless griefs will make it double,

Live it down!

Do not water it with tears,

Do not feed it with your fears,

Do not nurse it through the years,

Live it down!

Have you made some awful error?

Live it down!

Do not hide your face in terror;

Live it down!

Look the world square in the eyes;

Go ahead as one who tries

To be honored ere he dies;

Live it down!

—Ella Wheeler Wilcox.



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Brethren's General Missionary and Tract Committee,
ELGIN, ILLINOIS, U. S. A.

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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

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John Zuck, Clarence, Iowa.
L. W. Teeter, Hagerstown, Ind.
C. D. Bonsack, Washington, D. C.

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What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?

THANKSGIVING PRAYER

WE THANK THEE—

For the gift of Thy Son. John 3: 16.

For Thy wonderful love that makes us sons of Thine.
1 John 3: 1.

For the strength of the church both in spiritual and temporal power.

For the ingatherings in many congregations:

For the preservation of life and health among ALL our missionaries in the foreign field.

For the growth of grace in the native Christians.

For the safe return to the homeland of S. N. McCann, wife and children, Dr. O. H. Yereman, Adam Eby and wife, and Eliza B. Miller.

WE PRAY THEE—

That each of us may pray, work and give more for the Kingdom than ever before.

That the efforts of the church at home and abroad may be such as to call forth larger blessings from Thy hand.

That an unusual striving for nearness to Christ may be seen by Thine own pure eye everywhere, thus bringing us more fully into the unity of the Spirit and the bond of peace.

That every one of the church may take a willing and liberal part in the bicentennial offering.

That every one may wrestle with God to send laborers, so greatly needed now in India, in China, in Denmark, in Sweden, in Switzerland, in Cuba, and be willing to say, "Lord send me if You can use me."



John Caruso and Wife—First Italian Preacher in the Brethren Church. Elected on Easter 1905, in Brooklyn, New York.



Vol. IX

NOVEMBER, 1907

No. 11

THANKSGIVING, 1907

BY THE EDITOR

"THE GIFT."

Reared in Christian homes and having heard the name of Jesus from the parental knee from babyhood, breathing no other atmosphere than the Christed one, it is so easy to underestimate the preciousness of the gift of the Lord Jesus Christ to each one of us. None however are so isolated from sin and its ravages that they cannot bring to mind the home of unbelief, with its many attending evils. Not the home that absorbs or borrows Christian influence and takes it within but the home that rejects every vestige of the Christ life and is a worshiper of the demon drink, the god of chance in gambling, and the god of lust in its worst form. Would you exchange places in life with such? Yet were you in the place of such wretched ones of earth's millions, would it be no small revelation to you to know that God gave His Only Son to redeem you from such vile conditions? Herein is the measure of the Gift realized in part.

"Wonderful Love."

Matchless love! The awakened

soul, seeing its wretched condition and fleeing to Jesus for cleansing in His blood, looks back at the former state, and exclaims, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

"Strength."

In spite of the croakers and grumblers who cry that the church is not what she once was in purity and strength and power, every year is making her a greater power in the world. "The gates of hell shall not prevail against her." She shall be victorious and this Thanksgiving she is one year nearer victory than ever before. There is a spiritual force within her, which like the wind, cannot be seen, but its onward path is marked unmistakably.

There has been a large ingathering in temporal things. Where is there want? Where is there famine? Who hath not bread and to spare? In fact only he feels poor who in the great greed of his baser nature seeks to increase in temporal things faster than the laws of common growth would admit. All others, whether

THE IMSSISTONARY

574

it be the widow in her cottage with but a few potatoes and dry bread for her Thanksgiving meal, or the man of thousands, are overflowing with thanksgiving.

"Preservation of Life."

What a mark of favor that should call forth our united Thanksgiving! Within the last fifteen years the church has sent abroad over thirty of her best workers. A few have returned. Whether at home or abroad, death hath not touched these consecrated workers for the church. At her command they went forth encountering deadly climate, strange lands and customs, yet every one has been spared to this day.

"Growth in Grace."

The year has not been one of large ingatherings on the field for the reason that the membership,—for instance in India now about a thousand, needs the undivided attention of the missionary "in teaching them to observe all things which I have commanded you." A few years more and these taught ones will go forth as a mighty army all over the land and proclaim the Gospel as no foreigner can.

"Returned Missionaries."

Furlough and other conditions have brought to the homeland five of our workers. That God spared them on the sea as well as the land and brought them back to the mother church,—and more so to the "mothers in Israel" who gave up their children for the work so willingly,—that this is all realized is reason for great Thanksgiving.

Indeed for all these "numbered" things besides many others which are personal to each one, we should be profoundly thankful.

Not all, However.

But our prayers should not end here. There are things the church needs today more than ever before.

"Pray, Work, Give."

We are praying people,—but not enough yet. Too many altars are neglected during the week; too many closets have grown musty because not used; too many lips are stiff because unused in petition to God; too many cheeks are parched because no longer wet with the dew of God's love and blessing. Attending this condition, there are too many that are not working for the Master as they could, and of course are not giving as "the Lord has prospered them." There is not proper giving and working because there is a lack of praying.

"Larger Blessings."

Bunyan's Pilgrim Progress represents Christian with a muck rake looking down and digging in arduous toil. Just over him is suspended a crown awaiting his looking up. To have it is to make him a "king." And so it is with the church. Larger efforts for the church are sure to bring larger results from the Lord. "I will pour out" but it is useless to do so when there is no one to receive or appreciate it. Greater united effort is bound to bring larger blessings from the Lord. Anyhow prove this not to be true by faithfully and fully trying the promises of God.

"Unity of Spirit."

For this the church should pray in such unmistakably strong terms that those who talk unity under the false colors of dissention would be lost in the tide of oneness in Christ Jesus the Lord. There is a "unity" which is the product of personal ideas tintured with the powers of darkness. This "unity" begets division. There is a unity which loses itself "with Christ in God," and this worketh for righteousness. The former may appeal to some who press worldward; the latter holds the body of the church in His Almighty grip and no

power shall prevail against her. While we may rejoice in the bond of unity and brotherhood now holding us, let us pray that it may grow stronger: then let each one plant himself firmly within the realm of the unity of the Spirit and there will be true oneness.

Our Bicentennial Offering.

You have heard of it before. Perhaps you have not weighed it properly yet. Anyhow, count your blessings,—spiritual and temporal,—put down what they are really worth to you and your soul as measured in Eternity, divide that by ten, or a less number if you like, and place this amount in the bicentennial offering, holding the other nine-tenths to use for the Lord in other fields of service. Let our thanksgiving be shown in this offering as never before.

Some years ago when the church was not so large in numbers and not so prosperous, a call came from India for famine relief for the body. Upwards of \$50,000 was laid on the altar in an incredibly short time. Now the call comes for the famine of soul—famine in India, in China, in Europe, in Cuba, and the United States, in your own state district, and the General Board would run to their relief if each one will but re-

spond as the Lord has prospered you.

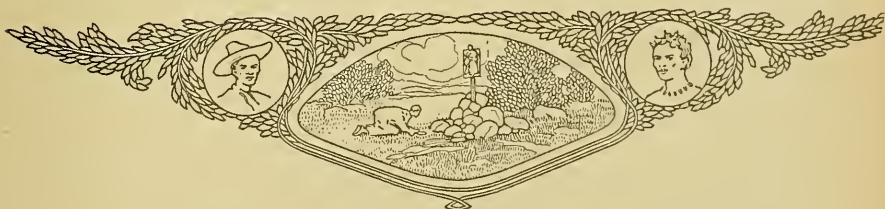
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Laborers.

They are needed. Health and other conditions have brought home five from India,—no one to take their places this year. Instead of reaching out, there is retrenching in India. Three for China ready to go. There should be six or more,—but where are the others to be found? The churches in Denmark and Sweden and Switzerland pleaded before the deputation this summer with tears in their eyes, "Send us help from the mother church, that we may better walk in her ways and be more united with her as well as be able to reach out more effectively."

Who will answer these calls? And back from every part of the Brotherhood rebounds simply the echo "Who," for no one sayeth, "I will go; send me, send me."

May this Thanksgiving be one of prayer and struggle and giving up until the church has at her command more workers than she can send, and more funds than she has now machinery to put to use. Brethren, pray as you have never prayed before.





Italian Brethren Mission,—Membership about 20. Sunday-School Enrollment 70; John Caruso, Italian Missionary.

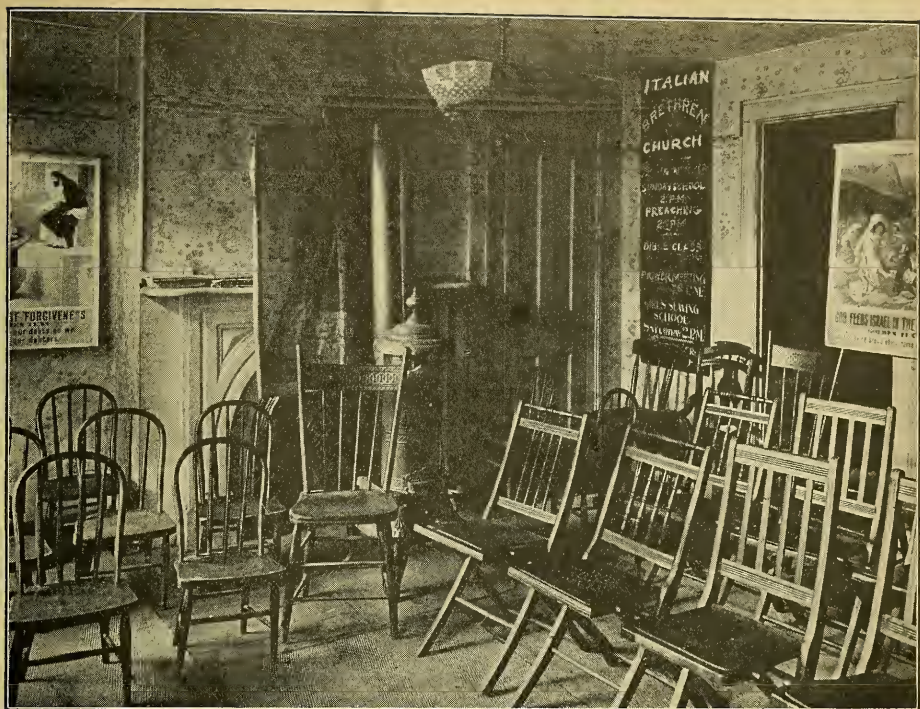
WHAT THE BROOKLYN MISSION HAS DONE FOR ME

JOHN CARUSO.

By birth I am an Italian. I grew up in the Roman Catholic faith, and from my earliest recollection this church taught me that the difference between the "Church of Rome" and the "Protestant Church" in short was this:—"That they worshiped the true and living God, and that the Protestants worshiped the devil."

As I grew older my curiosity to see the devil was aroused, for I was taught that he actually made his visible appearance in Protestant assemblies, when they were engaged in worship to him. But

this lie led me to the truth. It all came about in this way. God had His hand in the matter and sent two Protestant missionary sisters into the Italian quarters where a lot of us fellows were playing cards. They read a few verses from the Bible to us, and after a short explanation of the same, they offered a short prayer and gave us an invitation to attend services at the Mission. This of course pleased me, although as I now see it, I was wonderfully "dead in sin," but I was anxious to go to a Protestant service to see the devil. This was, as I



A Corner in One of the Italian Mission Sunday-School Rooms.

thought, my opportunity to now go and see. I went, but instead of seeing the devil I found the Lord Jesus Christ.

It was near this time that Brother S. F. Sanger and Brother A. B. Barnhart came to Brooklyn, New York, to organize the ten members of the Brooklyn Mission into the "First Brethren Church" in this city. I attended some of the services but was not yet a member of the Brethren's Church, however Jesus was rapidly leading me out of "darkness into His marvelous light." My heart was with this little organization, now to be known as "The First Brethren Church" of Brooklyn New York, but I somehow had not the courage to come out and out for the Lord. When Brother Sanger took my hand to say good-bye, he held it firmly in his and asked me, this question, three times in succession: "John, will you be a good boy?" Three times I promised him I would. I applied for the believer's baptism, and re-

ceived this at the hands of Bro. J. Edson Ulery.

After I was baptized into the Brethren church I had something to reflect upon. Oh how dark was the darkness I was in, when in the "Church of Rome!" The more I thought upon this, the more my heart went out for the many thousands of my Italian people who are held in great darkness, by the error taught them by the priests. I was then a hod carrier and had \$60.00 of money which I had saved. I had such a great love for the salvation of my Italian people that I spent these \$60.00 to open a mission in the Italian section of Brooklyn. It was not long until our little Italian mission numbered 100 Sunday-school scholars.

Not all has been smooth sailing by any means. We have had many ups and downs in the work. The priest has made several attacks upon us and tried hard to drive us from the field. But the Lord is more powerful than all the host of

ignorant priests and His work moves slowly on. It would be too long a story to tell here how I was attacked by a priest, and then how our brother J. Kurtz Miller was shamefully treated by a priest on the street as he was coming to the Italian Mission to assist me in service. But we rejoice in our persecutions for the truths sake. About twenty-two have been baptized. Out of this number we have one young sister who desires to attend one of our Brethren schools to prepare for mission work here, among these needy Italian people. Our greatest need at present is helpers. Truly the harvest is great, but the laborers are few.

Our outlook is good, for this is the

Lord's work and not ours. We see His hand slowly guiding both of our missions to His Glory. The English Brethren's Mission at 5901 3rd ave, where I joined the Brethren, is now very hopeful of building the first Brethren's meeting house in New York. They are still in need of a little help, but we know the Lord will touch hearts here and there to give to this most worthy cause. And is it too much to look forward to, and already begin a fund towards building an Italian Brethren's meeting-house? Our hope is in the Lord and in Him do we trust for all of our need. All contributions for our work should be sent to our solicitor of funds, J. Kurtz Miller, 5901 3rd ave. Brooklyn, New York.

THE ITALIAN HIMSELF

MICHAEL NARDIN.

Concerning the Italian himself, he is known everywhere for his willingness to work. He is willing and anxious to make his living by the sweat of his brow, and not by the sweat of somebody else's brow.

Look where you will in our large city of four million souls and you will find the Italian filling the hard places, even at the peril of his life. He is working both on the surface, and in the subway and is often badly paid for his hard and dangerous work. But he works on and on, for he is a lover of his family and hates debt and will not beg, as the Irish, the Dutch or the Hindu. When we tell the truth about the Italian, we must say that he is rendering a great benefit to the industry of Greater New York and to our whole country as well, for he is willing to work hard and work anywhere.

True, many are reaping large profits from this poor Italian's hard toil; yet what does he ask? Does he strike? No. Does he clamor to join the unions to

force men to pay him higher wages? No. He is the man who is willing to give honest work for honest pay. With all the abuse and misuse that is piled upon him, he labors on and saves money, and sends for his friends and brings them to this country.

I have studied the Italian for many years, even before I was a child of God and knew the Truth as I now see it from the Master's standpoint. In short I have this to say: There are great possibilities for the Italian. However there is but one thing that will elevate him, and that is the pure simple gospel of our Lord Jesus Christ. Are you willing to preach it to him? Or shall the "Church of Rome" continue to keep her hold upon this people and hold them in darkness and slavery?

At present (in Greater New York,) the only Protestant churches that are putting forth an effort that is worth while to bring the Italian to the light of the Gospel are the Methodists and the Epis-

copalians. The Methodists have erected a permanent church building, fitted out for all the needs of the work, among the Italians at the cost of \$60,000. But this is but a small beginning, compared with the work that is needed. Last year 221,479 Italians settled in our city. This year, the Italian immigrants will go beyond this number. They are coming to us and making homes all around us. Their children play on the streets with our children. They go to the same schools. They are here to stay. They are a great mass of lost humanity. Will you not help to save them?

P. S.—The above writer is an earnest worker among the Italians for the Methodist church. He is an earnest consecrated man and God is blessing his labors. What he is doing amongst the Italians I feel we as a Brethren church could do, if we as a whole brotherhood took hold of the field in real earnest. Our Italian Mission is in its "baby clothes" as yet, but with your prayers and help the mission is going to tell for good and be a credit to the church whose name it bears.

J. Kurtz Miller.
5901 3rd ave., Brooklyn, N. Y.

BROOKLYN CHURCH FROM THE BEGINNING

AGNES JESPERSEN.

On a bright Lord's day morning, in the year 1892, an Ocean Liner anchored in New York Harbor. On board this ship were Bro. Sven. Jespersen and family, from Denmark. The writer (a daughter) was among the number, being then seven years of age.

We, like many others who come to America, made this seaport city our home; and as my father was the first member of our Brethren church in this great city, he appealed to the General Mission Board for services. Elder D. L. Miller who was chairman at this time investigated the matter and in the fall of 1896 appointed Sister Alice Boone to open the first mission of the Brethren in the State of New York. The work grew and not without much prayer and very hard work. There were many never-to-be-forgotten experiences; such as are common to all new missions.

On July 10, 1897, Bro. Christian Hope of sainted memory became the first pastor of this little Mission. He remained but three months but while here was a good counselor, and the good he did is recorded in heaven.

In the month of September, 1897, we held our first love feast. Bro. J. G. Royer, of Mt. Morris, Ill., officiated. Thirteen communed, of these six were visitors.

Finally, on Oct. 4, 1899, the number grew to ten, and were organized by the General Mission Board into the "First Brethren Church" of Greater New York. Bro. J. Edson Ulery at this time was the second pastor; but on account of failing health he resigned in September 1901.

The General Mission Board then appointed Elder J. Kurtz Miller to take up the work. Bro. Miller and wife took charge of the work, Nov. 24, 1901. Bro. Miller feeling the need of an assistant in the work requested the appointment of Sister Elizabeth Howe, who came in 1902.

The Lord has blessed the consecrated efforts of all the different workers from time to time and as a result the Brooklyn Mission, after a hard struggle is on among the most promising missions under the General Board in the home field.

Instead of one preaching point we now have two. The English Mission have



About Half of the Brooklyn Sunday School, at the English Mission, 5901-3rd Ave.

their services, in rented quarters, at 5901 Third Avenue, and the Italian Brethren have theirs at 205 21st St., in that part of our city known as "Little Italy." The activities of the church are as follows:—Sunday school, 10 A. M., Bible Talk, 11 A. M., Italian Mission, 2 P. M., (at 205 21st St.,) Christian Workers, 7 P. M., and Gospel Preaching at 8 P. M. The week day services are:—Home Bible Class, Monday and Tuesday nights, Popular Bible Class, Wednesday night. Mothers' Meeting, Thursday afternoon, 1 to 3 P. M., Prayer Meeting and Teachers' Meeting same evening at 7:45 to 9:15, Girls Sewing School, Saturday, A. M. Beside the above we have our semi-annual love feasts which are enjoyable seasons.

A lot 66 by 100 feet, is bought and paid for, and our new meeting-house and mission home is much needed. As you well know, next year (1908) we, as an entire Brotherhood, will celebrate our Bicentennial. It will then be 200 years since our first Brethren landed in America. Why should we not on our Bicentennial dedicate our

cate our much needed church building in this great seaport city?

This we can do by your hearty cooperation in prayer and gifts; we yet need

about 1,000 dollars. Do not forget to look on the first inside page at our easy plan to raise this money.

5901 Third Ave., Brooklyn, N. Y.

THE GOOD SAMARITAN AND BROOKLYN

D. W. KURTZ.

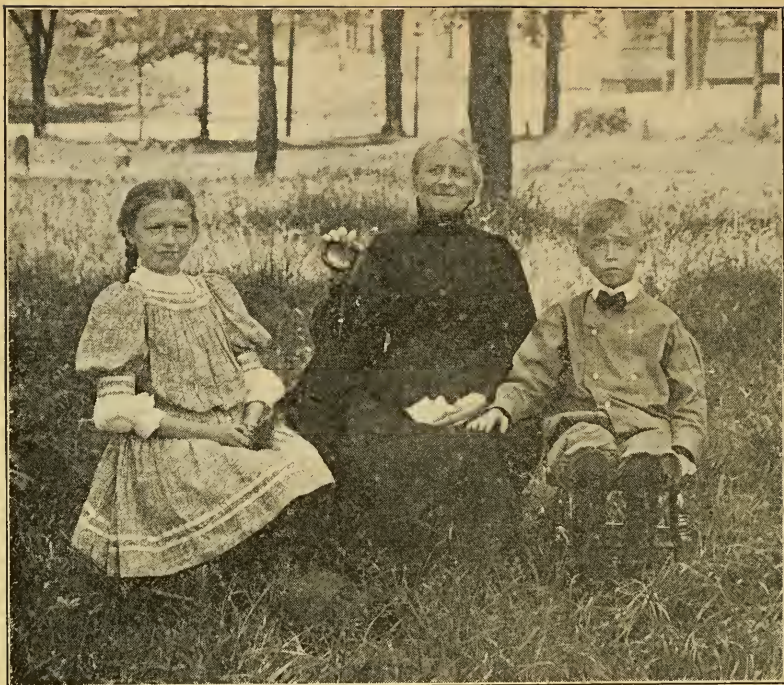
The parable of the Good Samaritan applies to our present life quite as well as it did to the narrow Pharisaism of the time of Jesus. The priest and the Levite were both the very representatives of Judaism who would be most expected to take interest in needy mortals. The Christians are all priests and Levites. Of all people in the world, the Christians are they who have made the two great commandments—to love God and our neighbor—the mottoes and guiding principles of their lives, through pledges and covenants. They do some work of charity but, for the most part, only when it is asked for. The great Mission boards must make veritable campaigns, bring workers from the field, who come with pictures and relics and converted heathen to arouse anew the fraternal feeling. Possibly if this had been done to the priest and Levite they would have ministered to the poor man that fell among robbers. But he could not argue his case—he was half-dead.

The Good Samaritan—the only one who witnessed for God that day—did not wait for argument; he sought the opportunity to help. The great world is half-dead. The poor people in Brooklyn without Christ do not say in words “Come give us Christ,” for they are “half-dead.” They do not know how much they need Him. The sick person waits till the physician prescribes the proper medicine. Brooklyn, like the chil-

dren of Israel in Egypt are in “anguish of spirit” and need someone—yes all of us—to turn to them, lift up their heads, bind up their wounds, pour in the oil of love, take care of them until they can stand alone and then journey with us the “Way of Life.” Do not wait till the cry and anguish of the suffering multitude comes up to you. The mass of them are “half-dead” in sin and ignorance and do not know what they need. We must look and investigate and take an active interest in them.

The Good Samaritan had the equipment to help. He had, first of all, love. He also had oil and wine and money. There was also an “inn” and an inn keeper. He used these means to testify for God. We have a “Good Samaritan in Brooklyn, but we need the “shillings” and the “inn” and a little more oil and wine—your prayers and sympathies. It is in your place to act Good Samaritan and supply these wants. When you see an article about Brooklyn, or any other needy section, do not turn away from it and quickly read the Thaw trial so as to forget the first. Every time you read the visitor and other papers and you turn away from those descriptions of human sufferings without helping either by prayer, or letter, or visiting or better still supply the means of relief, you are like the priest and Levite who “passed by on the other side.”

Stepney, Conn.



Sister Wilhelmina Ester, Brooklyn's Oldest Member. 83 Years—A Favorite Grandma to All the Mission Children.

THE OUTLOOK OF THE BROOKLYN MISSION

EMELIA A GRAN.

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by
round."

Nineteen-hundred seven, as it were, places us on the eighth round of the ladder of upward growth. Since Oct. 4, 1899 (for that marks the birthday of what is now known as the First Brethren Church of Brooklyn), our church record shows that our membership has increased from ten to one hundred and fifty. We would like to be able to say that our membership consists of one hundred and fifty to day, but through the wisdom of God, He has seen fit to remove some of our members to the better world. Others have changed localities, while a few have backslid.

In 1897 the Brooklyn Sunday school was organized. The first Sunday there were three scholars present, consisting of the writer and her two brothers. To-day we have an enrollment of one hundred seventy. We rejoice for the active spirit which exists in our Sunday school. Not only do we see the spirit of growth, but the spirit of liberality in the way of giving. Our Sunday-school collections average at least three cents per scholar. Our Annual Meeting offerings have increased from seven to one hundred forty dollars during the past five years. We do not give these figures to boast of our finances, for indeed the majority of our members are poor, but it is the system we have introduced of raising at least one dollar per member.

It is not only the aim of the Brooklyn church to make good converts, but to make each convert good for something. Hence we have been inspiring some of our members to learn trades, while other young people are being encouraged to work their way through our Brethren schools. At present we have two representatives at Elizabethtown College and one at Juniata.

Our members are very active along the line of Bible study, and in order to grant their wishes for increased Bible knowledge one night a week during the winter months is set aside to study God's Word.

As we stated before, we are now standing on the eighth round (year) of suc-

cess with a glorious future before us. Our ninth year we expect to be building our much needed new church,—but in order to erect this house for the Lord we need your hearty coöperation; your prayers. In conclusion, we are in this great city to establish primitive Christianity. This is no easy task. The struggle is on and the work is being pushed with vigor. Today, the Brooklyn Mission church is a proof of this truth: "The steady, rhythmic, repeated blows of the Gospel hammer in the same place counts!" The Lord is with us. We pray Him to keep us humble; but very aggressive in every good work.

5901 Third Ave., Brooklyn, N. Y.

MY LITTLE DEBATE ON BAPTISM

LUELLE LINDSAY.

On October 27, 1906 my mamma and I were baptized into the Brethren Church. I am now past eleven, and dearly love our Sunday school and Brethren Church. We are so glad we learned of it through the Brooklyn Mission.

Soon after I was baptized a little Roman Catholic friend of mine came to see me, and in the course of our visit the following debate took place. She said:—"Your baptism is no good." I said, "What makes you think so?" she replied:—"Well, you see the Catholic church don't baptize that way." Reaching for my Bible, I said, "I'll prove to you that my baptism is RIGHT! Here in Mark 1: 9 is plainly says Jesus was baptized 'in' Jordan. Now, don't 'i-n' spell 'in'? And look here at verse 10, it says Jesus came up 'out' of the water. Now, don't 'o-u-t' spell 'out'? I was baptized just like Jesus was, and if this is not right, what is right?"

"But" said my little friend, "that is not the way my Catechism has it." "That may be true," I said, "but we must go by the New Testament, and not the Catechism." My friend then insisted saying:—"But my Catechism was made by the Pope—and it is true." To this I replied:—"Jesus is much greater than the Pope! Jesus came from Heaven, and the Pope is only a man. Because Jesus is God's son, I know He is safe to follow and therefore I know my baptism is Right!" Again my friend insisted saying: "The Catholic Church is the only right church, and no one is right, who don't belong to our church." In conclusion I said:—"I know the New Testament is God's Word, and the Brethren do just as it says, therefore I am happy and know I am Right for I am also trying to do what the New Testament teaches me."

324 57th st., Brooklyn, New York.

THE GIST OF A THANKSGIVING SERMON

J. KURTZ MILLER.

From our Brooklyn Mission Pulpit.

Subject: An Important Question.

Text: "What shall I render unto the Lord for all his benefits toward me?"—Psa. 116: 12.

To say the least, the psalmist was not a forgetful man. Neither was he of that unfortunate class — "the ungrateful." Shall we glance thru this Psalm 116 in order to get into the real secret of a thankful life? This secret is not hard to find. It is put in four words in the introduction: "I Love the Lord." It does not take long for two persons who have love for each other to have fellowship. The psalmist had love for the Lord because the Lord loved him; therefore the following happy results. The psalmist prayed and the Lord heard and answered him. Verses 1-2. He was in great trouble and the Lord delivered him. Verses 3-8. He had lost confidence in man, and in his haste said: "All men are liars," but he had not lost faith in the Lord. Verses 9-12. He was in need of salvation, therefore he took the "Cup of Salvation," calling upon the name of the Lord. Verses 13-15. In the remainder of the psalm, from verse 16 to 19, the psalmist has the question of his salvation settled, in verse 16 he says: "O Lord, truly I am thy servant." His lips are not merely saying this; his very soul is saying "The Lord is my portion, therefore do I hope in him," for notice he immediately repeats "I am Thy servant . . . Thou hast loosed my bonds," (or "Thou hast saved me").

Do you see the secret of a really thankful life? Can you say as much as the psalmist? Suppose we all say in concert "I Love the Lord!" Did your

heart say it? The next is not so hard to say (v. 3), "I found trouble and sorrow." For who has not had more or less of trouble and sorrow? But can we say we took our trouble to the Lord and prayed as did the psalmist in v. 4, "O Lord, I beseech Thee, deliver my soul!" Did the answer come? Can you say with the psalmist (v. 7), "The Lord dealt bountifully with me?" And last, but not least, can you say (v. 13), "I take the Cup of Salvation and call upon the name of the Lord?" If so then you can repeat from your heart with great assurance (v. 16), "O Lord, truly I am thy servant; I am thy servant."

Now, I hope we are ready for the very heart of this psalm, which is verse 12, "What shall I render unto the Lord for all his benefits toward me?"

I. WHY SHOULD WE RENDER SOMETHING UNTO THE LORD?

1. **Because the Lord has first rendered unto us.** His best gift to us is "Eternal life through Jesus Christ, Our Lord." If you have from your heart accepted this gift according to John 1: 12 and 5: 24, Eph. 2: 1-10, you have eternal life now and are a Child of God. No one having really taken the "Cup of Salvation" can live a "self-centered life." Our hearts are continually asking: "What shall I render unto the Lord?" Our nature is like unto the nature of Our Lord which is—Give.

2. **We render unto the Lord, because He has a claim upon what He has Made us stewards.** "Say not in thine heart, My power and the might of mine hand hath gotten me this wealth, but thou shalt remember the Lord thy God for it is He that giveth the power to get

Wealth." Deut. 8: 17-18. Our life, our strength, our wisdom, our all is a gift from God to us. Have we accomplished anything in this life? All is a gift from God to us. He has made us stewards of all we now have. Let us not forget the Lord; for if we do forget him, and render not to Him, He hath forewarned us that it will not be well with us in the great day of settling accounts with Our Lord.

3. **We render unto the Lord, because in the "blessedness of giving the liberal soul is made fat."** He has proven the promise to be true, wherein our Lord said: "It is more blessed to give than to receive." It is well to remember that God has no future reward for those who are only in the "receiving business." Have you been receiving all your life from the Lord and not rendering back again to Him? Your spiritual life tells the whole story. No one can be a hypocrite in this matter. Your face, your conversation, your life tells your obedience, or disobedience to the spirit of my text. "What shall I render unto the Lord?"

II. HOW CAN WE RENDER UNTO THE LORD?

1. **Render unto His Church.** The church is Christ's body; He is its Head. Eph. 1: 22-23. If you are saved at all, you are a member of Christ's body or church (Eph. 5: 30), of which Christ is the Savior. Eph. 5: 23. How can our Lord be the savior of those who will not co-operate with Him? He cannot. Therefore He invites our co-operation, and this is the secret of success. How painfully sad it is to see so many of our dear people render so very sparingly unto the Lord! They give as though they did not trust the Lord. But they will trust in oil stock, gold stock, soap stock and the like, which go up in bubbles. Let us remember the Lord's divi-

dends are sure! He pays the "hundred-fold" per cent.

2. **We also render to the Lord when we give to the poor.** He that giveth unto the poor lendeth unto the Lord. Matt. 25: 40 says: "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me." Again we read, "The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, to thy poor in thy land." Deut. 15: 11. Brethren, don't forget the Old Folks' Home.

3. **We render unto the Lord when we give to any good cause.** Any work that has for its aim to bless our fellow-man, is worthy of your hearty support. The truly happy man is the one interested in every good work of the Lord, and in some way helps the good work along. This you may do by your prayers, by your personal efforts, or by your money. Are you rendering to the Lord by helping to raise the \$100,000 for missions during this year? Since Brooklyn is under the "world wide fund," what you mark for Brooklyn will count under this amount and be rendering unto the Lord.

III. WHEN SHALL WE RENDER UNTO THE LORD?

1. **At regular times.** God is regular in his gifts to us. Note the regularity of the new day, the fresh air, the timely rain, the fruitful seasons. Every week opens with the Lord's own day, which is for our spiritual upbuilding. We never meet the conditions of a single promise of God, but what He is there with His blessing. After all it is but a small part for us to lay by upon the first day of the week as God has prospered us, and render of His own back to Him. (1 Cor. 16: 2.) But how many of you can say you were ever regular in obeying 1 Cor. 16: 2?

2. **We should be systematic in our ren-**

dering to the Lord. The Lord teaches this in His book. The Jew was not only to give the one-tenth, but in all, he was to give about three dollars out of every ten, to the Lord's work. We should not be spasmodic givers; but systematic givers. Lay your own tax, and give that amount to the Lord. Be as good as the Jew at least in your systematic giving.

3. **We should always be ready to render unto the Lord, and give our offering cheerfully.** In Mark 12: 41, we read that Jesus sat "over against the treasury and beheld how the multitudes cast money into the treasury; and many that were rich cast in much." Is not our Lord sitting over against the treasury today as much as ever? Does He not see the manner in which we give? Oh, do not

miss the blessing He has for cheerful givers!

A rich brother once gave grudgingly \$10.00 for the Lord's work. Of course he received no blessing, and he complained about it to his wife. Her wise reply was: "The next time, give from your heart and see what the Lord will do." The lesson went straight home, and he prayed to overcome his spirit of stinginess. The next opportunity he made himself; he did not wait until it came, and gave as the Lord gave unto him "cheerfully." It is needless to say that the Lord gave him the blessing He has for cheerful givers. Let us all do likewise. Give cheerfully, for "the Lord loveth a cheerful giver."

5901 3d Ave., Brooklyn, N. Y.

GREATER NEW YORK AS A MISSION FIELD

W. M. HOWE.

The metropolis of the American continent is the chief gateway that "Uncle Sam" has to the four corners of the

earth. From Greater New York, men and merchandise may float to all parts of the world and at this hospitable port of entry, during the last year alone, about a million immigrants found an open door to this great continent.

New York in recent years has grown from a big city to one of mammoth proportions covering 320 square miles and containing about 8,000,000, of people—fully half of the population of the empire state.

One district has 735 people to the acre.

There are blocks in another district that have 1,200 people to the acre.

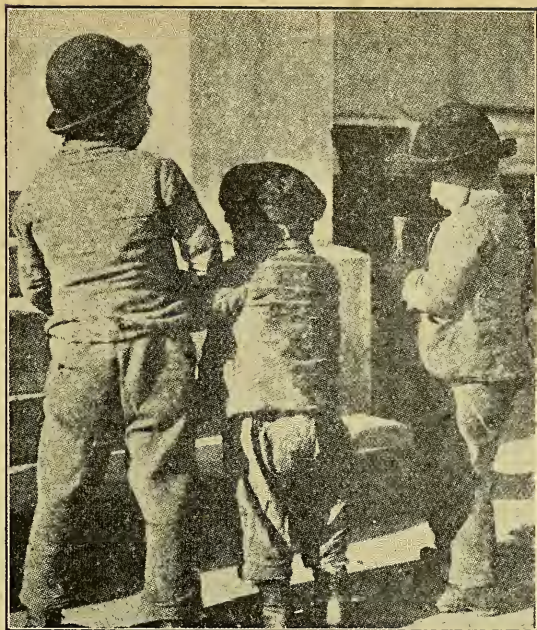
These crowds have comparatively few who stand among them as representatives of Christ.

3. In this city were found, June 1, 1904:

Armenians (Apostolic Church),	900
Greek Orthodox Church,.....	1,500
Russian Orthodox Church,.....	1,500



A Homeless Brooklyn Boy.



Three of the Thousands of Little Foreigners Entering Ellis Island to be Citizens.
Picture by Permission of Dr. W. W. White.

Jewish,	725,000
Roman Catholics,.....	1,300,000
Protestant Communicants,.....	331,698
Additional Protestant Attendants,	497,547
Churchless Protestants,.....	1,087,762

Of course, these churchless souls are considered Christless, as surely being neither members nor attendants of any church.

In one section of the city Protestantism is on the decline to such a degree that if it continues as at present it will be extinct in less than twenty years.

"There is no greater home mission field in the world in the same territory."

Here are people practically from every nation on the face of the earth. Only twenty per cent of the population are pure American descent. More than thirty-six foreign daily newspapers are published in New York.

The Jews have gathered here to the number of 725,000, one person out of every four in Manhattan being a Hebrew. Did Jerusalem ever have so many Jews in it at one time?

Here are more Italians than any city in Italy contains. No wonder New York has its "Little Italy" as well as its "Chinatown" and "Hell's Kitchen."

Here are about 300,000 Russians and about 800,000 Germans. Other countries are represented in such numbers that "the foreign-descent population of New York is greater than the entire population of Chicago. The greatest foreign mission field in the world in the same area is here." These people must be Christianized or we may be heathenized.

Christ's command, "Go ye into all the world," etc., may be obeyed in an important sense without going out of New York. The missionary may speak what tongue he will, it will not come amiss in this great city.

Brooklyn has been called the city of churches. It might more appropriately be called the city of saloons. It has more saloons open on **Sunday** than there are churches to open. Hail the day when there will be more of the latter than of saloons all told!

A meetinghouse for the Brethren is

greatly needed just now. Funds for it are being solicited and the money is coming in. Every brother and sister who cannot work here with their hands may do so with their silver and their gold.

Furthermore, from this point where the heathen in such numbers land, the Brethren have ever gone and still will continue to go to the lands of heathen darkness. Soon will there be a score and then another score of congregations having their representatives in the great harvest fields beyond the sea.

More and more will it become a common occurrence for brethren and sisters to pass through this great city, going

abroad, for one reason or another, on very proper errands.

It will be pleasing and not surprising to find scores of consecrated souls in each one of the congregations of the Brethren who will gladly assist in building not only the much needed church in Brooklyn but a commodious mission home. Here the brethren and sisters could have quiet hours with those of like precious faith while they tarry in Greater New York en route to or from the lands that lie so far away.

Let the funds flow toward Brooklyn until the good news goes from the committee, "Well done! Praise the Lord! It is enough! Cease your giving here."

ONE YEAR IN THE BRETHREN CHURCH

RICHARD SEIDEL.

Only a year has passed since I first joined the Brethren church, but the step taken has proved itself a great spiritual blessing for me. I am today a better man and rejoice of having found the true light.

I was once in a state of agony in my experience and travel through the valley of the shadow of (egotistic) death so intense, that I felt almost that there was no hope nor help either in heaven or earth; neither in God nor man. At this fearful crisis, there seemed to be whispered in my ear—"when you climb a ladder, you never try to rise with your feet, until you have made sure of a step above with your hands. If you should you would surely fall, so you are not wise to take a step with your feet, till you have secured one above with your hands. Can you afford to wait calmly for a time, even if you have to stand still, and see the salvation of God? Try it any how and it will relieve you." I did so, and a serene calm settled upon me and I was brought through that scene quietly

to a state of perfect peace. After it was all over, I felt a sense of victory which I never could have experienced without that very searching scene of trial and tribulation. I have heard some say they never felt any cross in doing right. I am a little different from that. For instance, I never took one step yet in the upward path of progress, that was not attended with a sacrifice of some selfish, darling idol. Yet every such sacrifice has been uniformly followed by a fresh up-springing of life and peace in that Kingdom of heaven within me, which Jesus spoke of, as consisting of righteousness, peace and joy in the Holy Spirit.

Another thing I have noticed and that was, that those who claim such a happy immunity from even the shadow of a cross in their travel, are such as have never made any progress worth naming toward the Kingdom. The real secret of how to come into the enjoyment of the Kingdom of heaven soonest, is to try to take our crosses cheerfully; this will

gradually turn them into crowns of rejoicing. Because though chemicalization of the elements of our common nature, cannot be parried in our upward progress, yet they may be very much shortened and also moderated by a cheerful acquiescence in their operation and a lively good natured faith in their necessity and efficacy.

This is not to be gained at once but every effort brings us nearer to success and almost before we know it, we have changed ground prodigiously for the better. We soon get into the habit of occupying and enjoying our newly found Kingdom, then come to pass the halycon words of the rapt prophet, "and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10.

The excellent sermons which I am privileged to hear from time to time are

a source of great help and comfort to me. They increase my religious zeal and strengthen my precious faith in Jehovah.

The outlook of the Brooklyn Mission is bright, as far as it concerns the spiritual side, but the material affairs are wanting. Funds are needed to begin the erection of the proposed meeting house in this great gateway of commerce. Dear brethren and sisters the Lord has blessed you abundantly with worldly goods,—pray, help us in this great work to establish primitive Christianity in this great city.

I enjoy my privilege with gospel friends and do not half express my feeling. The interchange of gospel love and friendship unites me more closely to such worthy souls and I feel that we, the little company in Brooklyn, are not alone on the battlefield, but there are innumerable companies of volunteers, marching on to victory, following Jesus, our chosen Leader. May God add this blessing to our sincere efforts:

HOW GREATER NEW YORK IS CARING FOR ITS SCHOOL CHILDREN

ELIZABETH HOWE.

"And the streets of the city shall be full of boys and girls playing." Zech. 8: 5. Already these words seem verified in this great city. Visitors here say they never saw so many children as on the streets of Brooklyn and New York.

The estimated enrollment of school children in 1907, is 620,000, an increase of 25,000 over last year. There is not sufficient seating capacity for all these, and as a result, 50,000 pupils can have only part time. Pupils on part time last year were 65,000, some going in the forenoon, others afternoons. The school doors are open from 8 A. M. till after 4 P. M., the hour at noon not ex-

cepted, thus requiring a double corps of teachers. There were 67,424 part time pupils at the close of the spring term. The gain in seating accommodations is made in the face of an increasing registration of 25,000 pupils.

Pupils are enrolled some days before the week of regular opening. The ranks of the school army were noticeably diminished when the time came to report for the morning session of the first day. Of the 100,000 or so, of Jewish pupils enrolled it was estimated that not more than 20,000 reported to the schools to which they were assigned. They stayed away on account of the Jewish New



Waiting for the Gospel.

Year holidays. There are seven school days out of the sixteen this month which are affected by the Jewish holidays. These conditions are found in New York City and Brooklyn. It is said by the associate superintendent of schools that it was the largest falling-off in a first day's attendance in the history of the Board of Education. In the districts of the lower east side where the Jewish children comprise 90 per cent of the attendance, twenty-four of the schools were practically deserted.

When the doors of the schools were thrown open, September 9th, 38,955 new sittings were available, and 15,000 additional ones will be ready on October 1st. Of these new sittings, 29,505 were in the elementary schools where they are most needed. It is said that never in the history of the city had so many new sittings been ready for a fall term opening, and never were so many school build-

ings under contract as at the present time. A large addition is nearing completion where the Brooklyn mission children go.

A shifting in the great city's population brought about a surprise for the school authorities this fall. They discovered that there have been wholesale migration from the lower east side of Manhattan (New York City) to Brooklyn and other parts. This has resulted in leaving a total of about 15,399 unoccupied sittings in various schools of Manhattan, but the increased demand in other parts has complicated the situation there. The result is that pupils in many schools are placed on part time, while sittings are literally going to waste in other schools. The greatest congestion is reported in Brooklyn, where nearly every district reports part time pupils. It is just now twelve noon, and thousand of boys and girls may be seen marching off to school for their share of the day's instruction. It is in the midst of these conditions and circumstances that the Brooklyn Mission is doing its work.

5901 3rd ave., Brooklyn, N. Y.



THE HAND OF THE LORD.

The better we learn to know the Lord the more we see His guiding hand in the affairs of the church which is dear to His heart.

The location for our mission was chosen Feb. 23, 1897, in that part of Greater New York known as Bay Ridge Brooklyn. This is about eight miles from the docks where our missionaries heretofore set sail for India. Some have said: "Why was the Mission not located near the place of sailing, so that the Mission home would be conveniently located for our out-going and incoming missionaries?" But how wonderfully things do work around for the best,

when the "Hand of the Lord" does the guiding.

Within the past year, the Board of Alderman have voted \$7,400,000, as a starter to develop our valuable deep water front just five blocks from our new Church and Mission house. When completed, these piers will dock the largest Trans-Atlantic Steamers afloat, so after all our location could not be improved upon. Ten years from now it will be more plainly seen than even now how the Hand of the Lord really directed the present location of the proposed Brethren Meeting house and Mission home.

Surely the Lord makes no mistakes; let us trust His guiding Hand more sincerely.

J. K. M.



A WORD OF APPRECIATION.

As members of another denomination we hereby wish to express a word of appreciation for the splendid privilege of attending for the past four years your excellent Bible class in the Brooklyn Mission.

We shall ever remember with pleasure and profit how the book of Revelation was opened up to us in your Bible class taught by Miss Elizabeth Howe.

The Bible is becoming more and more the "Living Word of God" to us. We much regret that so many are missing the splendid opportunities for Bible study which your mission affords to them.

Sincerely your friends,

Mr. and Mrs. W. E. Sanford,
Brooklyn New York.



OUR CITY PARKS.

Agnes Texiere.

In a city of four million people, parks are an absolute necessity for the health

of the people. These parks are the only breathing places the many hundreds of poor tired mothers with their many children have to retire to for a little rest and communion with nature.

During the warm summer days I have accompanied Sister Howe with a number of poor children to these places provided for rest. During the month of August we took a trip to Bronx park which is on the outskirts of our city. This was a great treat to the poor children in more ways than one. They not only had lots of fresh air and sunlight, but came in touch with the green grass, flowers, and trees; with the birds, ducks and swans; with the horse, the cow and the buffalo; yes, and hundreds of other animals in the menagerie. It did our hearts good to see how these poor children enjoyed every thing. Their happy voices kept up almost a continual ring "Oh look here" or "Oh just look there," and "Sister come and see this." To say the least, the day was spend most pleasantly and profitably. At five o'clock we again took some refreshments and then started for our homes.

Sister Howe asked the children to raise their hands in thankfulness for the trip and for the kindness shown to them by the older people who added to the comfort of the children's outing and up went every hand high above their heads.

At 6:30 every child was again at home, and had much to tell about the wonderful things our Lord has made, and how they enjoyed the day in Bronx park.



SOME FACTS ABOUT GREATER NEW YORK.

Population for 1907 is 4,670,000.

Growing twice as fast as London, and at the present rate of increase over London, will surpass her within the next twenty years.

Immigration is the main cause of New York's rapid growth. The Ellis Island stream of immigrants last year passed the million mark and for 1907 it promises to break all former records.

At least 250,000 immigrants each year remain in New York, and make this their home.

About forty new buildings are begun each day in the limits of Greater New York. A good carpenter receives \$5.00 per day.

The world's largest railway station is the Pennsylvania Terminal, now being built in New York City. There will be over one million square feet of floor space, equal to twenty-five acres. There will be twenty-one tracks in the station to accommodate local and express trains. Trains will run under the great Hudson River to all points, and under the Harlem River to all points on Long Island.

The tallest building in the world will be the Singer skyscraper in New York, for when completed it will rise 612 feet above the ground. It will exceed the height of the Washington monument, which is only 555 feet. There will be forty-seven stories in this building, and in order to make everything perfectly secure, the foundation has been laid on solid bedrock, ninety feet below the level of the sidewalk. Eighteen elevators will be used to convey the 2,500 tenants to their offices. It will require 15,000 electric lights to illuminate halls and rooms. A powerful searchlight will flash forth from the top of the tower, visible for more than sixty miles out at sea. This light is intended to be a beacon to sailors. Truly, this is a day of large undertakings.

Why should not the Brethren church undertake great things for our Lord in New York City and build that much needed church house?

THAT BROOKLYN MEETING-HOUSE.

By I. N. H. Beahm.

The Brooklyn Mission is growing. The workers are busy and earnest. To establish primitive Christianity in a great city requires not only time and much prayer and very hard work, but also money. At this point of the history of the Brooklyn Mission, money will subserve a great purpose. Many noble hearts are responding. The work is being pushed with vigor, and yet many more may respond to advantage. They should respond. By the "grace of God" they will respond.

It was my privilege some time ago to attend a love feast at the Brooklyn Mission. I was much impressed with the great advantage a permanent place of worship at that place would be, instead of small rented quarters. But a meetinghouse will be built in Brooklyn some day, only it may be three or four years in the future. However, brethren, you can help make that day come very soon. Make an offering to this end, and if you have any suggestions, send them along with the money.

I greatly admire the earnest struggle that our dear Bro. J. Kurtz Miller is making under the direction of the General Mission Board, to solicit the much-needed funds for the new church and Mission home. The success with which he is meeting is encouraging, but there is room to make it still more encouraging.

The Lord direct every one, in this matter of giving, so that the Brooklyn meetinghouse may soon be an accomplished fact! Is there another mission in our entire Brotherhood located so as to be more "WORLD-WIDE" in the makeup of its audience? Likely not. Many nationalities have been in a sin-

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gle service. Remember this when you make your "world-wide" offering; and for the present, at least, mention Brook-

lyn as the place you desire your money to be used.

Elizabethtown, Pa.

Note the Contrast.

Two years ago, we made a call for the following help:

2 persons, each to give	\$500—\$1,000
10 persons, each to give	100— 1,000
20 persons, each to give	50— 1,000
50 persons, each to give	20— 1,000
100 persons, each to give	10— 1,000
200 persons, each to give	5— 1,000
500 persons, each to give	2— 1,000
1000 persons, each to give	1— 1,000

Now see what we yet need by next Thanksgiving Day, 1908:

2 persons, each to give	\$50
4 persons, each to give	25
5 persons, each to give	20
10 persons, each to give	10
20 persons, each to give	5
50 persons, each to give	2
100 persons, each to give	1

To which amount does the Finger of God point you?

\$50.—

"MY THANKSGIVING OFFERING."

\$25.—

\$20.—

\$10.—

The amount, around which I have placed a ring, I desire the General

\$ 5.—

Mission Board to use in building a Brethren's Church in Brooklyn, New

\$ 2.—

York.

\$ 1.—

(This pledge falls due Thanksgiving, 1908.)

My name is

P. O.

R. F. D. or St.

County State

Sign and send this to

Eld. J. KURTZ MILLER,

5901 3rd Avenue, Brooklyn, New York.

BUILDING COMMITTEE

Appointed at Close of Springfield Conference, 1906.

Eld. Chas. D. Bonsack, Foreman,

Eld. D. L. Miller, Advisory Member,

Eld. A. B. Barnhart, Advisory Member,

Eld. M. B. Miller, Secretary,

Eld. J. Kurtz Miller, Solicitor of Funds.



THE WORLD FIELD

J. M. BLOUGH'S LETTER TO WESTERN PENNSYLVANIA.

Bulsar, India, July 18, 1907.

Sunday-school Workers of Western Pa.,

Dear Brethren and Sisters, Greetings to you all in the Lord.

Uninvited and unsolicited do I send this message to you as you are gathered in your Annual Sunday-school Meeting, and I send this message to you from far-away India because I am impelled. I trust, by an unselfish motive and by the Holy Spirit. When I heard of your meeting I fell to thinking and the more I thought about it the more I felt moved to write. Could I be present, I feel I could deliver my message better but since this cannot be, please excuse me for this intrusion upon your time for no doubt as always it is well taken up.

I well remember the first Sunday-school meeting in Western Pennsylvania, and many of you do, too. It was new to all of us and yet we had a good meeting. Then year after year the work grew and its value increased. I attended the meeting every year up to four years ago when it was held at Shade Creek. That was my last meeting with you, and O, how I enjoyed it! And now you are back at Meyersdale again. The Meyersdale meetings are always good and I know you are having a season of great refreshing from the Lord and may it indeed prove a mighty impetus to the onward movement of the Sunday school in the Brethren church.

The Sunday-school work is a great and important work. Yes, that is a very old and common expression, but let me tell you. I write to you from the foreign mission standpoint and I can truthfully say that Sunday school proves one of the best ways of getting the heathen to listen to and know the blessed truths of eternal salvation and the best way of all

to teach them after they have accepted Jesus as their Savior. We press the Sunday-school work as hard as we can. Much of my own personal time goes into it and I always feel that something worth doing has been accomplished. We have three Sunday schools out in heathen villages and they study the lessons with as much interest as they study anything else, and do you think that the truth will not enter their hearts? Pray for them, O pray for them. Then we have our own Christian Sunday school with an attendance of almost three hundred. Every morning in prayers we use the daily readings. Everybody is supplied with our own quarterly and that adds much to the interest. But let me tell you of another thing: In two days, July 20, all over India will be the Annual Sunday-school examination. It will be on the lessons of the first six months of the year. There is nothing so good to keep up the interest and to get them to know the Word of God as just this. You ought to see our children study. It makes my heart glad. Not because they will make good marks in the examination for they will do that, but because they know their Bibles. We have a number of children that can get up and tell practically every thought of all the lessons of the first two quarters. The Golden Texts they know too. I certainly would recommend an examination for the American schools over the whole Brotherhood. Try it and see. It would do a lot of teachers good, too, of this I am sure.

One question I would like to ask of all Sunday-school teachers and officers, and it is this: Do you use every opportunity the Sunday-school lessons afford to teach the children of your class and school, the important subject of Missions—the Gospel truth for every man,

woman and child in the world? I ask again, "Do you?" What has been the teaching in the Sunday schools of our Brotherhood for the last twenty years that makes a call to go to the foreign field in 1907 left unheeded? You know the call that was made in the Visitor two months ago and no one was found who would go. It seems to me the Lord asked, "Who will go for me?" But no Isaiah to answer, "Here am I; send me." Brethren and Sisters, this weighs heavily upon my heart. Now another year will go, and in the meantime hundreds will die without Christ for we cannot by any means preach to all. Our lives are going and the constant strain and drain is wearing us out but this year brings us no help. What can we do? We pray the Lord to send forth laborers into the harvest, but who is there in the Church to answer the call? Who is there in Western Pennsylvania? Who seated in your Sunday-school meeting? **What does your Sunday-school teaching amount to if it does not make men and women, boys and girls willing to lay their lives on the altar for the Lord?** It makes Christians indeed, does it? I hope so, but every truly consecrated Christian will go anywhere for his Master. Teachers, I ask you, what is the result of your teaching? What can you point to? Maybe there is a lack of consecration in your own life. The Spirit will show you if you let Him.

Some of you will remember the suggestion that was made four years ago at Shade Creek, but not acted upon, that the Sunday schools of Western Pennsylvania should have their representative in a foreign field. Four years have passed away and I wonder in my heart how much nearer you are to that now than you were then. What good one missionary could have done in these four years no one can tell, but we have reason to believe vastly more than was done with-

out him. Western Pennsylvania has but one missionary in a foreign field, and I am sorry to say that the influence that brought him here cannot be attributed to the Sunday-school teaching of your district. It is a sad comment and I am sorry to make it, but God knows it is true. Two of your congregations are supporting missionaries (God bless them), but the missionaries are not from your district. I hope this is not a comment on your Sunday-school teaching, but dare we not press an investigation? Where are the consecrated young men and women of your district who are willing to go? If you have them, why do you not send them? I am quite sure you could do nothing better than to send your representatives over here or to China. Think about it and give God the answer. **Teach your boys and girls to be wholly the Lord's and then teach it again and again and above all live it before them yourselves.**

Excuse me for this long message, but I could not refrain. I have told you what burdened me and I feel easier now. May the Lord richly bless you and give you a good meeting. I send you the greetings of all the missionaries on the field. All for Jesus' sake. Amen.



J. M. PITTENGER'S GREETING TO SOUTHERN OHIO.

Ahwa via Bilimora, India,

July 9, 1907.

To the Brethren and Sisters of Southern Ohio, assembled in annual Sunday-school meeting: Greetings to you each and all in His name, whom to love and serve is joy and peace unmeasured, "unspeakable and full of glory." Daily do we, in this far-away land, rejoice because of your interest in, and your prayers and labors for the people among whom God has placed us. And we cease not to mention you fervently each day

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in our prayers. This is to us a source of ever-increasing strength and faith, as well as a blessed privilege.

That your faith and works grow more abundant is shown in various ways. We rejoice especially in the manifestation of these as evidenced in taking upon you the labor of supporting a "home missionary." What joys you will know because of these labors performed in His name, eternity alone will reveal to you.

From various sources reports came to us of the meeting last year. All of these filled our hearts with joy, increased our faith, confirmed our hopes and made us realize more fully than ever before that even though we are so widely separated we can still work most effectively together in the Lord.

We rejoice, too, because of the action taken at the late District Meeting, reports of which reached us through the Messenger, Bro. Yereman and our correspondents at home. How blessed it must have been to be there! The report of no meeting has filled us with so much joy as this. What splendid enthusiasm there was manifested! This is none other than the enthusiasm given by the Lord and what great hopes it creates, and the fulfillment of what blessed service it foretells! Brethren, we commend you most heartily, in this enthusiastic service. Let it be *felt* as well as known among you that the Lord will see to it that none of the hopes kindled by the offering of your money in that spirit-led service are blighted.

I have looked forward with great joy to the sending of this message to you. It seems almost incredible that it is already the third one and yet we *must* believe for the swift flight of time cannot be mistaken. Since sending you my message last year we have been transferred from Dahanu, which is quite near the sea, to Ahwa in the Dangs.

"The Dangs" is a term applied to a

collection of kingdoms of Bhil kings who formerly were quite powerful when united in warfare against the adjoining, but larger, kingdoms to whom they were a constant terror, and against whom they had just reasons for waging war when the matter be considered in the light of their uncivilized state. These dangs each still bear a name corresponding to the village which is the seat of the ruling king who is such in name only so far as government is concerned. Of these there are five large ones and nine lesser ones. Their total area is approximately 800 square miles.

The British government is now in full control. It would be interesting to you to know how the government is administered, but this cannot now be related. Ahwa (pronounced A-wa) has become the seat of government because of its central location. It is an insignificant village so far as population is concerned, for there are less than 250 souls when government officials and all are counted. Leading out from Ahwa to the four cardinal points of the compass are four main roads in fairly good condition. They are only cart roads, but are considered very good for a country so much out of the way of travel as this.

Those of you who have the copy of the Visitor containing the map of our mission field in India will find Ahwa on the eastern boundary. It is about seventy miles northeast of Bulsar and forty-five miles southeast of Vyara, the station where Brother and Sister Ross are located. The nearest railway station is Fort Sanghad, almost due north, on the Tapti Valley Railway. This is some over thirty-five miles. Bilimora, the place through which all our mail comes, is fifty-nine miles away on the B. B. & C. I. Ry.

This brief description gives you a rather indefinite idea of the location and size of the portion of mission field as-

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signed to us. Its vastness and that of the work to be done in it seem appalling. Human hands are too weak to accomplish it. But He who sent out His Twelve and His Seventy, who so wondrously blessed the efforts of the early Christian fathers and martyrs can do it through us, if we are willing to be used as he will direct.

The people who inhabit the Dangs are simple in all their ways. They are as unlettered as it is possible for men to be. A very large per cent of them have never been beyond the confines of their own country and many never that far. Their trust is so child-like and in speaking of or to us they, on most occasions, refer to us as their parents. One of the most blessed of our experiences, thus far, with these simple-hearted people is to note the increase of their confidence in us. We feel that this has grown beyond what we deserve. Pray that we prove to them what they call us—their true parents.

Even in their simplicity an awful curse has settled itself upon them, and this to them is dearer even than their lives. Here at Ahwa is made a spirituous liquor called daru. Of this the people are exceedingly fond. This is their curse, the blight which rests upon their lives and their homes. This with its attendant evils will be the greatest barrier to their evangelization. However much we should desire to avoid the conflict which it portends, we cannot, and it is ours to meet it first of all in the spirit of the Lord through whom it can all be overcome. I make mention of this that you may form an idea of what is before us and also that I may appeal the more surely to you to make daily intercession to God for these poor people who are so bound by this dreadful curse. Then too, let your intercessions also be daily and fervent that we be given wisdom to show these poor people how

God can and will help them to overcome.

Dear Brethren and Sisters, I commit this making of prayer, specific prayer I mean, in behalf of them and us as a solemn trust which you, we know, will in no wise neglect. The battle is on. Let us face the conflict prayerfully, intelligently, determinedly. We have no fears as to the outcome or results. This is the Lord's, and the victory is always a positive assurance. We and the time are His. So let us be brave; let us have all hope; let us be steadfast always in serving Him.

I have been feeling that a closer relation between us by correspondence could and would be of great help to each and all concerned. To establish and and maintain such a correspondence, I beg you to hear the simple plan which I herewith present: The Secretary's report of last year gives fifty-nine schools with the names of superintendents and their addresses. By sending one message a week during the year and for seven weeks one additional, I can write to each school. In these I must be brief. I shall take the schools alphabetically and see to it that each school gets one message each year as long as the Lord sees it well to use us in His work here. In return let the superintendent or some one whom he may appoint write to us telling of their school's advances, their most marked hindrances and needs and whatever else they may deem of interest. This will be a source of great comfort and encouragement to us and will be the means of showing us how to work more intelligently with you.

For the benefit of the dear boys and girls into whose faces we cannot look (and yet long to so much), and but few of whom will have the privilege of hearing this read, let me ask that some one in each school be delegated to bear to them our message of love and our

greetings in the dear Savior's name.

The boys and girls here are always anxious to hear anything we tell them about their cousins who live in the far-away and highly favored land from whence we came.

Now may you all have had a rich and blessed feast in this and the ministerial meeting and may God's spirit be poured out upon you and all His people and may you all go forth to tell by your lives and words the Story that sweetens with age.



NOTES FROM JHAGADIA.

By E. H. Eby, Jhagadia, Raj Pipla State, India.

Opening up a new station is an experience looked forward to by every young missionary with a good deal of interest and anticipation. They are likely to have a good bit more practical experience before they are done with it than when they began. Planning the house, gathering material for building, securing laborers, superintending the work, moving in and setting up housekeeping—all these come into the experience with much perplexity mingled with joy.

Jhagadia is in the Raj Pipla State, halfway between Umalla where Bro. Lichty's are living and Ankleva now occupied by Bro. Stovers. It is a good sized town with a mixed population of Bheels and Hindus. It is a place of pilgrimage, there being a new Jain temple here to which many come to worship. It is only a mile from the Narbudda River whose waters rank with those of the sacred Ganges in fame and sin-cleansing powers.

It was at this place that we were directed by the committee to locate. In March we began to make arrangements for building materials. We gave contracts for a lot of sun-dried bricks and tiles, and had lumber hauled to the place

of building. We were instructed to build as inexpensive a house as possible, consistent with needed protection; accordingly we ordered sun-dried instead of kiln burnt brick. They are very hard if kept dry.

On April 10, four carpenters came from Bulsar to begin work, one of whom was to be overseer. When the carpenter work was sufficiently under headway the masons were called to build the wall round the frame built by the carpenters. Four masons came; this required a large force of laborers to keep them busy. For a couple of weeks there were as many as forty-three, all told, employed on the work. Wages from four to twenty-eight cents a day. I was obliged to go against my principles and employ what seemed to me child labor. Women, boys and girls were our laborers. But you may rest assured that none were over-worked. Division of labor is a highly developed principle here. If you hire two coolies to carry dirt one will fill the basket and lift it to the head of the other one who carries it off at a snail pace while the other one stands waiting for the basket to return. If there happens to be three laborers, the third is likely to relieve No. 1 of the extra work of lifting the basket to the head of No. 2, he makes that his special duty and does nothing but that. Here is where the rub comes in for a young American. He can hardly stand to see work move at such a slow speed.

The carpenters sit on the ground and do all their work: sawing, planing, hewing, fitting, etc. I was eager to hasten matters as much as possible and I decided that I could help get some boards ready for the doors and windows. I brought the boards. I made a work-bench after the American fashion, where I could stand up to it. I sawed, and planed, and sweat the first day. I was the object of special curiosity to the ma-

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sons who had never seen such a sight before in their lives. The wood I was working was very tough and hard to work. The weather was hot. I had not done such work for a good while. I got blisters on my hands and stiffness in my limbs. I had often seen two men sit down with a little eight inch plane and draw it back and forth between them to smooth a board, and I had as often thought how useless if they knew better. But the second day I got a good sized boy to sit down in front of me on the boards and pull the plane. And I let him pull the cutting way, too. I was quite satisfied to only pull it back. We got a lot more done with less wear on me, though I was tired out by night. I worked till I had to quit for mere exhaustion, and go home for a few days' rest. I decided not to try to "hustle the East," and save my energy for work which the laborers could not do.

After a while the walls were up and the roof on so that we could be sheltered from the sun at least. It was necessary that I be here to keep the work going. Wife chose to come along out and share the tough and tumble with me till we could set up housekeeping right. So on the tenth of July, just three months after the carpenters began work, we brought a few necessary furnishings with us from Anklesvar and moved onto the porch of our new house. We were as happy as could be to come to our new home, though we could only sleep and live outside till the floor was finished inside.

After a few days we got our beds inside and little by little have gotten things straightened up and now are living comfortably and happily in our little mud house. It won't be mud all the time. Just now it is the rainy season and some of the water comes through the roof in spots. But we are glad we are here.

We dedicated our new house by holding a Sunday-school service in it, at which there were twenty-five present. The service was specially joyous to us and it is our desire and prayer that for many years to come this may be the gathering place for these people for worship.

We have a night school for the boys. They come at about eight, study till ten or eleven, get sleepy and lie down on the ground floor of the veranda and sleep till morning, then get up and go home. They like very much to come and be about us. Their homes, or rather huts, are wet and uncomfortable, so that they have better places to sleep here than there.

We ask you to pray for these Bheel boys; it is through them that we must touch and influence the home.

You can't tell when a shower is going to come these days. It rains just any time. But day before yesterday, the sun nearly broke through the clouds, and I took advantage of the opportunity to get up on the roof to relay some tile in order to stop some leaking. It seemed so nice that I thought I could get over a good sized space. So I went to work, opened up a space and went to resetting as hard as I could. I did not take time to watch the clouds, knowing that they are treacherous and that I might need all my time to get the roof closed up again. I was working away when suddenly there came a heavy splashing shower. I had the roof open and it had to be closed. I got an umbrella, not so much for my sake as to keep a bit of rain off the open roof. I worked under there and through all the shower I worked till I got it shut up. I was wet and got down off the roof—then the shower stopped. There have been others since, however. This morning was unusually bright and I succeeded in finishing the job in good shape.

The carpenters will quit work this evening and go home tomorrow. That makes us feel like it is getting done. But it will take us a good while yet to finish up. Painting, or rather tarring, the wood-work to protect it from dampness and white ants, white-washing our rooms and a lot of such things we shall do as the days go by. We rejoice that we are living now among those we have come to help and to teach the way of life. May God gather some fruit for His garner in this field is our prayer.



LYING.

Sadie J. Miller.

They have no conscience on this point. You never know whose word is truth. Someone has said, "How best cure a person of lying?" and the answer came, "Never credit him with truth even when he is true." We entered a village and dismounted at the Patel's house, asked his wife where he had gone and she freely asserted that he had gone away on the horse, she knew not just where. Then she insisted on knowing our business to the village and we told her. She told us there would be no use for us to stay for no one would come to hear what we had to teach so we had better go on to the next village. But we told her if she would allow us to occupy that veranda we intended staying until next day.

She went on about her work but seemingly uncomfortable. After an hour we detected a conversation in the house and to our surprise there was the Patel and he had most of the villagers right there with him. What she had told us came from him and he thought they would be successful in getting us away by lying. They were having a "beer drink" and wanted us to go.

Soon the Patel himself came to the door and seeing Ublo he found an old

friend. He was invited into the house and given something to eat and then it was that the Patel began to repent of his coldness and make excuses. Of course the more he said the more dishonest did he appear to us. His very speech betrayed him. The whole evening he kept referring to it and apologizing but it did not help matters for us so far as truth was concerned. But he and family kindly sat and listened the entire evening to what we had to tell them and when it came time for the village roll call he had all come and stay several hours to listen to the story of the Gospel.

Just last evening a woman came to the tent. I happened to see her before she got to the door and noticed she was smoking, whereupon I said, "Why! here comes this woman and is smoking, is it possible?" Of course ere this was said she had the cigar out of sight and then she said, "No I was not smoking. I never smoke," and this was confirmed by other women who were present. They said, "She has told the truth. We smoke but she does not." Had this been true what a blessing for one woman to be so brave and strong! But we knew it to be a straightforward falsehood. How often have we seen her smoke! She is a woman who knows better and to make herself appear what she is not, was willing to add to intemperance, lying.

I asked a man, "How many cigars do you smoke in a day?" He answered, "Now I don't lie. Really I don't smoke any. I never smoke, that is true, and if not true I'll be eaten by a tiger." He smelled so strong then of cigars and toddy that one could not stay near him and be comfortable. I think what helped him lie so freely just then was that the toddy was in his stomach instead of in the earthen vessel.

But they don't mind if they know you,

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will, next day, learn they have lied to you. Anything to make the present appear that which it is not. In other words—no care for the future. It is often said the heathen are crying for the Gospel. That all depends on how we interpret the saying. In one sense it is very false. They have all need of it to be sure, and this does not in any way decrease our responsibility. Those who are preaching among them will agree with me when I say they do not want it. It is an unwelcome message to them. Are we to be astonished at this fact? Look at the life of the Bheel even as portrayed in these lines. He drinks, steals, swears and breaks every one of the ten commandments. Summing it up he lives only for earthly and fleshly desires. When the Gospel which is pure and void of offense is thus laid before them need we wonder that they stand aloof? Preach to the same class among civilized people and see if they will shun or seek the truth. I dare say they hate those who preach the Gospel.

We stayed one week in a certain village. During this time the welcome(?) sounds of the horn and drum were produced as wedding bells. We were invited to the scene of the occasion. The invitation was not one that could be called a hearty one and we knew it but we went nevertheless, feeling someone might be benefited even if the surroundings were quite the contrary. While we sung our hymns two of the most prominent and intoxicated wedding guests tried to persuade every listener that what was being proclaimed by us was not the proper thing for them to hear and when no one seemed to heed their pleadings they became desperate by saying, "You surely will break your caste by sitting with those Christians."

No regard for the truth whatever and he who knows least about the Christian is first to believe the untruth. These are

things we must meet and how to convince such minds is not accomplished in one day.

Someone has said, "He who can find his way to the springs of a man's purposes and actions and can influence these springs for good is greater than he who finds a new ascent up the Matterhorn." The same one has also said, "Were I a friend to a man looking toward the pulpit as his life work, I would advise him to cut out two years of his college course and join the police force or get on a big newspaper reportorial staff and study life at first hand."

What is necessary for the ministry is equally essential for the missionary. We often wish we might more conveniently know the motives of those with whom we work. I dare say experience in an Indian police force would result in ability to penetrate more deeply than we, in most cases, are able to do. To our face they seem to love and seek the truth but once out of sight they consider us beating the air. Often do they say; "What you say is very true but we are Bheels and this is our way, therefore, what can we do? we are poor, weak, fellows and know it but who will be able to carry out what you teach?"

Why yes they even go so far as to bow to us and call us Jehovah, especially if they thought it would be the means of fishing from our pockets a rupee (thirty-two cents).



RELATION OF THE SUNDAY SCHOOL AND MISSIONS.

Katie Flory.

The Sunday school and missions are closely related, go hand in hand and are two of the most important religious movements of our day, because of the great work that can be accomplished for God through them.

We all here today know what the Sun-

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day school is; and we should all know what missions are. Missions in simplest words means, the extension or spreading of Christianity, and in action a willingness on your part and mine to carry and send the Gospel to those beyond us.

When successful missionary work is to be done, it is by establishing Sunday schools in new places near by and far away, where people need the Gospel. If the Sunday school is to be, and it is one of the greatest agencies through which the Gospel is to be taught and preached, there must be more of the spirit of Christ in our Sunday schools, for "the spirit of Christ is the spirit of missions." To get more of the spirit of missions into the Sunday school we need to have more missionary teaching. Some mind has believed that if we would have twenty-five years of systematic missionary instruction in our Sunday schools that this would do away with our great church debts, money would pour into our treasuries and the number of missionaries for the home and foreign land would increase tenfold. Some one else says, "the Sunday school's next move is to be that of making every Sunday school in the land a power-house of missionary knowledge, enthusiasm and actual training for the home and foreign field. Live Sunday-school and missionary workers everywhere are recognizing this and are keenly alert to the need of working out actual methods for bringing it to pass."

Another need besides missionary teaching in the Sunday school to increase interest and do more effective mission work is to have trained, Spirit-filled Sunday-school workers to enter new fields of labor. Parents who are interested in their children take great care and pains to teach them how to sew, cook, keep house and farm almost to perfection; but many must confess their slowness in teaching and training and having them taught and trained how to

do the Lord's work in a way that will have a telling effect.

Besides being trained to work in Sunday-school and mission work we should have a knowledge of missions. When we begin to know the need, we begin to feel the need, then action as a natural result is likely to follow. If the Sunday school is to be a power-house of missionary knowledge, our leaders, elders, ministers, superintendents and teachers should be more interested in this subject and better informed along missionary lines, because much depends on our leaders in inspiring and imparting such knowledge in Sunday-school work. Above all there should be more of that burning, first love in every breast for lost souls. We should have in our Sunday-school libraries, books and literature that will help and inform. It would be good to have a missionary meeting occasionally and have the children and all take part in the service, and here discuss problems of missionary interest. Have a map of the world in your Sunday school to show the different religions and the territory yet in darkness and without hope. On the map might be shown our own mission stations by some special color. It would be well to trace missionary journeys of Jesus, Paul, Silas and also those of modern times telling of their experiences and what it means to be a missionary. A missionary application of the Sunday-school lesson might be helpful sometimes. It would be interesting for the superintendent or some one once in a while to tell in a public way of some missionary work being done in Africa, China, Canada or Mexico, and to come nearer home—what your own state district is doing. All this will tend to arouse missionary activity in the Sunday school.

One of our duties as Sunday-school workers in relation to missions is to

teach the spirit of sacrifice and self-denial. We, many of us, have enough intellectual knowledge and encouragement to get more, but not enough encouragement to use it for the Lord's work—for Jesus' sake. With all the advantages and facilities we have to do a great work for God—we, too many, are not using it for His glory, church, and kingdom. More encouragement should come from the fathers and mothers to the young to lay down their lives on the altar of sacrifice, to spend and be spent, endure, forsake, lift up and mingle with all classes of people. There are always those who are ready to engage their minds and activities in the business of this world—but not so in the Master's business; possibly because of a lack of encouragement and teaching somewhere.

Even the small children should be taught to give and sacrifice for the Lord in little ways. Tell them missionary stories and sing such songs.

The Sunday school should not only show sympathy in missions by financial support, but by their earnest prayers for workers everywhere, and for more laborers to enter the field of service. Far too many are being served instead of serving. More should be willing to work when and where called, if to teach a class at home or go out to the heathen.

Let us see what some of our missions in Southern Ohio have accomplished. The number of conversions at one mission point in the year 1905 was six. This is encouraging and if all the Sunday schools in Southern Ohio would do this well in comparison, more souls would be saved than there are at present.

Our Sunday schools should be wider awake and more interested in establishing new Sunday schools in out-of-the-way places and the next towns, so that souls may be won to Christ.

Missions need the Sunday school to

supply them with workers, and to supply Bible teaching, for through these communities are influenced for good, children are trained in the higher life, and are prepared for usefulness in this life and saved in the life to come.

The world needs Christ and our opportunities are great as Sunday-school workers to do more for the extension of Christianity. Let us be awakened, open our eyes, and thrust in our sickles, for the fields are white unto the harvest. The command is to pray for laborers; another is to "go." Will there not be some souls here today willingly and lovingly saying, "I'll go where you want me to go, dear Lord; I'll be what you want me to be."

Union Ohio.



WHAT HATH GOD WROUGHT IN UGANDA, AFRICA.

Bunyoro in the old days under Kabarega was a kingdom of slave-raiders, unreached by the Gospel. Kabarega was driven out by the Baganda under British officers in 1894, and in the next year Baganda teachers commenced their work in the country. Four years later, when the Rev. A. B. Fisher first began work in Bunyoro, there was not a single convert. Now there are nearly 1,900 Christians, of whom 440 are communicants. In Mr. Fisher's own station, Hoima, two hundred adult converts and sixty children were baptized last year. On Christmas Day there were 260 communicants at the service, and they brought, together with about 400 others, thank-offerings which amounted to Rs. 80. The men show a remarkable keenness for learning, and the most important chiefs in the country do not consider it beneath their dignity to sit at the desks as pupils whenever their duties to the State will allow them.—C. M. Gleaner.



Oak Grove House, Near Bronson, Michigan.

The Oak Grove house is in northern part of LaGrange county, Indiana. The congregation is a part of the English Prairie church. The house was built in 1906 and dedicated December 6, Bishop Levi H. Eby preaching. Bro. Martin Wordman, Bronson, Mich., with a goodly number of members, are doing their best to build up the cause. An active Sunday school, as well as regular preaching services, are held. This is a great field in which much good can be done for the Master.



THE CONEWAGO CHURCH, EAST-ERN PENNSYLVANIA.

Edgar M. Hoffer.

The Conewago house is in the Spring Creek congregation. It is in Conewago Township, Dauphin Co., Pa. It is three and one-half miles north of Elizabethtown, Pa. This church or meetinghouse was built in 1854. Many years ago Bro. Jacob Hollinger was the bishop in this congregation. After him, Bro. William

Hertzler was the bishop. Bro. Wm. Hertzler was the father of Eld. S. H. Hertzler, of Elizabethtown, Pa. Bro. Wm. Hertzler was elder of the Spring Creek congregation for a long time. He was active in church work and widely known. But he died some years ago. At the present time Bro. J. H. Longnecker, of Palmyra, Pa., is elder of the Spring Creek congregation. There are two other elders living in our congregation, namely, Eld. Cyrus Bomberger and Eld. A. B. Gingrich. Bro. Samuel Z. Witmer, a second degree minister, lives only one and one-fourth miles from the Conewago house. Elder James Quinter preached in the Conewago house years ago. Some of the members remember it yet. Every four weeks we have services here in the forenoon. Our Sunday school is not evergreen. We had a good Sunday school the second and third quarters of 1907. Bro. Jacob W. Brandt was superintendent and Bro. Edgar M. Hoffer assistant superintendent. I think there is a bright future



Conawago Church, Lancaster County, Pennsylvania.

for us. Bro. J. B. Aldinger is one of the deacons of this congregation. He lives west of this meetinghouse. Bro. Edgar M. Hoffer is the janitor of the Conewago meetinghouse. There is a graveyard near the meetinghouse. Some of those who worshipped here in days gone by are sleeping here, waiting for the resurrection morn.

Elizabethtown, Pa.



MARYLAND COLLEGIATE INSTITUTE.

Union Bridge, Md., Oct. 11.

Looking out over the landscape from the college as it faces the west, a vision is presented that thrills the beholder with a feeling of joy and admiration. Immediately surrounding the building is a beautiful lawn which stretches away, as far as the eye can reach, into meadow and forest, hill and valley, until in the distance, there rises as a background the lovely Blue Mountains, so beautiful that it seems a bit of Heaven's own blue

must have dropped to the earth to bless it. As one beholds he is made to think of the words of a certain writer who said: "If we set our fancy to picture a Creator occupied solely in devising delights for children whom He loved, we could not conceive one single element of bliss which is not here." And therefore, we would exclaim with Epictetus that, "If a man is not happy it must be his own fault for God made all men to be happy."

Such was the view that greeted the eyes of many Eastern youths and maidens on September 3, as they entered their new home, M. C. I., nestled among the hills of western Maryland. The school opened with a fairly good attendance. Prof. G. N. Falkenstine gave a most pleasing and suggestive address, using the word "Opening" as suggestive of his outline. Analyzing the word in a most interesting and practical manner, he developed the following words:

Opportunity,
Preparation,

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Efficiency,
Natural Endowments,
Individuality,
Nothing,
Growth, grace and glory.

The faculty of the school is composed of twelve teachers, nine of whom are members of the Brethren church.

The school enrolled this year with ten Bible students taking the full course, and several others taking a few branches in that course.

The Mission Study class has resumed its work with the study of the book entitled: "Sunrise in the Sunrise Kingdom."

Lulu Sanger, one of our former Bible graduates, is now engaged in mission work in the city of Washington, D. C., another, Mary Grabill, is laboring in the field in the city of Baltimore. Still another, H. M. Harvey, is now taking advanced work in the Bethany School of Chicago.

Some of the things that we are looking forward to with pleasant anticipations are: The coming of Brethren C. D. Bonsack and D. L. Miller in the near future; and a course of lectures to be given during the year by the following: Welsh Prize Singers, October 22; Dr. Wesley Hunsberger, November 12; Ellsworth Plumstead, December 2; Hon. Philip Willet, January 31; and Fred Emerson Brooks, February 15.

ONLY ONE TALENT.

(2 Kings 4: 2.)

O what am I, that you should wait
Thus at my humble door?
For how can I, e'en though you die,
Divide my scanty store?
My nights are full of anxious care,
My days are hard with toil;
Riches or treasures have I none,
Except my pot of oil.

Why will you gaze and break my heart
With wistful looks and sad?
To feed your hungry souls with bread
Would make me more than glad.
Your griefs I know; your bitter wrongs
Cause my quick blood to boil;
But I have naught to save or share
Except my pot of oil.

It came to me from One who felt
Your woes as well as mine;
But if I pour it out for you,
How shall my own lamp shine?
I watch it closely, day by day,
Lest it should change or spoil.
Why will your eyes demand of me
My precious pot of oil?

And yet—it was bestowed on me:
Perchance, if I should give,
I too might read the mystery
That bids us die to live;
I too might find some sunny spot
'Mid all this grief and moil,
If I should fill your empty jars,
And drain my pot of oil.

Then bring them here, of every size,
And bring me not a few;
Long as it lasts, my treasured store
I'll share with each of you.
Long as it lasts! It does not stay!
The longer that I toil
To empty it, the fuller grows
My flowing pot of oil.

"Pour" was the word the Master spake,
"Till every jar o'erflows;
The treasure that is hidden wastes;
He gains who all bestows.
Long as an empty vessel waits,
Fear not! Thyself despoil,
Enough for thee, enough for all,
Is in thy pot of oil."—M. E. Anderson.





The Little Missionary

THE CHILDREN'S PLEDGE.

O dear little babies far over the sea,
In China or India, where'er you may be,
In Africa, Burma, Korea, Japan,
We're going to help you as fast as we can.
Your little brown faces are looking this way,
Your little brown hands reach for ours to-day.
And this is the secret we'll tell far and wide—
With you our best things we are going to divide.
We'll send you our Jesus—He's your Jesus, too,
We wish all your mammas knew how He loves you.
We'll send you our Bible; then, when you are grown,
You never will worship those idols of stone.
The light that shines here you will see by and by,
If to send it in earnest we little folks try;
So we're saving our pennies and praying each night
That we may help make your lives happy and bright.—W. F. M. S. of M. E. Church.



A PRAYER.

Dear Lord Christ, I am only a boy,
So merry and brimful of fun,
But I do want to work for You now—
Please give me an errand to run.
If I cheerfully go to my work,
And always be fair in my play,
If I do without things that I want,
And work for what I give away,
If I carry a basket of food,
Or stop in my game to be kind,
If I help some slow fellow at school,
Or read to somebody that's blind,—
Won't You count it an errand for You?
"Inasmuch as to others," You said;
Won't You whisper new things I can do?
Make me quick to run on where I'm led?
If I live I'll do real mission work
But perhaps I shall never grow old;
Let me do a boy's work, dear Lord Christ,
Make me willing to do as I'm told.

—Laura Wade Rice.

THE LITTLE LAD.

The people followed Christ one day
A long way from the town,
Till, tired and faint, He bade them stay
And on the grass sit down;
And then there came a little lad
With loaves and fishes small,
And gave to Jesus what he had,
Enough to feed them all.
For when the Master blessed and brake,
The loaves grew large and fair;
The food was sweet for His dear sake
To those who feasted there.
And as, amid the crowd, the boy
Beheld his gifts increase,
He had a new and deeper joy
In Christ's own smile of peace.
And when the thousands He had fed
Were going home again,
Twelve baskets full of fish and bread
Were gathered on the plain!
And surely, at his mother's side,
That night, the tale was told,
How Jesus blessed and multiplied
His gifts a thousand-fold.
And still Christ takes the children's store
Of loving gift and deed,
And uses them forevermore
To help the great world's need;
And Whoso makes one mourner glad,
Or speaks one healing word,
Shall gather, like the little lad,
A wonderful reward.
—Mary Rowles Jarvis.



ONLY A HEATHEN LASSIE.

(A True Incident)

Only a heathen lassie
With skin and eyes of brown;
Only a heathen lassie
Without hat or shoes or gown.
She had never heard of the Bible,
Or of God and his Son of love,
Of goodness and truth and kindness,
Of the happy home above.
Yet the heart of this heathen lassie
Was the heart of a little child;
She was hungry for love and kindness,
For a word that was tender and mild.

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One day a missionary
Came, at his Master's call,
To tell the people of Jesus
And his love for one and all.

In the crowd was the little lassie
With hungry, upturned face;
And by her side another,
Younger, but full of grace.

The preacher saw them standing,
And his great heart filled with love;
He longed to caress them and tell them
Of Jesus the Friend above.

So out of the basket he carried,
The preacher drew forth a bun
To attract the timid children,
But 'twas only enough for one.

The eyes of the heathen lassie
Grew eager with longing then;
She started, took one step forward,
But afraid, drew back again.

Yet the bun was still inviting,
The preacher's arm stretched wide;
She ran forward, snatched it, and hurried
Back to her sister's side.

She was only a heathen lassie,
And 'twas only a little bun;
She could eat it all in a hurry,
For 'twas hardly enough for one.

She never had heard of sharing,
So she gave little sister the whole;
Little sister divided between them,
Two sisters, each with a soul,

Oh, children in Christian countries,
Who have so much to spare,
Your pennies, your dimes, your nickels,
Your quarters, will you not share?

You have the Bible stories,
You know of Jesus' care;
But countless heathen children
Of these have not a share.

Your money will buy them Bibles,
Will help build churches too;
Oh, share with the heathen children
What God has given to you.



ALL LIZZIE KNOWS.

I am a very little thing,
As you can plainly see,
But then I know who came to bring
God's gift of love to me.

When I am well I know who makes
My life so fair and bright;

When I am sick I know who takes
Care of me day and night.

And when I die I know whose hand
Will lead my soul away,
Through death's dark valley, to the land
Where it is always day.

Just such dear little girls as I
Live o'er the ocean wave;
They do not know who came to die,
A sinful world to save.

Poor little heathen! Friends, I pray
That you will quickly go,
Or send somebody, right away,
To tell them all I know.

—Selected by I. R. W.



WHAT JOHNNY GAVE.

Johnny gave a cent to missions,
One whole cent—how large it seemed!
Johnny felt himself a giver,
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking glum;
"But I know too well I'm booked for
Lemonade or chewing gum!"

"I would love to help the heathen,"
Cried the dime; "but then, you see,
Johnny wants a nice, new novel
That he's going to buy with me."

"Well, we wish," the three cents murmured,
Johnny would have let us go;
But for marbles, cakes, or taffy,
We'll be quickly spent, you know."

So they sighed and wished; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian, truly,
Since he'd freely given a cent!

—Selected.



THE FAITH OF THE SPARROW.

I am only a little sparrow,
A bird of low degree;
My life is not of much value,
But the dear Lord cares for me,

He gives me a coat of feathers,
'Tis very plain I know,
Not a speck of crimson in it,
For it was not made for show.

But it keeps me warm in winter,
And shields me from the rain;
If it were bordered with purple and gold
Perhaps it would make me vain.

And now when the springtime cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

He will give me wisdom to build it,
Of leaves most soft and warm;
It must be for my birdies,
And so I will line it with down.

I have no barn or storehouse,
I neither sow nor reap,
God gives me a sparrow's portion,
But never a seed to keep.

If my food is sometimes scanty,
Close picking makes it sweet,
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows,
All over the world we are found,
But our Heavenly Father knoweth
If one of us falls to the ground.

Tho' small we are not forgotten,
Tho' weak we are not afraid,
For we know the dear Lord careth
For the creatures he has made.

I fly through many a forest,
I have no chart or compass,
I light on many a spray,
But I never lose my way.

I just fold my wings at nightfall
Wherever I chance to be,
And the Father is always watching
So no harm can come to me.

I am only a little sparrow,
A bird of low degree,
But I know the Father loves me.
Can you not trust with me?



CHILD LIFE IN HEATHEN LANDS.

One would think, to hear some talk, that a dark frown rested upon the face of every heathen, and that the cloud of coming judgment hung over them from the cradle to the grave. But this is a great mistake. Life in foreign lands has many an enjoyment from infancy to old age.

The Japanese child, for instance, looks out on a youth as bright with mirth and happiness as falls to the lot of any child. And if there is any country in the world where laughter is infectious, and where spirits run over with merriment, go where the ebony negro is enjoying the frolics of childhood, or telling funny stories to a merry audience.

Even in the days of infancy we are sure that you could not find a child at home, nursed with tenderest care, cradled in the nursery of luxury, and fondled by admiring parents, who could take more enjoyment from its surroundings than the dusky papoose of the Indian, or the clever little pickaninny tied on its mother's back. The lower races seem to be able to forget tomorrow's sorrows; they do not borrow the coming troubles.

But time is not all bright in the careless days of childhood in a heathen land. If we visit China, one cannot help but watch with sorrow the sad way in which the brightness of youth is shadowed by the pain of foot-binding, which all too early puts an end to the gambols of girlhood. But for the girls, who in many parts of China are so unwelcome that early death is regarded as most desirable, this has become so much a part of their life that it is difficult to get them to break with the painful custom so long established.

One cannot consider the children of India without having thoughts of the sorrows of the child marriage, or the gloom of widowhood in the zenana. It must be remembered that widows, however young, are never permitted to remarry, and that the rules by which their lives must be governed give them up to nothing less than slow starvation through the short allowance of only one meal a day, to be often broken by complete fasting.

So one can see how sad the lives of

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these young widows must be. And then, when it is remembered that in one province alone "there are about four thousand baby girls under one year who have already been married, and over six hundred baby girls out of this number under one year who have become widows," one can easily believe that to multitudes of girls at least in India life is all too much clouded with sorrow and suffering.

Childhood has its sorrows in Africa, too. While the desolating slave trade, that caused the murder of thousands of infants every year because they hindered the march of the slave gang, and separated so pitilessly the tenderest ties of family relationship, is fast disappearing, and while human sacrifices and cannibal feasts are both hiding themselves further into the jungle retreats, yet they are by no means over. Even where British influence is felt it has been impossible utterly to put down these evils, and the people still secretly murder the twin babies to turn away bad luck from their homes. Tribal marking, too, will only be banished by the spread of Christianity, and until that time the little black babes will, in their helplessness, have to submit while their faces are cut in cruel gashes, and then kept open to make the special scar of the tribe.

A greater sorrow is that which is witnessed constantly, the sorrow around a

hopeless grave. We entered on one occasion a small town in West Africa where, on passing through the gates, we saw quite a crowd of people. We were curious enough to want to see what was the cause of excitement, and making our way through the crowd, we came upon a little central arena where walked up and down, like a caged wild beast, a negro woman, who, as she wailed and moaned, literally pulled her hair from her head. She looked like a mad woman, and we turned to inquire of her condition, and learned the cause.

For months she had gone about, as the custom of mothers is, with a little babe on her back. Then sickness had laid hold upon the tiny frame, and in spite of the care and comfort of the mother's love, the babe had passed away. That day the little body had been put into the grave, and as that poor mother had parted with the remains of her little one, without any knowledge of a brighter future, her mind gave way under her sorrow. Every year there are millions of graves around which there gather loved ones who are thus left to "sorrow without hope."

There is one sorrow more, **The sorrow.** These little heathen children are following with a steady march in the steps of their forefathers—thirty millions every year—into a hopeless eternity.—Missionary Witness.





EDITORIAL COMMENT



Think of a brother and sister in India, spending the prime of their lives in preaching the Gospel for a bare support, sending in a subscription of \$20 for the Bicentennial fund! Well, there may be those who say they are foolish. Let such read their Bibles about the wisdom of this world and the foolishness of salvation. There may be others who will say, "That takes faith." It does. But it is not a greater faith than is asked of every member of the church when Jesus teaches and commands His followers not to be "anxious about the morrow" and to "seek first the kingdom." Such faith, such consecration is not remarkable on the part of these missionaries, as the editor knows them. Not to give would be the unnatural thing with them. And there are many, many,—oh, too many, loud in their professions, long in their prayers, that act perfectly unnatural and inconsistent with their profession when they give so little of the much they are constantly receiving.



It has been but a few years since one could hear words of discouragement to the effect that Middle Iowa was doing almost nothing in district mission work. These words would come from those who were aggressive and felt the burden of waiting until the district was quickened. But if they complained none of them stopped moulding sentiment and pushing the cause of missions. Even so late as a little over a year ago the district board called for \$250 to carry on their district work. A few days since, however, the treasurer, Geo. B. Royer, of Dallas Center, Iowa, wrote a letter enclosing the \$250 and saying that this year the district had come up so nicely that they had funds on hand to carry on their work and return to the General Board the last amount of help they had received. Congratulations on the enthusiasm and spirit of helpfulness manifest

in that district. Middle Iowa not only has the means to do good work, but she is doing it. This is the first instance on record where a district returned the money after using it a year and it is worthy of this much note, if not more.



When the editor was sent to other fields of labor requiring his absence for over nine weeks, a brother who refuses to have his name published, kindly consented to edit two numbers of the Visitor. The readers as well as the editor have seen the numbers, and if all are as well pleased with what was done as is the editor, there never were two issues that were as satisfactory as September and October numbers. Sincere thanks are due him who took upon him the editorial "burden of love," not only from the editor but all the readers.



Inadvertently the Sunday-school lessons for the last two months were missed in the Visitor. The question now is this, Shall the editor return to them again? Has any one been benefited by them? Have they helped to teach the missionary message? Readers, what have you to say?



Between March 1 and October 1 of 1907, the American Sunday-school Union in the Northwest District, under the superintendency of G. P. Williams, has started 612 Sunday schools, having 2,061 teachers and 19,377 scholars. They have assisted 777 other schools, where 4,561 teachers were giving instruction to 47,482 scholars. Their workers have delivered 4,797 addresses, distributed 3,883 Bibles and Testaments, made 59,211 visits to families, and circulated \$2,170 worth of religious literature. Nine hundred and seventy-six conversions are reported.

A certain brother in Illinois has sent in \$10 for a mission in the New England states where Bro. Fernald is located. He was written that no work had been started there and his reply is to hold the money until one is. Now there is one way of doing this,—that is to add to this amount until there is money enough to open up the work in that needy field. When one comes to think that on the average but one out of every five in the United States makes a profession of Christianity, and that there are fewer believers in the cities according to population than in the country, any part of the United States at once becomes a needy mission field.

During the editor's absence a number of articles and photos of churches and groups came in and have not yet been published. Just as rapidly as space can be found these will appear. The editor appreciates this hearty voluntary support and thanks every one interested in making the Visitor what it is. Photos should have the name of the party sending them on the back of the picture. Then they will be returned as soon as picture is made. Any size photo can be used but good clear ones make the best pictures in the Visitor.

A CALL FOR MISSIONARIES.

"Two experienced sisters are needed in Chicago to devote full time to mission work under the direction of the Brethren Sunday-school extension fund. The work requires a fair knowledge of the Bible; a love for children; ability to lead in song; and a vigorous body. Applicants should be willing to stay at least two years. Write to Brethren S. S. Extension, 183 Hastings St., Chicago."

Here is a ringing call for workers in one of the most needy of fields. Shall the echo of this die away and no answer

come back? Do these lines greet the eyes of some one who would like to go but fears she does not have all the requirements? Offer yourself, saying you are willing to use all the talent God has given you, and in faith God can multiply your ability wonderfully. Anyhow write and put the responsibility of your not working in the Chicago field upon the directors of the mission. Offer yourself at once.

Late Monday evening, Oct. 21, the Mission Rooms received a telegram announcing that Brother and Sister Adam Eby and Sister Eliza B. Miller had reached the United States safely. They at once came westward. Brother and sister Eby went to her parent's home in North Manchester, Indiana, which will be their headquarters while on their furlough. They have engaged to assist in the Bible term at Manchester next winter and no doubt will add much to the interest and attractiveness of the program. Sister Miller hastened on to Mount Morris, Illinois, at which point her mother had come from Iowa to meet her daughter. A short visit at the college and the mother and daughter hastened home to Waterloo, Iowa, where Sister Miller may be addressed for the present. There will be no plans provided for these workers until after the Committee meeting in December. Then whatever arrangements will be made will be announced.

The editor never likes to promise much lest he be compelled to disappoint the readers of the Visitor. But plans are far enough developed to announce that the December number of the Visitor should please our readers in many ways, and disappoint them but little. There are some interesting missionary articles in the issue. Special care will be taken of the children's department to supply

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some good recitations for Christmas exercises.

Instead of the regular time in November the General Missionary and Tract Committee will meet in Elgin on December 4. Business intended for this meeting should be sent in as early as possible.

Brother Grant Mahan in Cuba has not said much, but any one who reads between the lines can see that Cuba is a land of great opportunities for the church, and that he who will go there for the sake of the church will be well provided for in temporal things. The Committee has authorized him to provide tracts in the Spanish language for mission work among the natives. He will visit some of the missions now established and then make such recommendations to the General Committee as appear best to him. There is no reason why this field should not be occupied by the Brethren.

THE JOHNSTOWN PASTOR'S WAY.

Brother W. M. Howe in his pastoral letter number six, thus addresses each of his members concerning the \$100,000 for the Bicentennial offering:

\$100,000 FOR MISSIONS!! Have you heard the call from our G. M. Committee for the small sum of \$100,000 for missions as a Thank Offering to the Lord? (See Messenger, Aug. 10, p. 505.) The Brethren church should have been raising no less each year lately, but we have come far short of it.

The Brethren church was organized in 1708. It is now proposed that in 1908 the entire Brotherhood shall raise the above amount. We have not space here to create missionary sentiment. Read the inclosed blank *and sign it, if you will, for such an amount as you will cheerfully pay (D. V.) on or before May 1, 1908.

Some will want to sign this promise for

\$1,000 or more. Their ability to pay and their desire to give runs that high. All who have the same desire are privileged and are urged to give as the Lord hath prospered them. Some will sign for \$500 or more; some for \$100, more or less; some for \$50, \$25, or \$10; and others for \$5, \$2.50 or \$1. Children and others, certainly, may sign for a less amount. What will **you** do? The Lord direct you.

When filled out you may send your promise and, at once or later, the money direct to the Committee at Elgin, Ill. It is preferred, however, that these promises be returned to your pastor. Send them to him by mail or in any other way. You may place them in the collection basket on any Sunday and the brethren will see that we get them.

Since no money is asked for at present, we urge that you sign this promise and pass it on to me at once and we shall then soon know what the Johnstown church will give toward this Bicentennial Missionary Thank Offering. Suppose you **hand these promises to me next Lord's day at Walnut Grove.** The above is by order of the church at its late council.

*A similar pledge to the one on last page cover of this issue.

How have you taken this question up? Not one congregation should pass it by, and **not one will** unless the elder or pastor neglects to do his part.

HOME MISSIONS WITH ENTHUSIASM.

The Brethren churches in Chicago, Naperville, Batavia and Elgin are situated within a circle not over thirty-seven miles in diameter. All four are practically city congregations, having their houses of worship within the respective cities. They are dealing with city evangelization. Here is their problem:—

	Brethren Population.	Membership.
Chicago,	2,300,000	160*
Naperville,	4,500	45
Batavia,	4,000	50
Elgin,	25,000	90
Total,	2,333,500	345

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*This number does not include the fluctuating increase during the school year at Bethany Bible School.

It is needless to say that the Brethren are a "feeble folk" in comparison with the work before them. (While other denominational work is properly considered and respected, the writer shall deal with this question in the above relations, the other figures of Christian professionship in these cities not being available.) But they are grappling with the problem heroically and with a degree of faith commendable. Here is the plan of procedure.

Each of these churches has a large number of young people who are active in Sunday-school and Christian Workers' meetings. A few years ago a union Christian Workers' meeting was formed, which met every three months in rotation in these cities. The regular time and place is as follows: January, Elgin; April, Chicago; July, Batavia; October, Naperville. The Sunday evening preaching service gives way to this special program. A little over a year ago the young people decided to add an afternoon session in behalf of the Sunday school.

On Sunday, October 20, these union meetings met at Naperville, in the new church which had been dedicated in the forenoon, Bishop A. C. Wieand, of Chicago, preaching the dedicatory sermon. The new church is a very suitable one to the wants of the Brethren at Naperville, and some time later the readers will have an opportunity to see a picture of it.

This is the program followed on this occasion:

Sunday-school Meeting at 2:30 P. M.

E. M. Cobb, Moderator.

Devotional Exercises.

Chorus, Male Voices.—Elgin.

Supplementary Work: Its Value, Best

Methods of Conducting.—Mrs. Jennie Wolf, Elgin.

Music.—Batavia.

How to Make Sunday-school Teaching More Effectual.—Mrs. Cora Brubaker, Chicago.

Music.—Naperville.

Round Table: Cradle Roll; Blackboard in Sunday school; Segregation of classes.—John Noffsinger, Bethany Bible school.

Song.—Congregation.

Christian Workers' Meeting at 6:30 P. M.

Allen Eisenbise, President.

Devotional Exercises.

Recitation.—Kathryn Barkdoll, Batavia.

Lesson of Evening, "Good Works," Col. 3: 17.—Sister Hattie Sellars, of Bethany Bible School.

Music.—Naperville.

Address.—Boyd Zuck, Lanark, District C. W. Secretary.

Music.—Elgin.

Reading.—Bessie Netzley, Batavia.

Essay.—Clyde E. Bates, Elgin.

Chorus of 24 mixed voices.—Elgin.

Benediction.—A. D. Sollenberger, Naperville.

Going back over these programs for just a few comments, Sister Wolf pressed the value of committing verses in childhood in the Sunday school because of the pleasure and benefit these are to people all through life. Sister Brubaker in her ever practical and characteristic way urged special preparation to fit one for Sunday-school teaching and longed to discard the teacher who was "jack of all trades, including Sunday-school teaching, and good at none." She likened the quarterly to the frying pan, a good thing to prepare the meal in, but as much out of place in the Sunday school as the frying pan would be on the dinner table.

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Under the round table, some one asked the use of the cradle roll and a speaker said, "A little child shall lead them," and told how by having the baby on the cradle roll, the parents were led to be interested in the church.

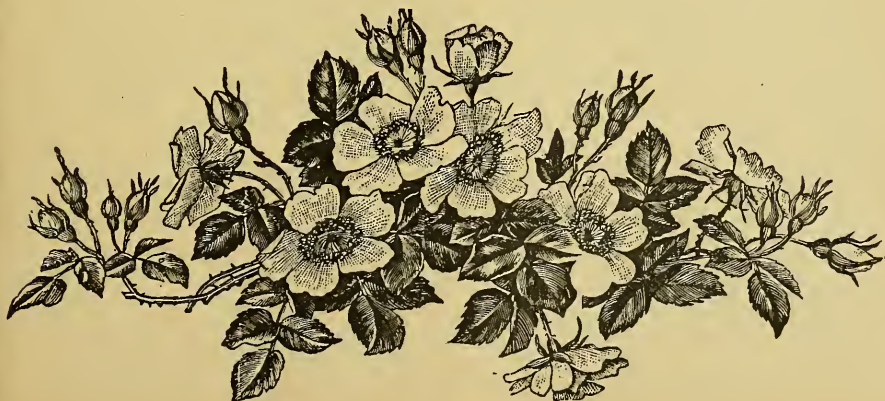
The packed house in the evening had their appetites whetted to a high degree for a good spiritual feast by repeating verses of Scripture at the opening. Sister Barkdoll's recitation brought tears to many eyes as she recited an incident showing the evils of card playing. Sister Sellars, in a very striking way, told how Jesus needed more workers. Brother Zuck said it was evident that neither Sunday school nor Christian Workers' meetings were dead in these congregations and urged greater activity. Sister Netzley melted every heart in her reading of a loving mother rejected by her children, on the way to the poor house, and took the way to heaven instead. Brother Bates insisted that the world is growing better, and still can be greatly improved if the church warms up, and does more personal work.

No one could sit in these sessions without being stirred in his deepest nature to do better work for Jesus. The young people put heart into these meet-

ings and carry home a load of enthusiasm which tells all through the three months following. They know the value of these meetings, for dollars do not keep them away. The car fare and other expenses connected with this meeting was not less than \$125. But it was well spent. Every one was happy, and certain friends there from another state, where congregations are closer yet than are these, remarked, "I wish such meetings were held where we live," and the wonder passed through a certain mind, "Perhaps if they were, these young people would want to be workers in the church."

Such effort is bound to tell for the Master. The steady increase in membership, deeper spirituality, willingness to sacrifice are all indications that these meetings are of untold value to these churches.

This long report is given here simply to give some idea of the character of these meetings and the effect. Over the Brotherhood are plenty of groups of congregations who could do likewise and be blessed. The next union meeting will be held in Elgin, January 12. Make it suit to visit us then and enjoy the inspiration.



. . . FINANCIAL . . .

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee

COMPARATIVE FINANCIAL STATEMENT.

	Sept., 1906.	Sept., 1907.	Apr.-Sept., 1906.	Apr.-Sept., 1907.	Decrease.	Increase
World Wide,	\$572 19	\$ 843 72	\$2873 48	\$12012 36	\$	\$9139 88
India Funds,	276 76	214 62	3536 00	2384 59	1151 41	
Brooklyn M. H.,	99 50	38 57	2828 07	1547 59	1280 48	
Miscellaneous,	32 83	27 84	231 46	169 78	61 68	
	\$981 28	\$1124 75	\$9469 01	\$16114 32		\$6656 31

The General Missionary and Tract Committee acknowledges the receipt of the following donations received during the month of September, 1907.

WORLD-WIDE.

Indiana—\$259.26.

Northern Dist., Cong.
 Solomon's Creek, \$90.48; Pleasant Valley, \$17.40; English Prairie, \$14.75; Roann, \$14.70; Elkhart Valley, \$12.27; Osceola, \$12; North Liberty, \$8; Santach, \$7.65; Hanpatch, \$5,\$ 182 25
 Individual.
 Thomas Cripe, \$5; Sarah Michler, \$1, 6.00
 Middle Dist., Cong.
 Salimonie, \$34.84; Pipe Creek, \$6.91, 41 75
 Sunday Schools.
 Burnetts Creek, 13 11
 Christian Workers.
 Maple Grove, 5 00
 Southern Indiana, Cong.
 Fairview, 11 15
Iowa—\$202.27.
 Middle Dist., Cong.
 Eldora, \$40; Prairie City, \$18.32; Brooklyn, \$15.45, 73 77
 Individuals.
 A Brother, \$13; A. M. Stine and Wife, \$2; Ira E. Swartz and Wife, \$2, 17 00

Northern Iowa, Cong.
 Sheldon, \$30.75; Greene, \$25; Kingsley, \$24; Aurelia, \$15.25, ... 95 00
 Individuals.
 A. W. Flora, 50
 Southern Dist., Cong.
 English River, 16 00
Pennsylvania—\$98.41.
 Western Dist., Christian Workers.
 Walnut Grove, 5 16
 Individuals.
 Amanda Roddy, \$5; Mrs. Eliz. Roddy, \$2; Mrs. Kathren Herberger, \$5.30; Alex. C. Moore, 50 cents, 12 80
 Middle Dist., Cong.
 Martinsburg, 8 04
 Individuals.
 J. S. Mohler, \$3.60; Mary Lee, \$1, 4 60
 Southern Dist., Cong.
 Back Creek, 37 81
 Eastern Dist., Cong.
 Philadelphia, 30 00
Virginia—\$43.35.
 Second Dist., Cong.
 Pleasant Valley, 36 31
 Prayer Meeting.
 Timberville, 5 00
 Individuals.
 Frances Wakeman, 50 cents; Fannie Palman, 52 cents; Geo. Richard, 52 cents; Mrs. Alice C. Blough, 50 cents, 2 04

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Kansas—\$18.00.	
Southwestern Dist., Indiv.	
Samuel Sowers,	12 00
Northeastern Dist., Indiv.	
Mr. and Mrs. Elmer C. Peck,	
\$5; W. I. Beekner, 50 cents,	5 50
Southeastern Dist., Indiv.	
F. H. Crumpacker,	50
Maryland—\$29.40.	
Eastern Dist., Cong.	
Middletown Valley,	27 40
Individuals.	
W. H. Swam, \$1; W. E. Roop,	
\$1,	2 00
Nebraska—\$72.50.	
Congregations.	
Beatrice,	57 00
Individuals.	
Jacob S. Dell, \$15; David E.	
Wine, 50 cents,	15 50
Michigan—\$13.00.	
Congregation.	
New Haven,	9 00
Union Sunday School.	
Copemish,	2 00
Individuals.	
J. W. Hoover,	2 00
Missouri—\$25.50.	
Individuals.	
A Brother, \$25; L. B. Ihrig, 50	
cents,	25 50
Illinois—\$9.62.	
Northern Dist., Cong.	
Yellow Creek,	9 12
Individual.	
A. D. Sollenberger,	50
Ohio—\$2.00.	
Northeastern Dist., Indiv.	
S. S. Feller,	1 00
Northwestern Dist., Indiv.	
Sallie Shankster,	1 00
North Dakota—\$8.00.	
Congregations.	
James River,	8 00
Canada—\$49.85.	
Individuals.	
L. G. Whittier and Family, \$5;	
D. W. Shock and Wife, \$3; J. J.	
Peters and Family, \$3; Abram	
Buck, \$1; Sarah Buck, \$1; Ed Cul-	
ler and Wife, \$2; Harvey Stauffer	
and Wife, \$3; Riley Moore and	
Family, \$4; C. G. Petry, \$2; David	
Amett and wife, \$1; A. J. Kauff-	
man and wife, \$2; James Harp	
and Wife, \$1; D. A. Peters, 50	
cents; Effie Peters, 50 cents; Roy	
Peters, 25 cents; Ray Peters, 25	
cents; Ed Baker and Wife, \$2;	
Mrs. Sharr, \$2; Lyman Sharr and	
Wife, \$1; W. H. Heckman and	
Wife, \$5; John Porter and Wife,	
\$2.25; Ora Porter, \$1; Joseph	
Reish, \$1; Willie Gileard, \$1; Guy	
Burnett, \$1; Jacob Ihrig, \$1.50;	
William Huffman, \$1; Joe Murphy,	
45 cents; A Brother, \$1.15,	49 85
Wisconsin—\$5.00.	
Individual.	
J. E. Zollers,	5 00
Tennessee—\$3.00.	
Congregation.	
Knob Creek,	3 00
Florida—\$2.00.	
Individual.	
J. R. Leatherman,	2 00
California—\$.50.	
Individuals.	
G. H. Bashore,	50

Utah—\$.06.	
Individuals.	
A Brother,	06
Unknown—\$2.00.	
Unknown,	2 00
Total for month of September,	843 72
Previously reported,	11,168 64
Total for year so far,	\$12,012 36

INDIA MISSION.

North Dakota—\$76.79.	
Congregations.	
Pleasant Valley, \$25.53; Snyder	
Lake, \$22.50; Williston, \$10.50;	
Egeland, \$10; Hebron, \$8.26,	76 79
Nebraska—\$27.15.	
Congregation.	
Octavia,	16 15
Individuals.	
W. H. Myers and Wife, \$10; A	
Brother, \$1,	11 00
Indiana—\$3.50.	
Middle Dist., Cong.	
Pipe Creek,	1 25
Individual.	
.....	2 25
Virginia—\$3.00.	
Second Dist., Cong.	
Pleasant Valley,	3 00
Idaho—\$5.00.	
Aid Society.	
Payette,	5 00
Total for month of September,	115 44
Previously reported,	450 15
Total for year so far,	\$ 565 59

INDIA ORPHANAGE.

Pennsylvania—\$54.13.	
Eastern Dist., Cong.	
Coventry,	8 00
Aid Societies.	
Elizabethtown,	16 00
Individual.	
A Brother,	16 00
Middle Dist., Miss. and Tem. Asso.	
New Enterprise,	6 13
Aid Societies.	
Spring Run,	8 00
Illinois—\$8.00.	
Northwestern Dist., Sunday School.	
Yellow Creek,	8 00
North Dakota—\$4.00.	
Christian Workers,	4 00
Virginia—\$16.00.	
Second Dist., Aid Societies.	
Millcreek,	16 00
Total for September,	\$ 82 13
Previously reported,	1,636 47
Total for year so far,	\$ 1718 60

BROOKLYN MEETINGHOUSE.

Pennsylvania—\$22.31.	
Eastern Dist., Cong.	
Conestoga,	22 31
Ohio—\$9.00.	
Northwestern Dist., Cong.	
Eagle Creek,	9 00
Illinois—\$5.26.	
Northern Dist., Indiv.	
William Bratten,	5 26
Nebraska—\$2.00.	
Individuals.	

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Mrs. Lydia Netzey, \$1; Mrs. Lulu N. Miller, \$1,	2 00
Total for September,	\$ 38 00
Previously reported,	1509 02
Total for the year so far, ...	\$ 1547 59

CHINA.

Iowa—\$24.00.	
Northern Dist., Cong.	
So. Waterloo,	24 00
Total for September,	\$ 24 00
Previously reported,	134 94
Total for the year so far, ...	\$ 158 94

INDIA HOSPITAL.

Virginia—\$17.05.	
Second Dist., Aid Societies.	
Elk Run,	17 05
Total for September,	17 05
Previously reported,	83 35
Total for the year so far, ...	\$ 100 40

CHURCH EXTENSION.

Ohio—\$3.84.	
Northeastern Dist., Cong.	
Mt. Zion,	3 84
Total for September,	\$ 3 84
Previously reported,	7 00
Total for the year so far, ...	\$ 10 84



FIRST INTERNATIONAL MISSIONARY CONVENTION.

The first International Missionary Convention under the direction of the Young People's Missionary Movement, will be held at Pittsburg, Pa., March 10, 11, 12, 1908. As the Young People's Missionary Movement is the organized agency, for coöperative missionary education, of the Home and Foreign Mission Boards of North America, the success of the convention is assured.

At this early date the program cannot be announced in detail, but a few items may be published. The foremost speakers in America on missionary topics, leading missionaries, and influential native Christians will appear on the program. The music will be furnished by a male chorus of 200 voices. For the first time in North America, moving pictures representing foreign missions scenes will be presented.

Attendance at the Convention is limited to persons selected by the Home and Foreign Mission Boards of Canada and the United States. The delegates will be self-entertaining.

To those who are unfamiliar with the Young People's Missionary Movement, under whose leadership the convention is to be held, a few words of explanation are necessary. The Movement was organized July 19, 1902, in response to a definite need expressed by the mission boards for assistance in an educational campaign in the churches. The Board of Managers is made up of twenty secretaries of Home and Foreign Mission Boards, and nineteen laymen from the various churches. All the plans of the Movement must be approved by the Board of Managers before they can be executed by the officers.

The aim of the Movement may be briefly stated as follows: To arouse an intelligent interest in Home and Foreign Missions among the younger laymen, members of the young people's societies, and the 14,000,000 members of the Sunday schools of North America. The agencies for the realization of this aim are: first, the publication of suitable mission study text-books for the younger laymen and the members of the young people's societies; second, the publication of graded text-books and other missionary literature for use in the Sunday-school. This literature is all distributed through the mission boards and societies of Canada and the United States.

Another method of educational work is that of holding summer conferences of about ten days' duration for the training of leaders in missionary work in the churches. Another agency for training leaders is the metropolitan missionary institute, held for three days, during the fall and winter months, in the leading cities.

THE MISSIONARY VISITOR



W. H. Burns and His Sunday-School Class, Flora, Indiana.

*Published by Brethren's General Missionary and
Tract Committee, Elgin, Illinois, U. S. A.*

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DECEMBER, 1907

No. 12

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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

D. L. Miller, Mt. Morris, Ill.
H. C. Early, Penn Laird, Virginia.
John Zuck, Clarence, Iowa.
L. W. Teeter, Hagerstown, Ind.
C. D. Bonsack, Washington, D. C.

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Elgin, Illinois.

Entered August 11, 1902, as second-class matter, Postoffice at Elgin, Illinois, Act of Congress of March 3, 1879.

What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?

THE BEST GIFT.

Do you know sweet peace, my brother,
Do you know redemption's song?
Have you heard within your bosom
Voices of the angel throng?

Did the message borne from Heav'n,
"Peace on earth good will to men,"
Bring your heart in loving service
To the Babe of Bethlehem?

Do you know what gift to bring Him,
As before His shrine you bow?
Bring your heart in full surrender,
Bring your gift and bring it now.

Lay upon His holy altar
All the powers of love and will,
Give to Him your heart's affection
With His love your soul He'll fill.

Mary C. Stoner

North Manchester, Ind.

OUR CHRISTMAS SONG.

Tune, "Italian Hymn."

Hail, thou, blest Christmas morn!
The day our Christ was born—
All praise be thine.
Hear Gabriel's trumpet call,
Love's banner over all,
Let angels prostrate fall
Low at thy shrine.

'Tis God's own gift we prize,
Our hopes of glory rise
Through Christ our King.
His reign shall ever be,
Heav'n's anthems honor Thee;
Throughout eternity,
Let seraphs sing.

Lo! millions praise His birth;
Thy day hath saved the earth;
Thy name we love.
Angelic chorus, swell!
With Thine Immanuel,
The ransomed e'er shall dwell,
In heaven above.

Edna Cobb

Elgin, Illinois.



Des Moines, Ia. Clarence, Ia. Dallas Center, Ia. Monroe, Ia. Ankeny, Ia.
John E. Mohler, John Zuck, Geo. B. Royer, I. W. Brubaker, W. E. West,

The members of this Committee look like they are ready to express a word of greeting to every brother, sister and friend in the Brotherhood. Already a number of meetings of the Committee have been held in Des Moines to complete arrangements, so that this Annual Conference shall excel all others in point of spiritual uplift and temporal comforts.

At the entrance they stand to welcome every one, feeling assured that no member will attend this Conference who has not liberally contributed to the

BICENTENNIAL OFFERING

and no one stays away for any other reason than that in so doing, he will be able and willing to give more than he could had he attended.

Now, with this greeting and assurance, let every member be earnest, prayerfully preparing for this annual gathering, and make it a mighty power for God and His church, by liberal gifts on the altar of self-sacrifice.

THE EDITOR.

See last page cover for Bicentennial Pledge, payable May 1, 1907.

The Missionary Visitor

Vol. IX

DECEMBER, 1907

No. 12

CHRISTMAS, 1907

THE ANNOUNCEMENT.

The greatest event the world ever experienced occurred some nineteen hundred years ago. It was at the time the Roman empire was nearing its greatest extent and peace reigned throughout the entire realm. This peace was strikingly symbolized by the closing of the Temple of Janus three times during the single reign of Augustus Caesar while it was closed only twice during the preceding seven hundred years of the history of Rome. The Prince of Peace was born during the period of peace. But this political peace is but faintly indicative of the social, intellectual, moral and religious peace brought by this Prince of Peace. It was intended for the whole world. Its richness is portrayed by Sir Edwin Arnold.

"Peace beginning to be
Deep as the sleep of the sea."

This event was not announced to kings but to shepherds; not by mail but by an angel; not by brass bands but by an angelic choir; not by martial music but by a seraphic song, "Glory to God in the highest, and on earth peace, good will toward men."

H. J. Hoover,

Bridgewater, Va.

"A HAPPY CHRISTMAS TO YOU."

These words so often upon our lips, and greeting our ears on every hand throughout that glad day, should carry a message with them. "A Happy Christmas." Why? Because on that day the

infinite love of the Father was made manifest by the sacrifice of the priceless jewel of heaven, that great, best gift to man, because on that day a new era began for the world. It was ushered in by the heavenly choir on that first glad Christmas morn as they sang: "Glory to God in the highest, and on earth peace, good will toward men." And because, on that day a remembrance is had of these priceless blessings that have come to man, and golden opportunities are offered to show our appreciation of God's gift to us by "sharing all our pleasures" and "dividing all our treasures," by giving to His other children gifts of love, smiles, kind words, and loving deeds. For:

"Half the happiness in living
Comes from willing-hearted giving;
Comes from sharing all our pleasures
And dividing all our treasures.
And the other half is loving,
First the Lord, then all things living
So each good child should be sowing
Love seeds while his life is growing,
For all happiness in living
Comes from loving and from giving."

Anna M. Hutchison

Union Bridge, Md.

THE SWEETEST, DEAREST TIME.

Now comes the sweetest, dearest time of all the good old year which rolls so swiftly by. Now is the time when all bitterness is done away,—when the children come flocking to the dear old home,—when grim old earth warms up from its heart-core and the spirit of love and good will is abroad in the land.

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And why not? Once, at this time of the year there was born a Savior of the world and the Father himself has sent peace on earth and good will to men.

What will we bring as an offering for all this good that has come into our lives? Shall it not be a more willing service and more giving up of self? God wants our lives but most of all we need to give ourselves up wholly to God.

Ma. Dennis M. Royer

Elgin, Ill.



THE MEANING OF CHRISTMAS.

Christmas! The joyous celebration is here again. To the child it is a toy and a turkey; to the youth it means the presentation of some long coveted article; To the young mother it calls forth a resemblance between her darling babe and the little occupant of Bethlehem's manger. But the day must cause us all to meditate upon the great gift of God to the world. It is the influence of the Christ-child, the light His life shed, that has transformed us from the heathen Anglo-Saxon savage, who on Wednesday paid homage to Woden, God of War, into a servant of the Great King—the Advocate of Peace. Then let us proclaim the Glad Tidings of Great Joy.

J. H. B. Williams

Belleville, Kans.



ANGELS' JOY.

Heavenly Anthems! Why? Christ the Lord is born. Is there an ear so dull and deaf, that will not yield to the en-

chanting Song "Glory to God in the highest, and on earth peace, good will to man?" This is heaven's song of praise, for man's Salvation—life eternal. And Angels still rejoice, when a son or a daughter is born to God. The more "peace on earth," the more "joy in heaven." Send the news to "all the world," preach the Gospel to every creature. Angels are listening, watching and waiting to join you in the Redeemer's praise.

John Zuck

Clarence Iowa.



REAL JOY NOT KEPT.

Home, fellowship, gladness, good-will-to-men are Christmas words! They suggest some of the present blessings of Christ's coming to the world. These together with the assurance of a part in the glory of His Coming Kingdom, should sweeten our lives with thankfulness in the privileges of another Christmastide.

But real joy cannot be kept to ourselves alone. Joy, like love, if kept to self alone will be lost, but if given to others, we shall keep it, and that more abundantly. This is one reason why the light of joy "burns low in the heart" at times.

May God give us visions anew of the need of Christ in this world of sin and uncertainty, that as we sit by the fire-side of a Christian home, or worship in the Lord's sanctuary this Christmas day, we shall begin a life of greater service in extending these blessings throughout the wide, wide world!

C. D. Burdick

Washington, D. C.

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CHRISTMAS GIFTS.

The first and best Christmas gift that ever was given is, that God gave His Son to an ungrateful world.

The second best is to give one's self to Him fully.

Another is to give one's whole life to carrying the good news of the Gospel to them that know it not.

Another is to give all of one's surplus income that others may carry the Gospel to the heathen.

Another is to give some of one's surplus income that others may carry the Gospel to the heathen.

Another is to give a cup of cold water in His name.

Another is to give a kind word to some soul, causing him to look up in hope.

John Heckman

Polo, Ill.



THE WORLD'S GREATEST ANNIVERSARY.

Christmas is the world's greatest anniversary, because it celebrates the greatest event of her history. Christ's coming into the world embodies and expresses to the fullest God's loving heart. It represents on His part a gift of infinite cost, and to us a possession of priceless value. Christians should not, and intelligent Christians will not, celebrate this day by a sentimental exchange of gifts among each other. Instead, they will vie with each other in making large gifts to the Lord in appreciation of His greatness of all gifts, Christ. This should represent a rigorous self-denial on our part. If the members of the Brethren church will remember this fact and return to the Lord a fractional part of the money that the gravity of the case demands, the Bicentennial Call of the General Mission

Board will be much more than realized. May there be such a hearty response to this call that the disgraceful report that the church has failed be not read at the next Annual Meeting!

P. B. Fitzwater

North Manchester, Ind.



WHENCE IS THIS TO ME?

God gave His only begotten Son. Do our lives ring true for the Master, or are we spending the precious God-given moments measuring ourselves by ourselves, forgetting even to be kind in the judgments we bring against our brother for whom Christ died; and this, while sinners are being lost and the heathen die forgotten?

Oh, may our vision be enlarged this Christmas day, and may we be taught the wisdom of looking outward and upward,—so shall we give the gentle spirit of God rule in our lives, and then everything—our money, our children, our time, our all, will be lovingly laid on the altar for Christ!

Gifts for the King! "Glory to God in the highest, and on earth peace, good will toward men."

Rebecca Bowman

Harrisburg, Va.



WANTED.—CHRISTMAS MISSIONARIES.

"Behold I bring you good tidings of great joy which shall be to all people." Luke 2:10.

Brethren, sisters, you have heard the good tidings of the Christ-child! Your heart thrills with the joy of Christmas! But remember the millions in India, in Africa, in China and in the isles of the

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sea, who have never heard the good tidings of great joy.

Nineteen hundred years since first the Judean shepherds went forth to spread abroad the good news of the Christ-child. Why have God's people been so slow to tell the Christmas message to the heathen in darkness, when the Gospel is for all people?

Children of God, awake! Open your treasures! Present your gifts! Send forth your sons and your daughters! Go ye even to the ends of the world and let all the people join in one grand, glorious Christmas anthem of praise to our Lord. Let all the nations fall down to worship the Babe in the manger.

Alice R. Eeby

North Manchester, Indiana, Nov. 9, 1907.

CHRISTMAS THO'TS.

Telling "the Story" began in heaven when the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." The shepherds took up the joyful strain making "known abroad the saying which was told them concerning the child, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Willingly, cheerily, joyously they told it, even as it should be today by everyone who has been saved by the glorious life of the Son of God.

The shepherds were the first messengers of the glad story on the earth. Humble, truthful men they were, just such as could be used in accomplishing such a work. Today the "Lord of the harvest" is calling for humble and willing messengers to carry this same story of "peace on earth, good will toward men." Brother, sister—dear reader—stop,

meditate, and ask yourself whether you cannot be a messenger used in His service more fully than ever before. So many are needed everywhere because "the harvest" is so great and the laborers are so few. Who is willing to lose his life "more abundantly?"

Elyza Miller

Waterloo, Iowa.

CHRISTMAS ECHO.

"Glory to God in the highest, and on earth peace, good will toward men" rang the chorus of the heavenly choir upon the world renowned advent and incarnation of Jesus.

What meaneth these symphonious tones? Ah! it is the proclamation that the Infinite had become an infant.

Mysterious! Miraculous! you say. Yes, nothing to equal it in the annals of history. Do you ask why the Divine condescended to be become human? Oh! have you not heard that He was a lost world's missionary Savior? To accomplish such a marvelous act He must needs come down to where the people were, and be one among them, that they might be privileged to ascend and be one with Him?

You say sacrifice, self-denial, wondrous love this! yea, verily, but listen; are you Christ's? Go thou and do likewise.

J. W. Lear

Cerrogordo, Ill.

FEEDING THE THOUSANDS.

At the time when Jesus fed the multitude, it would seem almost incredible for us to think that there could possibly have been enough food to feed all those people, besides what remained, out of the very small beginning they had, were

it not for the higher and hidden power that lay back of it. It was carried there in a basket, by a small boy, but was carried away by the basketfuls, after the people had been filled. In that instance the Lord turned a great religious meeting into a place of banqueting.

The story illustrates well the divine power that oftentimes controls religious movements, for what is taken there in a small basket, perhaps, or just the little that an earnest, enthusiastic person may carry to hungry souls may by and by prove so much that souls will go away satisfied, having obtained the Bread of Life.

Christmas is a day to remind us more of the first and greatest gift to this world and may we, by carrying forth His Gospel more incessantly, show that this is a great banqueting place over which a loving Savior has passed.

Stadie Sellers

188 Hastings St., Chicago, Ill.



MAKE IT KNOWN ABROAD.

Christ's birth opened God's great mission to men. In the midst of the Lord's glory, His angel announced to the shepherds, the good tidings of great joy, to all people, saying: "Unto you is born this day, in the city of David a Savior," etc.

Immediately, a multitude of the heavenly host came praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men." The shepherds went and found Jesus, and at once made known abroad what they found, and made the people wonder.

Every one of us can go and find out about Jesus, like the shepherds, and make him known abroad.

E. W. Teeter

Hagerstown, Ind.

SANTA CLAUS.

It seems to me that one or the most unfortunate things about Christmas is the great amount of teaching about Santa Claus. The children are told that there is a Santa Claus and that he comes in a sleigh drawn by reindeer; that he comes down the chimney and gives presents to the boys and girls,—but only if they are good,—and that the children must sleep, for Santa will not leave anything for those who look.

The children cannot understand it, but they believe it anyhow because some one older tells it. Then when they grow older they find out that the Santa Claus story is all a hoax.

Then we try to teach about Jesus whose birthday we celebrate on Christmas. The children cannot understand, and since they have been fooled once they refuse to believe. It is dangerous to immortal souls to teach the Santa Claus story. Don't do it. Eternity alone will reveal the amount of unbelief that comes in just that way.

James M. Moore

Batavia, Ill.



GOD, REVEALING HIMSELF.

Christ was the culmination of God's effort to make himself perfectly known to man. God is love. The world needed to know this. Christ, through His perfect life and perfect sacrifice of His life, made a complete revelation of this to the world. The world needed to know that God was righteous; it needed to know that man may be righteous, not through merit, but through grace. Christ proved the righteousness of God to a demonstration by His life, and taught that the righteousness of men is an unmerited gift.

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How marvelous that God gave Christ, His only beloved Son, and Christ gave to men, through faith in Him, the righteousness of God. Who would not take some humble part in spreading a knowledge of this wonderful gift giving to an unloving, unrighteous world?

M. M. Emmert

Mt. Morris, Ill.

THE INVENTORY.

As the dawn of each New Year merges on the horizon of business activities much interest is centered in the preparation of annual statements, taking of inventories and winding up affairs in general. In other words, the great throbbing, pulsating, business world is taking a few hours for reflection, that the successes and mistakes of the past may be stepping stones in perfecting the future.

The successful individual, like the successful corporation, meditates, resolves and then acts. Let us venture a few pertinent questions:

1907.

Has this year, in our individual experience, been well spent or misspent?

How many treasures have been laid up in heaven?

Are we richer in the Christian virtues?

Is anyone better for our having lived this year?

Has the Lord's work been benefited by our financial success?

Are we 365 days nearer heaven?

1908.

Have we decided in what respects this year will show improvement?

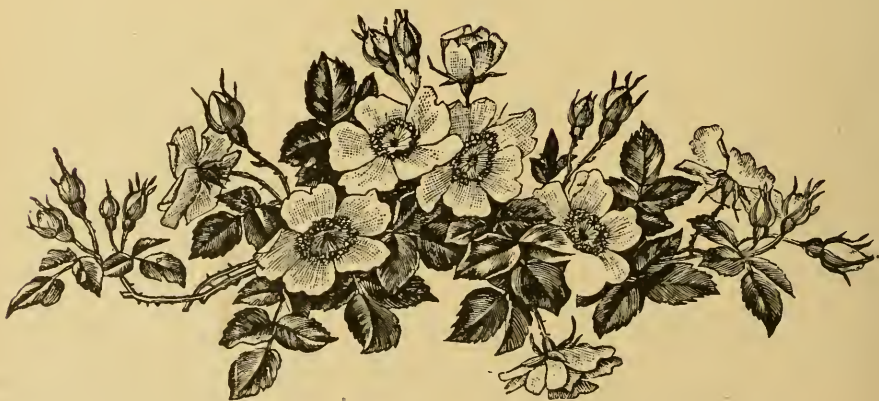
What definite plans are we working and praying for?

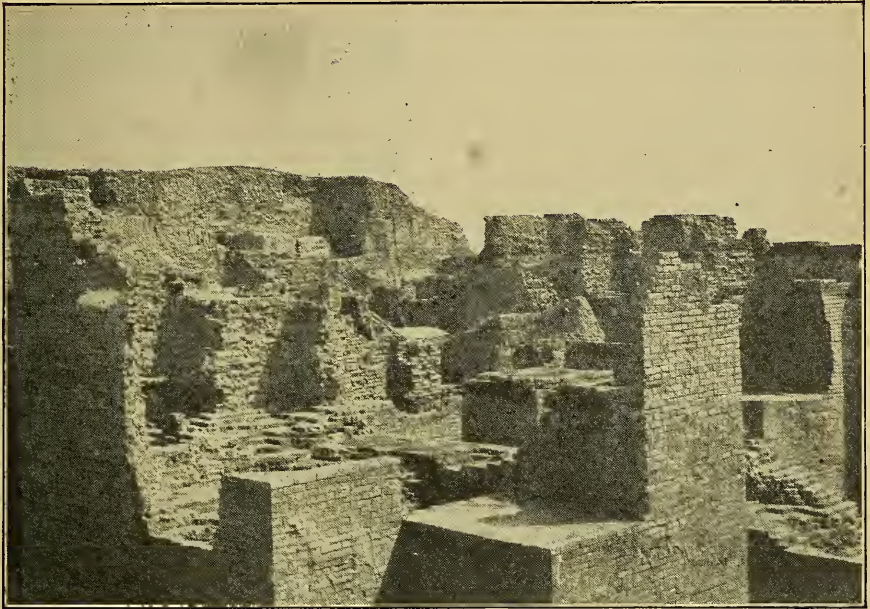
Are we seeking more consecration through a more complete surrender?

Are we determined to emulate the life and example of Christ, cost what it may?

May our good thoughts become intentions, our intentions resolutions and our resolutions an exemplary life.

Ralph W. Miller





Babylon,—As the Palace Walls Look Today.

TO BABYLON VIA BOMBAY. No. 3

W. R. MILLER.

The Palace of Nebuchadnezzar is about the only building of Babylon's palmy days, of which there is much left, the reason for this being, firstly, God thru His holy prophets said the desolation should be so complete, that Babylon would be an "astonishment." Secondly, God used the natural causes to fulfill these remarkable sayings against this most remarkable and most interesting of Bible Land cities.

The outer wall as well as the inner one, with the exception of the gate towers, and the inner wall towers, were built of sun-baked brick, while practically all the city with the exception of the palace, and a large square foundation about a half-mile south of the pal-

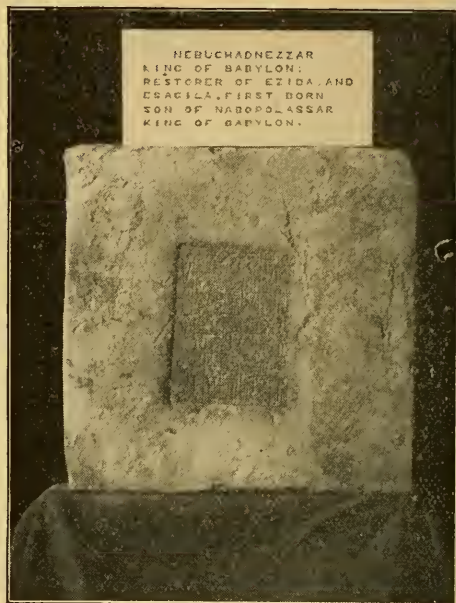
ace, which the archaeologists have many reasons for believing to be the real site of the Tower of Babel, were built of the same material, very few if any stone being used. The winter rains and the desert winds needed only time, and they would melt these sun-dried brick and blow them away; drifting their dust and sand over the few buildings and towers that were built of kiln-burned brick, and which offered an obstacle in the way of the destruction that must inevitably come. Since the fourth century, A. D., this work of making "Babylon to become heaps" has been steadily going on, and the assistance of the Ishmaelite tribes quarrying out these kiln-burned brick, and taking them to

build themselves houses with, has materially accelerated the foretold destruction of Babylon.

Nebuchadnezzar's palace evidently was a grand building in proportions, in finish and in security, perhaps it had not its equal in those days. Its dimensions as they have been traced by the recent excavations, are sixteen hundred feet long and one thousand feet wide, enclosing a space equivalent to twenty acres or more. From the top of this mammoth "heap" excavations have been made to a depth of ninety feet, at which point the water excluded further digging, but, with an iron rod, exploration was made to a still further depth of some ten feet, and the foundation was found to still continue downward. In seeking the original foundation of the city, a number of foundations were passed, which can very easily be traced, showing that the city had been invaded, and the palace destroyed. Instead of cleaning away the debris they simply began the new foundation on the ruins of the old, perhaps two or three such foundations, one upon the other, may be seen in the walls.

In one of the lower walls built by Nabopolassar, father of Nebuchadnezzar, is a splendidly preserved arch, dating back more than twenty-five hundred years ago. The Romans have some credit relative to the use of the arch, but in this case the arch was in use when Roman history was a little misty.

As to the security of the palace, the walls were within a fraction of thirty-six feet thick, and constructed of brick thirteen inches square, three inches thick, and thirty-three of these brick lying side by side in the palace walls, with asphaltum mortar. There are slime pits not so far from Babylon, where the material was brought from to make the asphalt. Each one of the bricks bears the stamp of Nebuchadnezzar, in cunei-



Tablet in Babylon.

form inscription or characters, put in while the brick was in the plastic state. I secured one of these bricks and brought it home with me, this being my first experience at smuggling. The Turkish government has forbidden any antiquities to be taken out of the country, and to get a brick past the Turkish customhouse officials partook largely of the nature of smuggling. The brick weighs thirty pounds, and I felt after carrying it seventeen thousand miles, that I had really earned a brick. Dr. Koldewey believes that the Babylonians had a definite knowledge of the metric system, as all their measurements go to indicate, three of these bricks, side by side, would measure very near a meter.

In one of the lower rooms of the palace with the door almost walled up, there was found a large collection of antiquities. It would seem that Nebuchadnezzar had a museum, for many of the

relics pertained to the past of Babylon and Babylonia, and consisted chiefly of clay tablets, cylinders, vases, arms, engraved stone, etc., evidently collected either for a private or a public museum.

The throne room has been located in the palace, in front of which there was a great judgment hall, "The royal palace hall." The walls surrounding this have all disappeared, leaving only the stone platform, or the floor. It is believed by the excavators that there is no doubt, but that this is the hall in which Belshazzar was eating and drinking, in his last terrible debauch, when the hand appeared and wrote "Mene, mene tekel, upharsin." God has numbered thy kingdom, and brought it to an end. Thou art weighed in the balance, and art found wanting. Thy kingdom is divided and given to the Medes and Persians." My mind was filled with peculiar and sublime thoughts as I stood upon that very floor where this great monarch dared to offend his God, and then and there received his just doom. And as I meditated upon the past, knowing how surely God's punishment reached the evil doers, in that early age, I thought of these ancients, not so far up the scale of civilization as we have ascended, yet God expected better things even of the Babylonians, what will He expect of us? There is much evidence to make one believe that, as the human family ascend the scale of intelligence, more is expected of each succeeding generation in piety and morals, as God, our Creator and Sovereign, has a right to demand more in proportion to our opportunities.

In the exploration of the outer wall it was found that Herodotus, the historian, had made a very great error in the dimensions that he gives of the city of Babylon, he having made it sixty miles around fifteen miles square, etc. The exact size of the city as found by the

German explorers, who are at present working with a force of two hundred men uncovering the palace, is found to be four miles square, with an outer wall and an inner wall. The walls are estimated to have been three hundred feet high, and one hundred and fifty wide, these latter figures may also be erroneous. In all the exploration up to this time there has not been found a trace of the city on the west side of the river, which perplexes the archaeologist no little.

Jere. 51: 42. "The sea is come up upon Babylon." Jeremiah in his prophetic vision saw a great inland sea come up to the very borders of Babylon, a thing in all human probabilities not likely to occur, yet all things are possible with God. One of the rulers at some time caused a great canal to be dug from the Euphrates westward, perhaps for irrigating purposes, in due course of time the heavy floods occurring in April and May, began to increase this new channel and outlet for the surplus waters until this newer channel takes as much or more of the river's water than does the old source of the Euphrates. This canal was cut some distance above the city, and the tremendous inflow westward into the low lands has formed a great inland sea, and swamp. I am informed that at times the extent of this sea is so great that one may lose sight of land entirely when in its midst, and so again our confidence is strengthened in the grand old Book, when today we see how literally everything God caused to be said by his holy prophets has, and is being fulfilled to the letter. "The sea is come up upon Babylon." These witnesses, with hundreds of others as plain and as striking, speak such volumes for the truth of the Bible, it would seem that human testimony is needless.

Volumes could be filled with most interesting material from this far-away,

and little visited, country, Babylonia. One or two items more, and I must close these letters. Early in the uncovering of the palace there was found a tablet, bearing this inscription, "I Nebuchadnezzar king of Babylon have restored the walls of the Palace and decorated them with six hundred bulls, lions, etc." When the excavators began digging on the outside of the walls, they found them to be decorated just as the clay tablet described them to be, and this cut, appearing also in the October issue is reproduced here to show this decoration.

The Bible tells us of an experience that came to Nebuchadnezzar that many seem to doubt the truth of. Dan. 4: 25.

"Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen." This seems strange enough, and yet it is substantiated today by the actual experience. The same kind of succulent grass grows there now, and the natives may be seen eating it as did Nebuchadnezzar, and just as the Bible tells us. I saw, with my own eyes, the natives plucking this grass and eating it. The excavators told us that, at the time of the year when the grass is right, it is difficult to get the natives to work, as they live on this grass, and it is no uncommon thing to see them eating grass as oxen, that is nipping it off with their teeth.

THE ORIGIN AND GROWTH OF THE DANISH MISSION

M. M. ESHELMAN.

On the voyage from Hoboken to Bremen Brother and Sister Hope were quite ill, the fourteen days being filled with constant sufferings. On arriving in Aalborg, Denmark, some of the relatives of sister Hope were needlessly alarmed with the unjust thought that they would have to support the Hope family. Between the ecstasy of seeing our dear brother and sister and the fear and trembling lest they should have to feed and clothe them, there was quite a swing of the pendulum of concern, which was quickly relieved by the missionaries betaking themselves to the north to further instruct and then baptize brother Christian Hansen. It was the union of glad hearts, The bearer of the divine messages and the receiver of the truth,

were each filled with the delights of light and life.

It was agreed that the mission should be opened in the Southern part of Denmark, hence Brother Hope sought for a residence in Copenhagen but was unable to procure one. He settled in Assens. On May 5, 1876, Brother C. Hansen was baptized and on May 27, a young lady was immersed. These were the first fruits in Denmark during 1876.

The hospitable custom of always having a prepared table for guests and strangers and neighbors was observed by Brother Hope. No difference who calls between the regular meals, the ever present coffee and bread, butter and cheese or meat is at his hand. The missionary could not evade respecting this

custom, hence the additional expense bore strongly upon our brother and sister who were now wholly dependent upon the missionary spirit among the members in the United States, and our recollection is that there were then more dollars opposed to missions than were consecrated. This extra feeding as a custom in Denmark, got some hard licks from those in America who saw imaginary dangers whenever giving to a good cause was advocated. But the custom was respected, souls won to Jesus, and the glory went to the King. Brother Hope's callers sometimes numbered from ten to twenty at one time.

The principal food of the common and poor people was rye bread and black coffee. Unlike those made by our American housekeepers, the loaves of bread are baked as large as our bushel baskets, and soon get quite hard and have to be cut up with hatchets, the pieces then being soaked in black coffee.

During the summer of 1876 Brother Hansen traveled all over the country distributing tracts. During this pilgrimage he was apprehended and put in prison for refusing to do military duty. He bore it patiently and finally won out on principle. The year 1877 was full of hardships and some joy divine. Eight souls were added to the church, and Brother and Sister Enoch Eby and Daniel Fry reached Brønderslev from the United States in October. The church at Hjørring was organized by these brethren, thirteen members being at the organization. C. C. Eskildsen was chosen to the ministry and Brother Hope placed in the second degree, tho he was authorized by the elders before leaving America to baptize penitent believers.

Before returning to America Elders Eby and Fry ordained Brethren Hope and Eskildsen, the latter taking charge of the local church by request of Brother Hope. In this, Brother Hope showed

farsightedness, for he knew the propensity of mankind to deify human leaders, and he cut this off in his case by placing another in charge. It can never be said that the church in Denmark was built upon Brother Hope,—there are no Hopeites.

Four novices were not sent to organize the forces in Denmark. They were men and women whose lives were unfolded by the divine righteousness. Their actions, appearance, meekness and humility were such as to call forth expressions of high commendation wherever they went. They were called "The Old Prophets." Why? Because they filled the measure of the old prophets! Because the sisters were also living epistles of modesty and plainness in apparel! Certainly these outward characteristics made very forcible impressions; and did much to fix and establish primitive Christianity in those who had received the gospel teachings. No one knew better than Brother Hope the value of a meek appearance in a mission field honeycombed by corrupt religious practices. The "indifferent" attitudes on dress by all denominations had resulted, as it always does, in indifference on other vital gospel principles.

No one there identified with the mustard seed condition of missions in the Brethren church expected that the devil would remain quiet while God had good men and women at work reestablishing the good old Jerusalem doctrine of the cross. Think you that the enemies who spat in Jesus' face, mocked him, derided him, killed him, had no "angels" in 1877 to speak evil and mock Brethren Eby and Fry and their beloved wives? It is not a matter of joy to say that all the oppositions and attacks on this first foreign missionary effort came from free America. The people of Denmark were kind to these aged Gospel bearers. Judas

(Continued on Page 652.)



The study of Buddhism is important because for more than twenty centuries it has swayed the destiny of uncounted millions of men and women. It has its origin in the Ganges Valley and has spread, in some form or other, over vast areas in southern, central and eastern Asia with their outlying islands. Sometimes we hear of there being four hundred millions of people under the influence of this religion, but Mr. Mitchell thinks that that is too extravagant and that, perhaps, there are not more than one hundred millions in all. This religion is divided into two great schools, the Northern and the Southern. The Southern school, "Little Vehicle," prevails in Ceylon, Burma and Siam and is undoubtedly a purer form than the other. The Northern school, "Great Vehicle," has developed into a totally new religion. Or the words of one who is authority on religion. "The monks of the great council overturned religion; they broke up the old Scriptures and made a new recension."

Buddha, "Guatama" or "Gotama," the founder, was born about 542 B. C. Guatama was the family name as his given name was Siddhaetha (the one who has accomplished his purpose). His birth is surrounded by myths. Among them is one concerning his incarnation

which was to enhance his glory. "When the time for birth came he is represented as descending from the tushita heaven in the form of a white elephant. . . . The hermit, Asita, being informed of the child's appearance by rejoicing divinities, repaired to the palace, and seeing him surrounded by heavenly beings, predicted his future arrival at the glorious state of Buddhahood." His birth occurred at a time when the thinkers of India were greatly agitated. Great discussions were going on. It almost seemed as if all great philosophers had collapsed. Dogmatism was rife; hairsplitting was in abundance. Many people began to doubt whether the truth was attainable. A general feeling of despondency spread over the land. Buddha seemed to be a practical man, of good common sense and very kind. He had no admiration for that selfish ambitious caste. He must have been wearied with their endless speculations, which never profited anyone. History tells us that he grew up in the midst of the wealth, display and pleasure of a royal palace. He was married to his cousin and in his twenty-ninth year he became the father of a son which was named Rahula. In this child he saw the strongest fetter that bound him to the earth. Authorities differ as to the length of time that he lived with his wife and son. Some say that the very night in which the son was

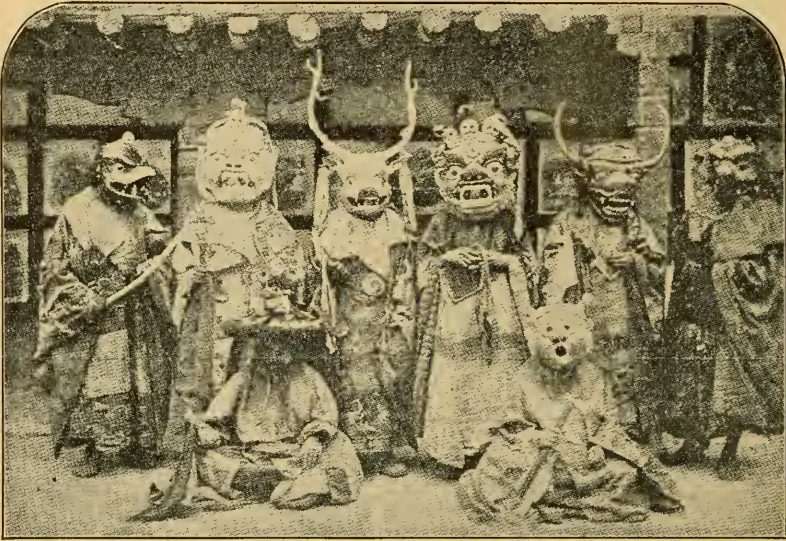
THE INSISTORY

born the father left without even seeing the boy; others that he took a last longing look at wife and child and rushed madly forth to mount his horse and ride away. He soon changed his palace apparel for the yellow garments of a mendicant. For a long time his mind had been pondering over the ills and sufferings of humanity and his giving up his life for that of a mendicant. About this time he is said to have had the four visions which somewhat shaped his after life. The visions were (1) a man decrepit with old age; (2) a man emaciated thru sickness; (3) a decaying corpse; (4) and a lonely hermit.

After a short study of philosophy, he was fully convinced that there was no salvation there, and turned to physical torture as the means of obtaining his desire. The story says that at one time he ate but a single kernel of grain each day. One day he fell into a swoon, after which his mind was changed as to punishing the body. He then sought a place of solitude under a Banyan tree and for forty-nine days gave himself up to deep meditation and at last he attained to a knowledge of the way of salvation. He had come up thru great sufferings of mind, great trials and temptations, to Buddhahood. He was now Buddha, "The Enlightened One." At first he shrank from announcing himself as the Buddha but finally the Great Brahma, whose suggestions were stronger than those of Mara, the tempter, persuaded him to go forth and preach. The plea which he could not put down was: "Rise up, O spotless one, and unclothe the gates of Nirvana. Rise up and look upon the world, lost in suffering. Rise up, go forth and proclaim the doctrine." He did rise up and continued to proclaim his doctrine for forty-five years. Just think of it, the high-minded, sorely bewildered man, preach-

in that dismal message, "No God," for forty-five years!

We are told that when he started out to proclaim his doctrine, he went to seek his two old teachers but when he failed to find them he went immediately to the five ascetics whom he had forsaken when he retired to solitude. One thing that he insisted on in this sermon which he preached to these men, was the practice of things for mere sensual enjoyment, and another of bodily mortification. He also warned them against allowing earthly to draw them from higher things, especially to renounce family ties. As he was on his way to find these five ascetics, he met another Upaka, who seeing the radiant face of Guatama inquired of his pleasure and what doctrine he brought, at which Guatama said: "I follow no teacher; I have overcome all foes and all stains; I am superior to all men and all gods; I am the absolute Buddha; I am going to Benares to set in motion the wheel of the Law, as a king the triumphant wheel of his kingdom, I am the conqueror." Thru his sermon, these and other ascetics who came in contact with him became disciples. These scattered in every direction and began a missionary tour. Each year during the eight months of dry season, Buddha made a tour on foot of his parish (?) which was three hundred by one hundred miles. In this great sermon he set forth his fundamental doctrines of the "Four Noble Truths: (1) All existence involves suffering. (2) Suffering arises from desire. (3) Suffering ceases when desire ceases. (4) There is a way to the extinction of desire." Also he set forth the eightfold path: (1) Right belief; (2) Right aspirations; (3) Right speech; (4) Right conduct; (5) Right living; (6) Right effort; (7) Right thought; and (8) Right self-concentration or rapture in meditation.



Masked Buddhist Priests,—“The Little Missionary.”

Near his closing moments, he was speaking to his favorite disciple, when he, among other things said: “I, too, O Ananda, am now grown old and full of years, my journey is drawing to a close. I have reached the sum of my days. I am turning eighty years of age and just as a worn-out cart can only with additional care be made to move along, so, methinks the body can be kept going with much additional care. * * * Therefore, be ye lamps unto yourselves. Betake yourselves to no external refuge. Hold fast the truth as a lamp. Hold the truth as a refuge. Look not for refuge to anyone besides yourselves.”

At Pava a goldsmith prepared and offered a rich meal of rice and pork, which produced a violent dysentery. Buddha journeyed to the edge of the city and there formed a couch between two Sāl trees. Upon this couch he spent his dying moments. His last message was: “Behold, now, mendicants, I say to you, everything that exists must pass

away; Work out your own perfection with diligence.”

With any one who would follow the eightfold path, he had some things to break away from. These were called the ten fetters. The first one, (1) A delusive belief in self. He had to learn not to think, “This is I or mine.” (2) The fetter of doubt. Doubt had eight forms, (a) doubt of the teacher, (b) doubt of his teachings, (c) doubt of the order, and so on. (3) The fetter of belief in the efficacy of good works and ceremonies of the Brahmans. (4) The fetter of Kama—evil desire, especially bodily desire. (5) The fetter of ill will. (6) The fetter of a desire to live on earth. (7) The desire for a future life. (8) The fetter of pride. (9) The fetter of self-righteousness. (10) The fetter of ignorance.

“He who has traveled the noble eightfold path and has broken the ten fetters, has entered on immeasurable peace.”

We must notice more particularly some of their special doctrines.

1. His doctrine of God. He had no place in his system for a Supreme Being. He believed in gods but not in God. His teaching began and ended with man. Man could work out his own destiny by his own power.

2. "Buddhism has no creator hence no creation, no original germ of things, no soul of the world, no personal, no impersonal, no supermundane, no antemundane principle." Buddha refused to discuss the eternity of the existing universe. Some one asked him the following questions and received his answers as follows: "Do you hold that the world is eternal?" "No." "That the world is not eternal?" "No." "That it has an end?" "No," Do **you** know what he did believe?

3. His doctrine of man:—This is perfectly consistent with his view of the world, man is a soulless being. Instead of a permanent self, there existed an assemblage of elements or faculties which taken in their entirety do not constitute a soul. Man's elements or faculties are (1) Rupa (form); (2) Vedana (sensation); (3) Sanna (perception); (4) Sankara (mental properties); (5) Vinana (thought faculties). This last one comes nearest to our idea of a soul, but, in this doctrine, it dies with the body.

4. Doctrine of Sin:—Their conception of sin is of a thought or act which causes suffering and demerit. They have no idea of sin as an offense against a Supreme Being. So you see that Buddhism has nothing on morality as to motive based on the love or fear of God. But when killing is forbidden, the meaning is that all life is sacred, even the most savage beast or noxious serpent or insect. And so, when intoxication is forbidden, the meaning is that to taste a drop of anything that intoxicates is a deadly sin.

5. The Doctrine of Salvation:—Salvation to the Buddhist means escape from existence. Forgiveness is an impossibility

because there is no God of infinite power and love, no all-powerful Savior to redeem from the power of sin. Retribution in oneself set forth in ghastly pictures of torments in hells which have only a partial and temporary part in the punishment of evil deeds, successive births for ages and ages being necessary to complete the expiration. Salvation is a purely intellectual act. "By oneself the evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another." "Self is lord of self, who else could be lord? With self well subdued, a man finds a lord such as few can find."

6. Doctrine of Nirvana:—The highest attainment in Buddhism is Nirvana, which means cessation of individual soul-life by its re-absorption into the great head one. Western scholars who shrink from the idea of annihilation, seek to define it as a calm, passionless, unconscious existence, which means extinction of all existence.

7. Some others of his precepts were those concerning (a) Anger: "He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins." (b) Hatred: "Hatred does not cease by hatred but by love." (c) Pride: "The person who without being asked praises his own virtue and [holy] works to others, him the good call ignoble."

The precepts of the Buddhist leader show much concerning the requirements of the people, and the monks in particular. All Buddhists were supposed to follow the first five of the following precepts; monks especially the second five; and the third five was for those people who wished to be perfect.

- (1) One should not take life.
- (2) One should not steal.
- (3) One should not commit adultery.

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(4) One should not lie.

(5) One should not drink intoxicating liquor.

The third one when applied to the monk, meant entire abstinence from sexual intercourse. The precept for the monk was: "A wise man should avoid married life as if it were a pit of burning coals."

(6) Not to eat after noon.

(7) To abstain from public shows, as stage plays, etc.

(8) To abstain from expensive dress, perfumes, etc.

(9) To abstain from luxurious couches.

(10) Not to receive gold or silver.

(11) You must dress only in rags.

(12) You must live by begging.

(13) You must eat only once each day.

(14) You must live in forests and tombs.

(15) You must never lie down to sleep.

It seems this would be incomplete, were we not to give you some idea of their worship. It must be an incomplete outline even or we will go beyond our limits and tax your patience beyond endurance.

They build pagodas. In these places sacred relics are supposed to be enshrined. There are four days, (1) the crescent; (2) the full moon; (3) the last quarter; (4) the dark of the moon; in each lunar month for worship. On these days they visit the pagodas and monasteries with their offerings and recite their religious formulae. So much for public worship but private worship does not exist as a general thing. If at all it is a worship of the spirits which are around the home. "When a house is built, the tops of the posts are covered with white hoods of cotton cloth for the comfortable abode of the house gnat.

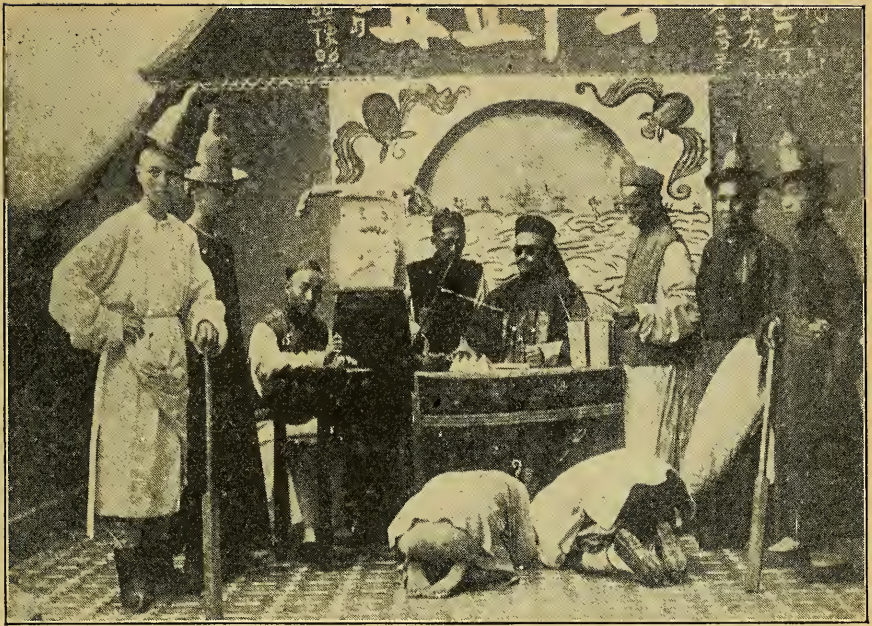
Sometimes a hollow cocoanut is hung from the eaves in front of the house. A small flat piece of wood, fastened at the end of a short pole which is placed upright in the ground, is used for a gnat altar, and a handful of cooked rice is laid upon it as an offering to the house gnat. The preparation of the fields for the crops and the gathering of the harvest are preceded by offerings to the gnats. Villages have their gnats, for whom little shrines are erected just outside of their limits, where tiny lamps, waterpots, flowers, and morsels of food are reverently placed. While the educated monks denounce this gnat worship as heretical, it continues to maintain its hold on the people and conveys a feeling of comfort and assurance to them. All this shows how imperfect the hold of Buddhism is on the real life of the people. Still men who practice these customs would indignantly deny that they were not Buddhists."

As Buddhism spread, it made some great changes. It almost drove out the animal sacrifices and the Soma offering. Intoxication now became a heinous sin. With all this, Buddhism has now faded away in India. Why? It had to give way to its intellectual superiors. The Buddhists were generally ignorant men. Chevalier Bunsen said: "It (Buddhism) appeared like a dose of laudanum administered to the wilder races of Asia, in order to keep them quiet until the time had come for them to embrace Christianity." Now since India is ready for Christianity, what can we do? Go? Send? Or lend a helping hand?



THIS HAPPY CHRISTMAS DAY.

This happy day, whose risen sun
Shall set not through eternity,
This holy day when Christ the Lord,
Took on Him our humanity,
For little children everywhere
A joyous season still we make,
We bring our precious gifts to them,
Even for the dear child Jesus' sake.
—Phoebe Cary.



Criminals Bowing Before the Tribunal.

MODES OF PUNISHMENT AND PRISONS IN CHINA

S. N. McCANN.

The Chinaman's respect for law, and for those in authority is not a matter of patriotism but of fear. Those in authority rule with a despotic hand, and life is little valued when bribery and corruption is more common than justice. The methods of punishment are often very severe and cruel and generally very public. The public punishment is meant to create a wholesome dread for broken law, and for those in authority.

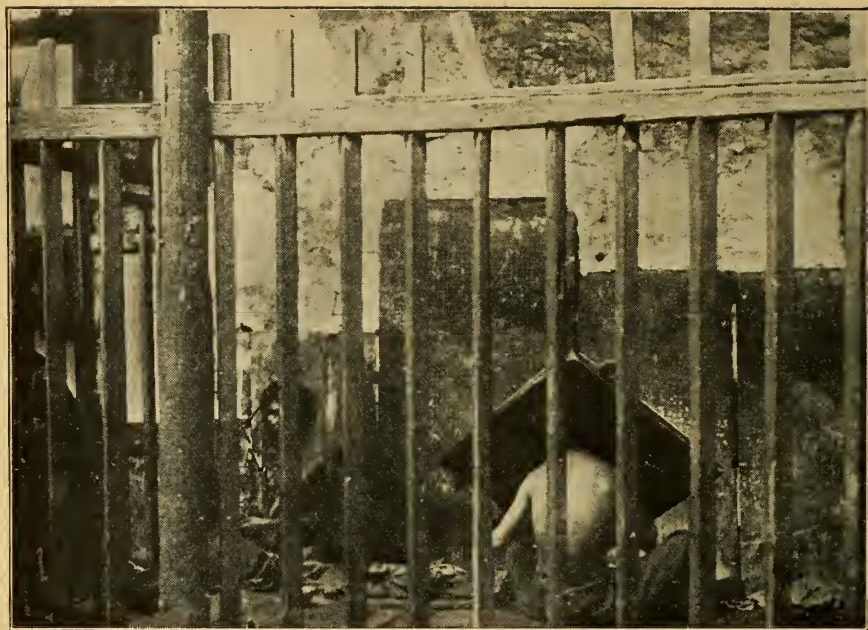
Beating in China.

In the magistrate's yamen or police court, a man may be sentenced to a beating for stealing, street fighting, or drunkenness. The sentence may include from ten to two thousand strokes with a bamboo strip. The heavy sentences are given in installments of five hundred or less strokes at one time. The skin is often broken open and the culprit left

bleeding even after the first few strokes. This mode of punishment, though recently repealed, is still resorted to. After the first beating the wooden collar is often put on and the culprit put into an open prison, being tied to a large stone in the center. At night they are put into more secure quarters. The prison with the collar or the beating is a much less dreaded punishment than the collar worn in public.

The Wooden Collar.

This is a method of punishment quite common for theft, street fights, drunkenness and other misdemeanors. The collar is made of heavy boards about twenty inches square with a hole in the center fitting around the neck. The collar is fastened by two slats mortised through the boards. When sentence is passed these are fastened, locked and



The Wooden Collar in Prison.



The Wooden Collar in the Street.



Death Cages.

sealed on the neck with the government seal. The sentence may extend from seven days to six months. The length of time is written across the upper side of the collar behind the head, to the right side of the head the name of the culprit to the left his offense. The weight of the collar is governed by the offense. The wearer is made to stand in a public place or is marched through the streets during the day, every one reading his crime and his penalty. At night the width of the collar prevents his lying down for rest.

Death Cages.

The death cage is used for robbers, murderers, and bad crimes. Where the

evidence is strong but not sufficient for decapitation the accused is put to death in the cage. The cage is made of a number of upright pieces with a collar at the top into which the neck is placed. The cage is higher than a man. The prisoner stands upon ten bricks which are taken from under him one at a time at intervals of from three to ten days. When the last one is taken out the person is left hanging by the neck or poisoned if he is doomed to death. Sometimes a man is put into the cage to scare him without death sentence because he is a suspicious character.

Decapitation.

This is a very common method of pun-



Awaiting Execution.

ishment in China. It is the mode of death that the Chinese dread most. The severing of the head from the body has great horror for a Chinaman. Each city has its execution place or places outside the west gate. When the condemned reach the execution ground they kneel

with their hands tied behind them. The executioner comes and severs the head from the body by a single blow with a large knife.

The Execution.

This generally takes place in public, crowds gathering to see the horrible



Executed.

deed. Often a stupefying drink is given before the execution. Revolutionary sentiments seem to be prevailing in many sections of China at this time. When found out the heads of the revolutionists often pay for their principles. Many of China's most promising young men die as martyrs to what they believe to be right. The time seems almost ripe for a great upheaval in China on the political question.

The power of life and death is in the hands of the viceroys. The Viceroy must be a fine scholar and often they are fine men for their chance. The Viceroy at Wouchang, Mr. Chang Chih-tung, rules over two provinces. He is a fine old man but frequently has had to pronounce the death sentence.

China's most revolting practice is torture to extract evidence. There are many methods of torture in use. Hang-

ing by the thumbs, hanging by the great toes, clamp screws, the stretching rack, tied to a pole, chin stretched over the end and standing upright, kneeling on spikes, hot irons stuck into the legs and such like are in use.

An officer is ordered to catch a certain man within so many days, failing he arrests any one who answers the description of the man. The man arrested is put under torture until he confesses what is asked of him. This kind of thing is said to be very common in China.

A young teacher in a Christian college at Wuchang was arrested and charged as a revolutionist, placed under torture, confessed and is under sentence of execution. The sentence has been stayed through the intervention of Bishop Roots of Hankow, but there is little hope of saving the young man.

THE CHURCH'S DUTY IN SUPPORTING MISSIONS

GEO. W. HILTON.

"So thou O son of man, I have set thee a watchman unto the house of Israel; Therefore thou shalt hear the word at my mouth, and warn them from me.

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. 33: 7-9.

The lesson I wish you to get from this text, is simply this; that the church of Jesus Christ is the watchman, that our Master has placed over this sinful world. And it is the duty of this watchman, to warn men and women of their evil ways,

and to call them to repentance. And just as surely as Jehovah told the prophet Ezekiel, that He would hold him accountable, if he failed in doing his assigned duty, just so surely will He hold His church responsible, if she fails in doing her duty. What is that duty? Well the Church has no other mission in the world, only that of carrying out the work started by the Master himself. He came into this sinful world to redeem lost humanity from the curse of a broken law, and to show us the way to life eternal. And to bring men and women into a saving relationship with their God. He himself started this great work of reconciliation, and now He has told His followers to carry on the work that He has started. "And hath committed unto us the word of reconciliation" 2 Cor. 5: 19.

Have we fulfilled our mission as the

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watchman? Surely we cannot say that we have, when we read the Master's last command, to "go and make disciples of all nations" and then look at the condition of the world today. One-half the world never heard the gospel story, one-half the world does not know that a Savior died to redeem them. Redeemed! Yes, redeemed by the blood of the only begotten Son of God. Redeemed! but don't know it. And yet Christ died for them as well as for you or me. The Master gave the great commission almost nineteen hundred years ago! Can we say that we have fulfilled our mission in the world? Oh, but you say we are not individually responsible for taking them the message of salvation. What does Jesus say in John 15: 16? "Ye have not chosen me, but I have chosen you, and ordained you, (why?) that ye should go and bring forth fruit." "Herein is my father glorified, that ye bear much fruit. So shall ye be my disciples" John 15: 8. Are we fruit-bearers for Him? if not beware, for He says again, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 5-6. What a fate! Burned! Why? because of unfruitfulness.

I wonder if Christian men and women will even learn, that when they enter into their covenant relationship with God, they are not called to a life of leisure. No, but they are called to a life of activity for the Master, to a life of self-sacrificing service for others. There are so many Christians, so called, who turn to that great rest call in Matt. 11: 28, where Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and apply that to

themselves. But when they turn to Matt. 28: 19, to the great commission, where he says "Go Ye therefore and teach all nations," we want that to mean somebody else, anybody else but us. Turn to Rev. 22: 17, to those blessed invitations given there, "The spirit and the bride say come." "Let him that is athirst Come," and "Whosoever will, let him take of the water of life freely." But what about the other clause in the verse? "Let him that heareth say come." Doesn't that mean us too? We have heard this blessed gospel story. Are we saying come? Have you said Come to that neighbor of yours, who is not a Christian? Have you said Come to your companion, who is out of Christ? And my young brother or sister, are you saying Come to that associate of yours, who knows not your Lord? If not, why not? Is it not worth while? Doesn't it pay? Doesn't the Master tell us to go and carry his message? But you say it doesn't pay. The Master thought it did. Are we wiser than the Master? Then why are we so indifferent? Why so unconcerned? It is to be deplored that Jesus should have suffered all the agony in the garden and on the cross for the joy of saving a lost world, and we His representatives in the world are so indifferent in carrying out the aim for which He suffered so much. But we must admit that we have been indifferent. We haven't done our duty as watchmen, and the heathen are going down to Christless graves, at the rate of 30,000,000 a year, without hope, because we have been indifferent. Isn't it a shame, that a church purchased by the blood of the only begotten Son of God, to be His messengers to a dying world, should have almost entirely failed in understanding, or fulfilling its mission in the world? Christ died for all men, and the church's mission is to carry the blessed News to all the world, to all nations.

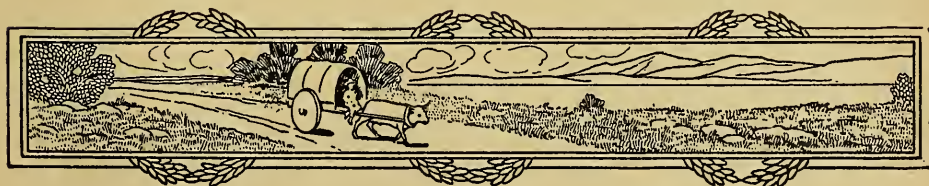
The church is only the instrument in the hands of God, to reach out and save a lost world. It is only His hand used to lift fallen humanity. And if the instrument refuses to be used, how will the work ever be accomplished? We are tying God's hands. Paul in his first letter to the Corinthians shows us our individual responsibility. He likens the Church of Jesus Christ to a human body, Jesus Christ as the head of that body, and each of us members of that body, each having his work to perform. One member cannot do the work of another, neither can it say, I have no need of thee. So it is with us. We each have a part in the world's evangelization. The Master needs every one of His children for the work. I cannot do your part for you, and you cannot do my part for me. Each must do his own. If any of us becomes indifferent or unconcerned, and refuses to let the Master work through us, then the work that might have been done by that individual will never be done.

Paul again shows us our individual responsibility by referring to the church, under the figure of a great building, Jesus Christ as the chief corner stone, and each of us a part of God's great building, which when it is fitly framed together, (which means, when each one is in his appointed place, doing the work the Father would have him do). Then, and only then can we grow into a holy tabernacle of the Lord. Surely the Scriptures teach us plainly that we are individually responsible. Then if we as His watchmen are responsible, what ought to

be our attitude toward missions? Jesus' first command to His disciples was, "Follow me and I will make you fishers of men." His last was, "Go ye therefore and teach all nations," both full of the mission sentiment. When the Master gave His last command He was just about to leave His disciples to go back to the Father. Can we think that He would give a command at such a solemn moment as this, that He did not mean should be obeyed? Think for a moment how we treasure the last wishes of those loved ones who have left us. But oh, how indifferent we have been to the Master's last wish. You say you don't believe in Foreign Missions? The Master did. Are you wiser than the Master? Then let us support missions by every means possible.

First of all we should support missions by our prayers. Second, by giving our lives to His work. Third, by our means, and fourth, by our everyday living. For instance, we send the message to the heathen that the Gospel will save us from sin. And then we make the truth of God a lie, by not eradicating sin from our own lives. Oh, that we would all be true watchmen, that we might support the work of the Master, by every means in our power. That His Kingdom might come in the hearts of all men. That His children would consecrate their lives to the Master, to be used where He would use us, is my prayer.

Bethany Bible School, Chicago.



THE RELATION OF THE SUNDAY SCHOOL AND THE MISSION

IDA ERBAUGH.

The relation of the Sunday school and the mission is very, very close indeed. They are inseparable. Both have their existence in the church. Thus the church becomes the parent of each.

Now the Sunday school is the church at work at home and the mission is the church at work away from home. Someone has said, "The Sunday school is the result of the growth of the spirit of Christ within the church; an intense desire to bring men to Christ and to lead them early in His ways." Will not this apply to the mission as well? Their aim and work, therefore, are one—soul-saving. Someone has given us the following story:—A man dreamed he was sitting beside a large river and while there, he saw men, women and children in great numbers floating down its chilly waters to their eternal destruction. Someone suggested organizing a drowning party to save the people, and this was done. Many were now saved, but many others were too nearly exhausted to make any effort to save themselves and drifted by. Then someone decided to go up the river and organize a band to keep the people from falling into the stream, and if they fell in to help them out before they reached the deep, swift water. The first body organized was the church, the second the Sunday school, and now there is a third, the mission.

Now, since the aim and work of these organizations are one, and since the church is mother of both the Sunday school and the mission, she owes them a full support and immediate fostering care. And inasmuch as we, individually, are parts of the church, how are we re-

lated to the Sunday school and mission? What do we owe them? When we unite with the church, we say we will give the church our support in the various ways needed. Now the Sunday school and the mission are organized parts of the church and if members do their whole duty toward the church, it is absolutely necessary for them to attend the Sunday school, take active part and also give their support to missions, because these missionary factors are so vital to church growth. So many say, "They'll get along without me anyway," or "Let someone else support the missions and go to the field." But Jesus' command to each individual member is, "Take my yoke upon you and learn of me." And if the great Sunday-school and mission wagons are to roll onward and upward with the greatest success, every member must put their shoulder to the wheel.

The Sunday school is of great value to the church in soul-winning. Detach the Sunday school and the church's power is crippled. Let us stop and look into the churches in which there are no Sunday schools. Are there any missions? None. Are many gathered into the church? Few indeed. On the other hand, what do the churches accomplish which have Sunday schools? Are there missions? Most assuredly. Are souls being won? A large majority of those baptized into the church today come from the Sunday school. Statistics show us that the number of scholars converted through our Sunday schools last year were 2,753. In Southern Ohio alone there were 193. Of the 59 received into the church at Philadelphia last year, 40

came from the Sunday school. This argues that the Sunday school is a vital part of the mission. What is the Sunday school to the mission? Is it saying too much to say it is so vital a part? It is a great means of growth and development to the mission. The Sunday school is the basic power of the mission. Take from every mission worker the privilege of having Sunday school in his mission, and what would be the result? It would be like depriving Samson of his hair. The mission remains but the strength is gone.

Someone has said, "The Sunday school is the strong right arm of the church," and I say today, that the Sunday school is the strength of the mission. How do we usually begin our missions? By starting a Sunday school and thus getting in touch with the homes. And the home is the center of all religious interests, the foundation of the Sunday school and the mission. The Sunday school is the master-key of missions. The key which opens the door into hearts and homes that would otherwise never be reached. A few years ago, a sister who has been engaged in mission work in the West for some time, started a Sunday school with four children in a sod-house. One day while out calling, she stopped with a family whose home had been stained with dancing, card-playing, gambling, drunkenness, etc. She talked to them about higher and nobler things and invited them to the Sunday school, which had now grown in size and interest. In a few Sundays, the family came, and observe the result. They became interested and a great change took place in their home. Instead of its being corrupted with the vile things of the world, it became a place dedicated to God's service, and was used for the mid-week prayer-meeting. We expect great things from God, and attempt great things for Him, through the

mission, by means of the Sunday school.

The Sunday school is the great training school of the future church and the developing power of the mission. Here our dear boys and girls are moulded into pure, noble characters, and are equipped for the Lord's battle-fields. To the Sunday school is committed the church's care and spiritual development of the children and young people of today. All the religious training that thousands of children receive is done by the Sunday school. O may the working force of the Sunday school become awakened to its great responsibility! For the increased amount of good to be accomplished in the future and souls saved for Christ depends largely upon the spiritual activity of the working force today.

Is it saying too much to say that the future church is in the Sunday school? Certainly not. The Sunday school is the nursery in which the future church with her missions is being developed. The Sunday school and the influence of her faithful workers in the mission field have been the means of uplifting many a low, degraded sinner from the sinful mire to the solid rock.

Would we now be willing to remove the Sunday schools, both at home and in the missions and go back to the old way, and leave our boys and girls go without the religious training of the Sunday school, when we all know that a greater part of our workers, preachers and missionaries come from the Sunday school? When we stop to think of the great darkness of the world, the great harvest "field, waiting white unto harvest," do we not feel the need of more efficient work being done, also the need of more laborers, Sunday schools and missions? Just think of the millions lost in darkness and deep despair, without God, without Christ and dying with no hope of ever entering into eternal blessedness!

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Not alone in the foreign lands, but in our own dear America are those who know nothing about the saving Gospel. Let us rally our forces and come to the rescue. These may be reached through the Sunday school and mission.

If each one would feel a part of the great responsibility and work at it as we do our own carnal desires, the church would expand to the uttermost parts of the earth, and there would be no need of asking, "what peculiar people is this?" in such a large wicked city, so near home as Cincinnati. It would be known without question. I know the church is reaching out into these large cities through

the mission Sunday schools, but dear Sunday-school teachers and workers, will we not awaken and gird ourselves with strength and do more valiant service in rescuing the fallen for Him who has called us? Dear brother, sister, are you praying, are you working, are you giving, for the advancement of God's kingdom through the Sunday school and mission?

Let us all strive to go about our Father's business in such a way that heaven and earth may know that we believe in Sunday schools and missions and are closely related to them. May God help us to awake to the great need of the world.

WHY I BELIEVE IN MISSION WORK

JOSEPHINE POWELL.

I believe in mission work first because of our one great missionary's example in leaving all He possessed, and all the joys He had known from the foundation of the world, and coming into this world of darkness that we "sinful though we be," might have eternal life through Him. And I remember when He was about to leave the disciples He gave them the commandment which is so familiar to us all, and yet so little heeded by us sometimes. "Go ye therefore and teach all nations."

As I meditate upon this last commandment of our Savior and then see the great need of workers in the home, as well as in the foreign field, I am made to think that surely we as Christians do not fully realize that the greater part of the world is yet in a lost condition and I sometimes wonder if we in any measure understand the anguish and longings of the lost. There is no one but that desires to be happy after death but there are Oh! so many who do not

know what to do in order that they might have right to the tree of life.

This is not only true in heathen countries but in the homeland as well. For there are many people in our own America who do not attend any service and many of those who do attend do not hear the whole Gospel.

"Who is to blame for this?" some one may ask. Perhaps each one of us as members of Christ's body is at fault for if we had been as diligent as God desires we should be, is it not true that many would be following him who are as yet in darkness? No doubt there are some that would put all of the responsibility upon the minister and while much depends upon him, for in a sense he stands between his flock and the great mission field of unsaved souls, yet it is folly for us to try to believe that God will not hold us responsible for our part of the work.

Certainly in order that each congregation become a missionary body it is need-

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ful that the pastor be filled with the spirit of our Lord, a spirit of missions, and if he is as full of this as our Lord would have him, the congregation will soon know of his zeal, for, from the abundance of the heart the mouth will speak. He is looked to for an example. If he preaches and lives missions it cannot but have its effect upon the congregation. No use to preach a thing unless we live it. The commandment is, "Preach my gospel,"—a Gospel of missions. Paul realized the awful consequence if he failed to do this, for did he not say "Woe is me if I preach not the Gospel" and his life is an example to us all for who could be more zealous than he? Who could be more self-sacrificing? Who could suffer more for the cause?

We cannot all be Pauls, that is true, but that should not discourage us for some of the most effective sermons, perhaps, have been preached by the humblest disciple. You remember when the people were casting their gifts into the treasury and the poor widow came and cast in her two mites that Jesus said, "Verily I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." Even so it may be now, some one may give a small sum of money, or do some kind act, or teach some poor soul of Christ. No doubt there are cases where persons poor in this world's goods have given freely to the Lord's cause and others that were more able to give have been aroused from their lethargy and their hearts and pocket-books have been touched and they have given freely of their abundance and all because of the example of the one who of their penury had given freely to the Lord.

Then if you do not have much give little. God can make the gift, ever so small,

a great blessing in some way to some poor thirsty soul. God has given us all one talent at least. If you do not have money to give, perhaps you have power in prayer then use it to the building up of God's kingdom. The effectual fervent prayer of a righteous man availeth much. We are commanded to pray that laborers be sent into the vineyard, but do any of us pray for this as often and as earnestly as we should? I fear not, for if the church as a body would pray for and give to mission work as freely as the Lord would have us to, it would not be long until there would be an effort along missionary lines, such as we have not yet known, and many who as yet have not even heard whether there be a Christ would soon be His humble followers.

We ought not expect to win the world for Christ by sending a few missionaries now and then. If the world is taken for Christ it will be by sending men and women by the score and not just one and two at a time. Think of each worker on the field being responsible for thousands of souls. It is appalling when we view the situation and these people are men and women for whom Christ died.

One reason I have for believing so firmly in home mission work is because the church where I united with the Brethren was a mission congregation, so had it not been that some one was interested in home mission work I would not be enjoying the privilege I do today. Here I would like to correct a mistake made in the Visitor. It was stated that I had formerly belonged to the Baptist church, which is not true for I had never belonged to that church. I said I had tried to live a Christian life before coming to the Brethren but did not say in the Baptist church.

I had attended services of different denominations and listening to those of different beliefs had caused me to make

changes in my church relations. I know some are prejudiced against such experiences and I do not often speak of this, but had I known I would have been misunderstood as I was I would have made this explanation. While I would be glad to have been spared these former experiences, yet I have thanked God many times that He finally led me to search His word for myself and that when I had done that He led me into a church where I have the privilege of obeying Him in all things as I understand His word, and I believe there are many earnest hearts who would be glad to follow Him in all things if, only they had some one to teach them a whole Gospel. I wonder if there are not some of our ministers who live in congregations where there are several other ministers who could go out into some of these places where the Brethren are not known and teach the people the "all things" that Jesus commanded us to teach. Surely God will reward you if you can do this.

My belief in foreign mission work has been strengthened since coming to the field. When I see the effort that the Christian religion has upon these people, and especially when I see the difference there is between the native Christian and those who have not yet accepted Christ my belief in mission work is increased many fold. When I see the one who has not yet become a Christian bowing down to idols made by man, whereas on the other hand the native Christian pros-

trates himself before our blessed Lord and Master and I hear his earnest appeal to our God, the only true God, then it is I am made to say, It pays, yea, a thousandfold it pays, and Oh! how thankful I am that God put it into the heart of some of our dear brethren and sisters to come and teach these people the way of salvation and that through their efforts some have come into covenant relationship with our God and are now rejoicing in Him. But while their efforts have been blest, yet there are still so many places that have not had the light. Not one worker from any missionary society has come to tell them the good news. It is estimated that with each breath we draw four souls pass into eternity never having heard of Christ. It behooves us to take heed lest we be like Cain when he said "Am I my brother's keeper?" Surely God will hold us responsible for some of the precious souls for whom Christ died. For are not these people just as precious in God's sight as you or I? And did not Christ die for them? For God is no respecter of persons. It is said that in all India there are only two million professed Christians. What shall we do for the remaining two hundred and ninety-eight million? And this is only one country. What of the others yet in heathen darkness? I thank God that Christ was sent to seek and save the lost and not to call the righteous.

Vada, Thana District, India.

FROM JHAGADIA, RAJ PIPLA STATE, INDIA

By EMMA EBY.

Only a few rods back of our house is the narrow-gauge railroad, but because of a large embankment the little "too-too-gardie," as baby calls it, cannot be seen from the house or the house from the train, but it is nice to hear the sound

of the train for it makes us feel that we are not entirely away from civilization.

To the left of our house is a little cluster of little Bheel houses. They are made of dry grass and very dingy in appearance, but the monsoon has given

them a beautiful dress of green which is due to the pumpkin vines growing up on the roofs with here and there a large yellow blossom standing out prominently from the large overlapping leaves. These little houses are very scantily furnished though very thickly populated. The old grey-headed, widowed grandmother, the uncles and aunts, brothers and sisters, nieces, nephews, cousins, sons and daughters, baby and all dwell together, but not always in harmony one with the other. The chickens, old and young, dwell there too and fare as well as any other member of the household. The hand-mill is the principal article of furniture; in fact there is no other except a couple of old wooden cots about a foot high and a few earthen vessels used for carrying water, cooking, and serving food on the ground floor. These neighbors are very sociable and always give us a hearty welcome when we call at their door. One evening when little H. V. and I called we found the old grandmother sitting on the ground combing and picking her daughter's hair and the daughter had her little daughter on her lap working at the same trade. The large coarse comb was drawn down through the thick black hair, then the locks were separated and something picked up quickly and crushed between the thumb-nails, and so they worked and we talked. Finally I said "Now I am

going." They said, "Go, but come and sit with us every day." "Are you home every evening?" I inquired. "Yes," was the reply, "We sit here every evening to arrange our hair."

Another and perhaps a more beautiful scene is to watch the water carriers each with two or three large earthen water-pots on their heads going to the well where the vessel is let down into the well with a rope. When by repeated operations all the vessels are filled the larger is raised gracefully to the head and steadied while she stoops and picks up the second one and places it on top of the first, then the third smaller one is raised as gracefully as the other two and put in its proper place above the others. Thus several gallons of water are carried home at one time.

We have as interesting a night school as you will find anywhere. Twenty busy boys sit before the teacher in a semi-circle studying aloud. Over and over again they repeat the alphabet, then the numbers are repeated and written, and late at night the slates are piled in one corner and the boys lie down and sleep until sunrise, then go home to eat their scanty meal and work until school time again. We have great hopes for these boys. Pray that they may become useful workers for the Lord.

Sept. 6, 1907.

HOW WE SPEND OUR TIME

I. S. LONG.

Sept. 19.—The morning was spent in writing. In the afternoon I walked four miles to Macchad, where two of the brethren had been working for several days. In this village we have a school taught by one of our boys; so we lodge in the schoolhouse. Just before sundown, I joined the village Panch and try

to help settle a dispute over a piece of land. As night falls four of us are on our faces in continued prayer for the night meeting, to be. We go into a near-by ward to our special friends and sing and talk till about ten o'clock to a dozen or more. The people listen well. The spirit seems to be working.

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Sept. 20.—We rise at dawn and, after eating, read Acts 16, and ask God's blessing on us for the day. The school is not as large as it ought to be, so Bro Lellu and I go here and there in the town to urge better attendance. First we visit the friendly Mohammedan patel. Then we pass on talking briefly with those we meet until we come to the home of the two leading men of the town. One young man from this home has just returned from South Africa. With him and the two families and a few of their friends assembled, we talk about the school, about the customs of English people, and about religion. Whatever subject we begin on, in conversation, we always wind up on religion. We pass on the second ward and urge people to support the school. All make good promises. But now it is noon and we go to eat. After a short afternoon nap we study Acts 9. Several town people come in to listen and we talk with them until four-thirty, when we take our evening meal. Then at once we are off to Karari, two miles distant, to see our Kabir friends. From seven to nine we talk and sing to fifty or sixty attentive and interested people. Time seems short, but as we have not eaten we leave. We return to Macchad at ten o'clock.

Sept. 21.—For these two nights Ramji Prag loaned me his good bed and bedding. I thank him for them, although I did not get much more than half sleep either night; for Ramji does not know as I do, that the bed is alive with a different caste from me. We reach Jalalpor at noon. In the afternoon I read the foreign mail that came today and also prepare tomorrow's Sunday-school lesson. At seven-thirty I meet the helpers in Bible study and prayer. When at home we retire by ten o'clock. We rise by six.

Sept. 22.—At eight-thirty we meet in

Sunday school and have a helpful time learning some of the things that made Moses great while he lived, and as a saint precious to the Lord when he died. Dinner is at eleven o'clock. Thereafter an afternoon nap is the rule, while supper is ready at four-thirty. In the meantime the helpers come together in Bible class and prayer with me. Brother Blough comes just in time to go with us to Bedali, a village several miles distant. At nightfall people hear us singing down by the schoolhouse so one by one they gather until about fifty have assembled to hear our story. Singing and exhortation are interspersed. Shortly after eight the majority of our crowd have gone home to eat, so we also wend our way homeward.

Sept. 23.—This is Monday morning and I must attend to some necessary correspondence. Have a short talk with some Jains who want to buy a part of the compound. Have also two hours' talk with Hindu guru. From two to four in the afternoon we are dealing with God and His Word. Every helper seems ready and anxious for the night work. Bedali people, like all other people, enjoy looking at pictures, so about four hundred quiet and attentive people are present to see and hear the story of Jesus and his love as we illustrate it by use of the magic lantern. We walk home with cheerful hearts and with praise on our lips, for was not God present in the meeting?

Sept. 24.—The morning was spent in preparing a Bible lesson. We are studying Acts, daily. The afternoon hours are spent with the helpers in studying this lesson. Yes, a careful study of the "Acts of the Holy Spirit" is a good prelude to the night meeting. About seven hundred are present. The women and children are rather talkative until I go and sit in their midst. Sister Long runs the slides through, while Bro. Lellu

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Jalin, our first native minister, with true boldness and heavenly power shows the people their need of a Savior from sin. Nor is he afraid to stand on the platform of Acts 4: 12. At ten-thirty we are at home.

Sept. 25.—Reading and Bible till noon. In the afternoon the usual time with the helpers. It's a time of heart preparation, of waiting upon God, and a desire to be sent out by the same spirit and the same power illustrated in Acts 13 and 14. What wonderful chapters. In the village again at six o'clock and we are about the Master's business proper, till ten o'clock. Seven or eight hundred present again and as truly Jesus is present in our midst. As a rule we sing until the people gather. Then, that the people may know what true worship is, and more, to invoke the blessing of the Most High upon our present efforts we bow and pray so that all may hear and see. The Hindu prostrated before an image makes many motions and says "Salaams, keep me happy, etc.," and it is all over. People listen well tonight but as usual as soon as the seeing is over the crowd, to a man, leaves us. Truly, the Hindu is not hungry for the Gospel, but his need of our Jesus is real, just the same. Our work in Bedali for the present is over. The effort was effective withal; much more so than when we tarried there before. Some are asking, "What shall we do?" Many do know what to do to be saved but, sad to say, caste precludes nigh all thought of accepting Jesus.

You see the difference of the size of our crowds with the lantern and with-

out. But with the lantern we usually have only several hundred.

Sept. 26.—Last night we reached home. On stepping off our veranda my right foot was very severely sprained. As a result, today all day I am in bed. We were so joyous over the night meetings in the villages that to be thus suddenly stopped was at first a source of much sorrow. We prayed over it and asked the Lord to show us his guiding hand. Prior to this for a week I had been having a most distressing cold; and use what remedies we would, it was rather worse than better. Today for my health, both physical and spiritual, and that I may the better draw near to God, I do not eat at all. Besides having much time for meditation, I read a booklet "Ring out the False, Ring in the True," intended especially for Hindus, and finished reading another book entitled "God in Business."

I was asked to write up ten days of my life in September but, for fear my story will be too long, I leave off with this. Suffice it to say, and to the praise of God who hears prayer, that within four days the cold had left me entirely and the foot became well enough that we could again go to the village. This is October 3 and I am just back from a three days' outing in one village. There, by night and by day, we had the privilege of meeting many people with the most beautiful, and to one who believes the most satisfying, story in existence. To tell and sing this Old, Old Story be our lot ever and ever in Jesus' Name.

Jalalpor, Surat, India.



GIRDAR CHAMPA TO LEVI MINNICH

[The following letter is written by Girdar Champa, a native worker in India supported by Painter Creek S. S. of Greenville, Ohio, and translated by Mary N. Quinter. Bro. Minnich thought others would be interested in the message. It is published so late because of unavoidable delay.—Ed.]

Anklesvar, India, April 3, 1907.

My dear Brother and the one who cares for the poor, the one who shares our pain and our joy, dear brother Minnich, to you your brother Girdar Champa sends greetings, which in your leisure please accept.

At the present time by God's mercy and your favor, we are well and we hope also that you are well, may our Father perfect our hope.

Your very good letter was received, and it is very precious to me, as a precious jewel, and that I might be saved, and also that others might be saved, this good hope you have and reading it I was very glad and my faith was made greater, because you gave such comfort. When I received your letter and read it, I thought that the people who came from America perhaps love us because they have seen us, but without seeing us you love us, this is a very wonderful thing to me.

The people who came from America have taken great pains for us and for me that I also may be a Christian, and therefore should I not be willing to endure for the work of Christ? Yes, this I want to do.

Jesus says that whosoever would come after Me must take up his cross and deny himself and come after Me. This is my golden text always.

I am not teaching school now because the boys who came to school are now working in the cotton gin.

On the 14th of December I was married, and my wife is very good, kind and

loving. She also sends greetings to all. She is also a Christian.

My work now is to sell gospels and religious books and tracts, and I also try to testify of Jesus. And now I feel more encouraged because at first when we went to tell of Jesus, then in the town in which we live the people teased us but now they do not. Some of them listening, think, and some are glad to hear and would like to be Christians, but on account of their caste they are ashamed and afraid. But some do become Christians, and my daily prayer is that all may turn from sin and believe on Jesus.

My mother is a Christian woman, but on account of other people she does not always do just as she should, but when one is alone there is not as much courage.

I wanted to write to you in February, but I went to another town, and therefore I could not write, for this please forgive me.

May the Lord give you all many, many blessings and keep you all safely.

I will not write more; there is more gain in writing little. There are mistakes in my writing, for these also please forgive me. When you receive this, please write to me.

Please accept our loving salaams, and please give our greetings to all the Christian brethren who are with you.

Your brother,

Girdar Champa.



THE ORIGIN AND GROWTH OF THE DANISH MISSION.

Concluded from Page 631.)

lamented the waste of precious ointment placed on Jesus' head: because he was wholly a money-lover; so in America,



Grundy Center (Iowa) Church at Ivester House, July 4, '07.

the same question was put, "Why this waste of money in sending four persons to Denmark to help Brother Hope?" Some other time I hope I can give the sound reasons entertained by the Northern District of Illinois for sending four elder persons.

I wish now to record some facts not so pleasing; for I must be a true historian.

It was agreed at the District Meeting of Northern Illinois in 1876 to ask Annual Meeting in Logan county, Ohio, to consider its action in sending missionaries to Denmark. It came before the General Conference in due order, and received considerable discussion; but it was apparent that the brotherhood was not yet ready to accept foreign mission responsibilities. By request of moderator Henry Davy and some others, Brother Eby withdrew the query.

But in 1879 at New Enterprise, Pa., the Annual Meeting recommended the Danish Mission to "the sympathy and support of the general Brotherhood."



MISSIONS IN BRIDGEWATER COLLEGE.

Brigewater College opened with the largest enrollment at the beginning in its history. One of the encouraging features is the return of so many old students, showing the tendency to select the longer courses. The Bible depart-

ment is well represented, having thirteen ministers in its classes. The Missionary Society was reorganized at the opening and has been growing steadily, numbering at present 66 members. This meets every Wednesday evening. One of our meetings was postponed that the students might listen to a lecture on China by Dr. Painter, the veteran missionary of the Presbyterian church, who has been thirty years in China. This lecture was delivered at the Presbyterian church and the following morning we had the pleasure of hearing him in our College chapel. These lectures were helpful, instructive, edifying and inspiring. There is a growing interest in missions. Two mission study classes have been organized and are conducted by President Yount and Dr. Flory, respectively. They meet every Tuesday. These classes contain twenty-four members. We use "Rex Christus, an Outline Study of China," as a text. Twelve former members of the Volunteer Mission Band returned and one has lately joined. We meet three times a month on Sunday morning, and once a month on Sunday evening when we take charge of the missionary topic of Christian Workers' Meeting. Thursday evening of each week we visit some home where there are those who are too old or not able to attend public services. With them we sing and pray. Later, as calls come in, we hope to give programs among the churches.

Brigewater, Va.



Fulton Avenue Sunday School, Baltimore, Md. Superintendent J. S. Geisler Holding His Son Who is a Member of the Cradle Roll.

ANOTHER CHURCH ON PACIFIC COAST.

Susie Forney.

Oct. 20 marks an epoch in the church at Long Beach, California.

We had looked forward to this time for months, when we might move from a rented hall into our own church home; so it was that on Sunday as the morning mists drifted away before the sun, he looked down upon a goodly number of people coming from the valley and up the coast, to rejoice with us in the dedication of our new church; we have a very nice, comfortable building with good audience room, and three Sunday-school rooms separated from main room by rolling partitions.

Our elder, Bro. W. E. Trostle, delivered the morning sermon and Bro. J. W. Cline in the evening; the house was filled to its utmost capacity in the morning and a large audience came at night.

It is just about one year since the first services were held at this place and about seven months since the organization; with improved facilities for work, we shall hope and pray for greater progress in the coming year. Bro. B. F. Masterson is our pastor, giving part of his time to the work.

Our membership is growing on the Pacific Coast and good strong congregations have built up in a few years; much of this growth is due to immigration, but not all.

The church just erected at Long Beach is the first one built at a seaside town, a few blocks from where the waves roll in and break upon the sand, we are glad for this fact as our people who desire to live at the seashore may now have the blessing of a church home in a clean temperance town, for this is "dry" tho an ocean of water rolls at our feet.

1219 E. 2nd St., Long Beach, Cal.



Brethren Church Long Beach, Cal.

MT. HOPE CONGREGATION, WASH.

J. O. Streeter.

Only a few years ago two or three covered wagons could be seen wending their way up into the mountains north of Chewelah, Washington and about five miles north of the little village, they made their purchase and settled down to build a home, which to us as a people means a church home also. Being located sixty-five miles north of Spokane, where the nearest Brethren resided and at which place they held their membership, they were alone, so far as the **one great work** was concerned. But as it is characteristic of the Brethren to "do something," so they took hold of Sunday-school work and would meet once each week for Bible reading. The country was new, and work in such places has many discouragements to those who can look back to their old home in the East and see the large churchhouse, well filled by dear ones, and plenty of good sermons. And many times they would look in vain for results of their work.

In a long time (to them) but in real-

ity a very short time, Bro. Sherman Clapper of Indiana came west and took a homestead near the few members here. Bro. Clapper preached and worked hard for the necessities of life and at the same time was cutting out a home in this great wilderness. The work went on but without the good results which the Christian heart longs for. But the seed was sown and it was God's seed and it was His ground and His crop, and so the harvest was sure.

We moved here in January, 1906, finding seven members which were braving all discouragements by going down to the little schoolhouse each Sunday morning to Sunday school, and preaching every other Sunday, and to Bible reading each Sunday evening. In September, 1906, we were organized into a separate congregation to be known by the very appropriate name of Mt. Hope, having a membership of fifteen including two ministers and elected two deacons. During the last year fourteen have been baptized, not accidentally or spontaneously, but the result of earnest teaching. The seed was sown in the darkness—when it seemed like there was not a ray of hope to be seen. Now there are few congre-



Two Glimpses at Mt. Hope Church of Friends, July 4, '07.

gations in the state with a better attendance than ours, (as we all live near our place of worship) and none with brighter prospects. We have the money, the lumber, the labor and the building site donated to build a church 24 x 36 this fall, the first country church in this part of Washington. There are many calls for preaching here, and July 14 we all expect to go over to a place where there have been repeated calls for

preaching and hold an all day meeting out under the shade of the beautiful evergreens which grow everywhere in abundance. The enclosed photographs show us as a congregation as we met, July 4, at the home of Bro. Metcalf, where we spent the day in talks, recitations and songs with our brethren and neighbors. We may work, we may pray, but, "God (must) give the increase."

Chewelah, Wash.



OUR CHURCH.*

Tune "America."

Olive Miller.

Our church we sing of thee,
Sweet place of liberty
In Christ our Lord.
We love to hymn thy praise
For joys that crown our days,
For precious promises
From God's blest Word.

Church of the Brethren dear,
Thy name we do revere,
Thy house we love.
We love these sacred halls,
Where Christ is all in all,
Where joy each heart enthalls,
Like that above.

Our fathers' God, to thee,
Author of grace so free,
To thee we sing.
Long may our lives be bright
With love's pure, holy light;
O keep us by thy might,
Great God our king.

North Manchester, Ind.

ACROSTIC.

Elder Jas. A. Sell.

To save a world of sinners lost
Has been a work of wondrous cost,
Enraptured by the work divine
Makes hearts with heavenly virtues shine.
In visions of a soul at rest
Shall we not go with tidings blest?
Salvation is a joyful sound
In souls by sin in fetters bound.
O, then we'll take the message sweet
Nor stop to rest our weary feet.
Across the waves of oceans wide
Relate the news how Jesus died.
Years have come and passed away
Vails of darkness held the sway.
In Jesus' might then let us go,
Spread out the light in radiant glow.
In years to come with nations blest,
To north and south and east and west,
One God shall be by all adored,
Ruled by his love the world restored.
—Holidaysburg, Pa.

LIFE'S MISSION.

Richard Seidel.

Tonight as I stand at the window,
I am glad that the day has past,
And the quiet hours of evening
Have settled down at last.

*Addressed to Highland Avenue Brethren church of Elgin, Ill., of which congregation the writer was once a devoted member.

I watch the moonlight falling
In bars of silver and gold,
But I know its glowing radiance falls
On many a heart that is cold.

On many a heart that is weary
Of worldly contention and strife;
On many a heart that is longing
For a purer, a better life.

And my heart grows sad while thinking
Of the many that go astray,
Who must answer for all evil doing
To God, at the great judgment day.

The shadows they lengthen around me,
The moonlight grows suddenly dim;
In the midst, the angels are bringing
A message of comfort from Him.

I feel that my prayer is answered,
A door of hope I can see.
To help the weak and the erring
Is the mission Christ has given to me.

I find in the hour of sorrow,
In days of darkness and sin,
That the angels are earnestly seeking
The souls of the erring to win.

Then I'll fear not the raging tempest
I'll fear not the angry sea,
Be faithful in filling the mission
The Christ has given to me.

My faith in Christ shall be steadfast
My love to God shall be true.
With hands that are ever ready
His will, not my own, I'll do.

CHRISTMAS AT THE MISSION.

Now the bell is chiming sweetly;
See the children, how they pour
Through the grove, and gentle, eager,
Flutter through the open door.
Blessings on those dusky faces,
Brightened by the joy within!
Oh, to think the flowers were garnered
From the heathen homes of sin!
How they listen to the story
Of the blessed Holy Child
Born into a world of sorrow,
For our sakes, the sin-defiled!
As they sing their voices echo
Through the chapel and the grove;
Blessed change, to hear those children
Chanting hymns of Jesus' love!

SING A SONG OF CHRISTMAS.

Sing a song of Christmas,
Stockings in a row
Hanging by the chimney,
Full to overflow.

Toys and candles swinging
From the Christmas tree,
Girls and boys and old folks
Happy as can be.

Sing a song of Christmas,
Hearts with love aglow,
Filling full of gladness
Dearest day we know.

Share your gifts with others,
Pass along the cheer,
Christmas, merry Christmas,
Comes but once a year.
— Lizzie De Armond.



SPELLING CHRISTMAS.

(Let one hold up the appropriate letter while reciting the verse.)

I.

1. C for the Christ-child, who long ago
Lay in a manger, rude and low.
2. C for the children, one and all,
On whom the gifts of His coming fall.

II.

1. H for the Heaven whence He came,
With Angels His advent to proclaim.
2. H for the homes so glad and bright,
And the happy hearts on Christmas night.

III.

1. R for His reign on the earth alway,
For His reign in loyal hearts today.
2. R for each royal, loving deed
That we may do for a neighbor's need.

IV.

1. I for the inn which no room could make
For Him who gave that we all might take.
2. I for the ills He bore for me,
That from greater ills have set me free.

V.

1. S for the Shepherds' and Angels' song,
Strains that to all the years belong.
2. "Glory to God in the highest" and then—
"Peace upon earth and good-will to men."

VI.

1. T for the tender words we keep,
While the Christmas snows are drifted deep.
2. T for the tree and the fruit it lifts,
With the living hands behind the gifts.

VII.

1. M for the magi, the wise men, who
Brought gold and frankincense and rue.
2. M for the Merry Christmas time,
With the gift and glee, the carol and chime.

VIII.

1. A for the angels who sang of Him,
To the shepherds there in the midnight dim.
2. A for the answer in homely speech,
Of the gifts of love our hands may reach.

IX.

1. S for the service, of true, kind deeds,
Day by day, as the Christ-child leads.
2. S for the Savior, ever the same,
All honor we give to His dear name.

EVERYWHERE.

Everywhere, everywhere, Christmas to
night;
Christmas in lands of fir tree and pine
Christmas in lands of palm tree and vine
Christmas where snow peaks stand solemn
and white;
Christmas where cornfields lie sunny and
bright;
Everywhere, everywhere, Christmas to
night.

Then let every heart keep its Christmas
within—
Christ's pity for sorrow, Christ's hatred
for sin,
Christ's care for the weakest, Christ's
courage for right.
Christ's dread of the darkness, Christ's
love of the light,
Everywhere, everywhere, Christmas to
night.

—Exchange.



GIVE US THE HOLY SPIRIT.

Benjamin Keech.

Dear Lord, at Thy sweet Christmas time
Give us the Holy Spirit;
We need the wondrous gift sublime,
Its power we would inherit.
For now, dear Lord, Thy hungry earth
Is waiting for a blessing;
Oh, give to us a newer birth
While we are sin confessing.

At all times, Lord, Thy children feel
The longing for a better
And truer way to live. Reveal
That which can rend each fetter
That binds earth's pitiful, weak throng,
And, by Thy grace, help ferret
From each poor soul all sin and wrong;
Give us the Holy Spirit.

So many hungry ones to feed,
So many souls are straying,
So many wandering feet to lead
By faith and work and praying.
Oh, give us food for each faint heart,
And let our own hearts merit
A permanent and lasting part
Of Thy sweet Holy Spirit.



THE COMING OF CHRISTMAS.

Christmas is coming, ring out the glad
news,
Wonderful story, pathetic and true;
Back in the cradle in yonder rude stable
Lies a young baby, the greatest of all.

Star of the Orient, quick in its flight,
Hastens with gladness to lend its pu
light,
Showing the Magi, now glad on the way
The path to the manger wherein the child
lay.

Angels are singing glad news in the mor
Wonderful story, a Saviour is born!
Look at His cradle, the plainest of all,
Hear the glad chorus, sweet strains
they fall.

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Shepherds are hastening, amazed at the sight,
Music enchanting, with heaven so bright;
History is changing, the world's Christ is born—
Oh, ring out the story, it's glad Christmas morn.



CHRISTMAS IN HEATHEN LANDS.

Such a lovely Christmas morning,
In a land beyond the seas!
Fragrant snow of orange blossoms,
Shedding sweetness on the breeze.

Palm-trees casting grateful shadows
Where the modest "mission" stands,
Reared with prayer and self-denial,
Fruit of loving hearts and hands.

See the gentle teachers decking
With its gifts the Christmas tree,
Do their thoughts this day fly swiftly
To their friends across the sea?

Ah, a bright smile follows quickly
If the hearts their eyes bedim;
Jesus' love has brought them hither,
Love of souls so dear to Him.

Ah, the happy little faces
Gazing upward full of glee,
As the teachers strip the fruitage
From the lovely Christmas tree!

But, alas! the many millions
Born to lives of sin and shame,
Who may never hear the music
Of the blessed Saviour's name!

Witless lambs that through the desert
Stray, no earthly helper nigh!
Children nurtured in the sunshine
Of the Gospel, hear their cry!

For I seem to hear a wailing
Borne upon the ocean breeze,
"Send, oh, send the news of Jesus
To the children o'er the seas!"

—Clara B. Conant.



THE CHRISTMAS STORY.

Louise A. Weitzell.

Once upon a midnight holy,
As the shepherds poor and lowly,
Sat their woolly flocks defending
On the plains of Palestine,

'Twas the shrouded skies were riven
By a light from highest heaven,
And, their reverent foreheads bending,
Did they hear a voice divine,

While the message of the ages,
Longed for by the priests and sages,
By angelic choirs chanted
Fell upon their charmed ears.

First they listened, then they wondered,
And the gladsome tidings pondered:
By that glorious vision haunted,
Bade farewell to all their fears.

Soon they haste to find the royal
Infant and adore in loyal
Fashion at the lowly manger
Found in little Bethlehem.

Priests and Levites, all unheeding,
On Jehovah's errands speeding,
Never heard the angels' story
Told no temple courts within.

Once again the bells are ringing
And the childish hosts are bringing
Gifts of praise of hearts and voices
To the King who came a child.

Once again the nations offer
Richest gifts from purse and coffer,
And the Christian world rejoices
Over Him men once reviled.



"UNTO YOU A CHILD IS BORN."

O pale-cheeked baby in home of want,
Ill-sheltered against the cold,
What is it to you that long ago
The wonderful news was told
Of another Baby, manger-born,
Of heralding angels bright?
O little child with your hungry eyes,
What is this to you tonight?

Little brown baby across the sea,
Where the idol-temples are,
Where incense burns and the prayer-
wheel turns,

What is it to you,—the star
That shed its light on the winter night
When Mary, with awe-touched face,
Bent o'er a Child on her bosom mild,
And the shepherds sought the place?

Fair little darling in nest of down,
In richest of robings dressed,
What is it to you that wise men found
A Child on a Virgin's breast?—
A tender Baby who woke and slept
As you sleep and wake today;
Like you He wept for His mother's arms,
And smiled at the sunbeam's play.

Though rocking cradles be poor and cold,
Though idols their grim watch keep,
Though wealth spreads softly the little
beds,—

Wherever the shadows creep,
Full safer the cradles rock tonight,
And babies sleep sweeter, I ween,
For the One who lay on Mary's breast
When the Christmas star was seen.
—Selected.



A LEGEND OF CHRISTMAS EVE.

(Recitation)

They sat at supper on Christmas Eve,
The boys of the St. Andrew's school,
And the least of them all rose up to say
The quaint old grace in the old-time way,
Which always has been the rule:
"Lord Jesus Christ, be Thou our guest,
And share the bread which Thou hast
blest."

The smallest scholar he sat down,
And the spoons began to clink
In the pewter porringers one by one.
But the little fellow had scarce begun
When he stopped and said, "I think."
And then he paused with a reddened cheek,
But the kindly master bade him "Speak!"

"Why does the Lord Christ never come?"

Asked the child in a shy, soft way;
"Time after time we have prayed that He
Would make one of our company,
Just as we did today.

But He never has come for all our prayer,
Do you think He would if I set Him a
chair?"

"Perhaps! Who knoweth?" the master
said,

And he made the sign of the cross,
While the zealous little one gladly sped
And drew a chair to the table's head,
'Neath a great ivy boss;

Then turning to the door in expectant
quest
Of the coming in of the Holy Guest.

Even as he waited the latch was raised,
The door swung wide, and lo!

A pale little beggar boy stood there
With shoeless feet and flying hair

"All powdered white with snow,
'I have no food, I have no bed;
For Christ's sake take me in," he said.

The startled scholars were silent all,

The master dumbly gazed;
The shivering beggar he stood still,
The snowflakes melting at their will,
Bewildered and amazed

At the strange hush; and nothing stirred,
And no one uttered a welcome word.

Till, glad and joyful, the same dear child

Upraised his voice and said:
"The Lord has heard us, and now I know
He could not come Himself, and so

He sent this boy instead
His chair to fill, His place to take,
For us to welcome for His dear sake."

Then quick and zealous every one

Sprang from the table up;
The chair for Jesus ready set
Received the beggar cold and wet.

Each pressed his plate and cup.
"Take mine! take mine!" they urged and
prayed,

The beggar thanked them, half dismayed.

And as he feasted and quite forgot

His woe in the new content,
The ivy and holly garlanded
Round the old rafters overhead

Breathed forth a rich, strange scent,
And it seemed as if in the green-hung hall
Stood a Presence unseen which blessed
them all.

O lovely legend of olden time,

Be thou as true today!
The Lord Christ stands by every door,
Veiled in the person of His poor.

And our hearts to them can say.
"Lord Jesus Christ, be Thou our guest,
And share the bread which Thou hast
blest."



A CHRISTMAS MIRACLE.

"You must be a little miser, Dolly-
kins," said uncle Tom, smiling down on
his little niece as she sat on the hearth-
rug turning the contents of her mite-

chest over and over. "I think you count
that handful of pennies fifty times a
day."

"Oh, uncle Tom! I'm not a miser,"
protested Dolly. "But I wish I had ever
so much more money, for it really isn't
mine. I've given it all away."

"Christmas money, is it? I suppose
you expect to give a hundred presents
out of your fund."

"Now, uncle Tom, you're just making
fun of me, I know you are. Yes, it's
Christmas money, but not for presents
—only one. It's for the missionary col-
lection, all for Jesus," said Dolly softly.
"You know Christmas is His birthday.
I wish I had gold to give, like the wise
men had. I don't care anything about
the frankincense, whatever it was. But
we have gold money sometimes, and I'd
be so glad to give that."

Uncle Tom had nothing more to say;
he walked to the window and looked out
at the wintry landscape, and thought how
long ago it was when he used to read
the story of Bethlehem's 'Babe at his
mother's side; and after awhile he went
away, leaving Dolly to her counting.
"It seems so little, and I did want to
give a dollar," and Dolly drew a long
sigh, as she always did after counting
her money, for it never amounted to
more than fifty cents for all her count-
ing. She had worked hard for that mis-
sionary collection to be taken on Christ-
mas night. She had run errands up and
down stairs for any one who would give
her a cent; she had nursed her baby
brother until she mingled her tears with
his, when he persistently refused to be
put to sleep or amused, in mother's ab-
sence; she had seeded raisins, made
lamp-lighters, done ripping, had patient-
ly pricked her small fingers over coarse
aprons for cook, who offered the sum
of five cents, and then looked doubt-
fully at the glaring stitches, for Dolly's
sewing was not yet above reproach; she

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had done almost everything that love, ingenuity and earnestness could suggest for a little girl to do; yet her little pile of nickels and one cent pieces only made fifty cents, and she fully realized that it took one hundred cents to make a dollar.

"I wish there were miracles now," she said one day to her mother. "Maybe Jesus would 'crease my money like he did the bread and fishes, and p'raps turn it into gold. Oh, wouldn't that be beautiful!"

"My little Dolly," said mamma, "like a good many people older and wiser than you are, you have to learn something about giving unto the Lord. That fifty cents is all you have, and you have given it entirely to Jesus in your missionary work, haven't you?"

"Oh, yes, indeed," said Dolly heartily, "only I do wish I had more to give."

"I wish you had, dear. But you must remember that Jesus looks in our hearts, and knows when we give to Him willingly and lovingly, and values our offerings by the spirit in which they are given. He will live to take your pennies, and may make them do as much work as some other person's gold, if He so chooses."

"I do hope He will." Yet Dolly could not help saying: "I wish I had gold."

The day before Christmas, uncle Tom found her as usual, turning out her mite-chest into her lap.

"Let me change those precious pennies into a half-dollar piece, Dollykins. It will be so much more convenient and won't rattle so on the collection plate."

"Thank you, uncle Tom," said Dolly, looking a little doubtfully, and I am afraid a good deal covetously at the shining piece of money her uncle extended to her. "But I b'lieve I'd rather not. It seems more when they are in so many pieces, and I like to hear them rattle."

Uncle Tom laughed and said every one to his taste.

Dolly had a faint hope that among her Christmas gifts might be some money which she could add to her missionary fund.

Christmas came at last, and there were many pretty things for Dolly from father, mother and loving friends. But though she turned her stocking inside out and felt in every finger of the pretty mittens that grandma gave her, no gift of money was there to increase the missionary collection.

The Sunday-school festival was to be on Christmas night, and the missionary collection to be taken up at the last.

Dolly's cloak and hat were on and as she waited in the parlor for the rest of the family, she knelt down on the rug in front of the fire to count over for the last time her dear pennies. She caught her breath as she picked out a gold dollar. "Look, look, uncle Tom!" she cried as that gentleman sauntered in, "Can it be,—do you think it is a miracle? How could gold have gotten into my mite-box?"

"Yes, my dear, I think it was a miracle that put that gold dollar in your dear, unselfish little hands. Now, you have your gold, and fifty cents besides. Will you put it all in the collection, now that your stores have so increased?"

"Yes, indeed, yes, indeed," cried Dolly. "You don't think I would keep back what I have already given to Jesus, do you, uncle Tom? I am so, so glad I have got a dollar—a gold dollar!"

And it was a very happy, loving little girl who put her offering in the collection basket that night. No one disturbed her serene faith in the miracle, as she called it, but uncle Tom told her the next day that the real miracle was the opening of his heart and pocket-book, too long closed to the claims of Christ.—Lucy R. Fleming, in "Children's Missionary."



EDITORIAL COMMENT



Letters of appreciation have come to the office for the interesting and splendid survey of the Brooklyn Mission work as appearing in the November Visitor. It should always be borne in mind that special numbers are prepared by some enthusiastic workers on the particular field. In this instance the untiring efforts of Brother J. Kurtz Miller, along with his assistants and members of the Brooklyn Mission, who are ever willing to render a service to the advancement of the Kingdom, should have the thanks.



T. F. McCrea, Treasurer of the China Famine Relief Committee at Chinkiang, China, in response to the contribution of \$4619.22 sent by the members and friends of the Brethren Church, writes, "I cannot tell you how much we appreciate this splendid gift to China's suffering people. We have had a most generous response from God's people all over the world and it is estimated that the foreign aid distributed by the missionaries has saved nearly a million lives."



The British and Foreign Bible Society for the 1906 and 1907 issued 5,416,000 copies of the Scriptures in whole or in part. This makes the total issue of the society 203,931,768 copies and of these 80,000,000 have been issued in the English. This means that this Society has published entire or in part the Bible in 409 distinct forms of speech. The Society employed over 900 colporteurs who sold over 2,200,000 copies. This work has been done by a fund made up from sales and donations amounting to £222,085.21.



The American Missionary Association receipts for the year ending Sept. 30, 1907, were \$417,738.69. The purposes of the association are "educational work in the South." Under this head it is

assisting a goodly number of colleges, a large number of graded and normal schools through the South. It reaches the Indian, the Chinese, and the Japanese of America and has begun work in the Hawaiian Islands and in Porto Rico.



Geo. W. Hilton and wife, students at Bethany Bible School and preparing for the China Mission field are teaching in a Chinese Sunday school every Sunday in Chicago, the one at 3, and the other at 7 in the afternoon.



The change of rate of postage to foreign countries which went into effect October 1, will be welcome to every one who has friends abroad. Formerly the rate was five cents for every half ounce and additional half ounce or fraction thereof. The new rate is five cents for the first ounce and three cents for every additional ounce or fraction thereof. While it still costs five cents to send a letter to a foreign country twice as much can go into the envelope as formerly, for the same money. A foreign letter can weigh as heavy as a two cent domestic letter, the only difference being in requiring five cents to send it.



During 1906, the China Inland Mission received funds for carrying on their work as follows:—England £45,370.18.9; United States and Canada, (\$65,488.19) £13,643.7.6; Australia, £3,799.18.4; China for Associate Missions, £13,028.13.6; making a total of £78,531.7.6. This is an increase of £5,625 over the preceding year. 875 workers are supported by the Mission at 203 stations. Of this number but 353 are men. The year has been marked with ingatherings and consecration of means that is a great encouragement to the Society. Their Annual Report, called "China and the Gospel," should be carefully read by every student of missions.

FINANCIAL

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Missionary and Tract Committee of the German Baptist Brethren Church Dollars, for the purposes of the Committee as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Committee, taking his receipt therefor, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Missionary and Tract Committee of the German Baptist Brethren Church one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Committee, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all of your property to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Missionary and Tract Committee will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Committee is an unquestionable security. Full information may be had by addressing the Committee.

COMPARATIVE STATEMENT.

	Oct. 1906	Oct. 1907	Apr.-Oct. 1906	Apr.-Oct. 1907
World Wide,	\$451 60	\$853 63	\$3,269 67	\$12,865 99
India Missions,	183 21	215 72	2,542 50	2,499 91
Brooklyn Church,	22 05	89 70	452 14	1,637 29
Miscellaneous,	51 49	49 45	1,398 95	249 23
	<hr/>	<hr/>	<hr/>	<hr/>
	\$708 35	\$1,208 50	\$7,663 26	\$17,252 42
			Increase	Decrease
			\$9,596 32	
World Wide,				42 59
India Missions,			1,185 15	
Brooklyn Church,				1,149 72
Miscellaneous,				
			<hr/>	<hr/>
			\$9,589 16	

The General Missionary and Tract Committee acknowledges the receipt of the following donations received during the month of Oct. 1907.

WORLD-WIDE.

Iowa—\$150.15.	
Southern Dist., Cong.	
English River, \$23.53; South	
Keokuk, \$22.17; Salem, \$18.40;	
No. Side English River, \$10,	74 10
Individual.	
Peter Brower,	13 50
Middle Dist., Cong.	
Panther Creek, \$49.55; Cedar	
Rapids, \$12.50,	62 05
Northern Dist., Indiv.	
J. R. Allen (Marriage Notice)	50
Indiana—\$134.05.	
Northern Dist., Cong.	
Nappanee, \$38.50; Blue River,	
\$28.05; Ogans Creek, \$24.40;	
Springfield, \$24,	114 95
Individual.	
J. H. File (Marriage Notices),	1 00
Middle Dist., Cong.	

Cedar Lake, \$12; Prairie Creek,	
\$4.60,	16 60
Southern Dist., Indiv.	
John L. Childs,	1 50
Illinois—\$105.77.	
Northern Dist., Cong.	
Silver Creek,	15 20
Sunday school.	
Lanark,	74 92
Individuals.	
Cyrus Miller, \$6; L. J. Gerdes,	
\$5; D. L. Miller, \$1; Mr. and Mrs.	
C. F. Grim, \$1; Wm. Hauger (Mar-	
riage Notice), 50 cents,	13 50
Southern Dist., Sunday School.	
Mulberry Grove,	2 15
Pennsylvania—\$28.31.	
Western Dist., Cong.	
Mt. Union,	10 00
Sunday School.	
Walnut Grove,	9 39
Individual.	
J. W. Miller,	1 92
Southern Dist., Cong.	
Lost Creek,	3 00
Individual.	

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Martha Martin,	3 50	Texas—\$1.00.	
Eastern Dist., Indiv.		Congregation,	1 00
Wm. A. Anthony (Marriage Notice),	50	New Mexico—\$.10.	
Missouri—\$175.47.		Individual,	10
Middle Dist., Cong.		James M. Neff,	
Mineral Creek, \$18.41; Mound, \$29.14; Smith's Grove, \$10,	57 44	Total for October,	\$ 853 63
District Meeting Collection, ...	31 57	Previously reported,	12,012 36
Northern Dist., Cong.		Total for year so far,	\$12,865 99
Rockingham, \$70; Log Creek, \$16.35,	86 35		
North Dakota—\$104.49.		INDIA ORPHANAGE.	
Congregations,		Pennsylvania—\$53.00.	
Cando, \$56.50; Rock Lake, \$11.70; Salem, \$15.76; White Rock, \$19.53, Individual,	103 49	Eastern Dist., Sunday School.	
Joel A. Vancil,	1 00	Green Tree,	25 00
Ohio—\$14.58.		Individual,	
Northeastern Dist., Cong.		A Sister,	2 00
Black River, \$9.28; Sugar Creek Baltic, \$2,	11 28	Southern Dist., Sister's Aid Society.	
Northwestern Dist., Indiv.		Antietam,	16 00
Harriet V. Vinson, \$1; S. J. Driver (Marriage Notice) 50 cents, Southern Dist., Indiv.	1 50	Western Dist., Indiv.	
Catharine Kesler (Dead),	1 80	M. W. Reed,	10 00
Virginia—\$17.12.		Kansas—\$31.35.	
First Dist., Cong.		Southeastern Dist., Cong.	
Antioch,	1 50	Paint Creek,	16 00
Individual,		Northeastern Dist., Sister's Aid Society.	
Sarah J. Hilton,	1 00	Navarre,	8 00
Second Dist., Cong.		Southwestern Dist., Sunday School.	
Beaver Creek,	13 62	Slate Creek,	7 35
Individual,		Missouri—\$17.00.	
Mattie Jenkins,	1 00	Northern Dist., Sister's Aid Society.	
Kansas—\$33.25.		Rockingham,	16 00
Southwestern Dist., Cong.		Individual,	
Monitor,	21 50	A Sister,	1 00
Individuals,		Oklahoma—\$16.00.	
Elizabeth Vaniman, \$5; Andrew J. Miller (Marriage Notice), 50 cents,	5 50	Sister's Aid Society.	
Southeastern Dist., Cong.		Guthrie,	16 00
Kansas City,	6 25	Colorado—\$14.24.	
Maryland—\$38.54.		Sunday School.	
Eastern Dist., Cong.		Rockyford,	14 24
Meadow Branch,	25 00	Nebraska—\$9.58.	
Individual,		Sunday School.	
J. S. Geiser (Marriage Notice), Middle Dist., Cong.	50	Bethel,	9 58
Manor, \$9.04; Broadfording, \$3.50,	12 54	Ohio—\$8.00.	
Individual,		Southern Dist., Sunday School.	
A. P. Snader (Marriage Notice), California—\$1.00.	50	Greenville,	8 00
Individuals,		West Virginia—\$5.55.	
B. F. Masterson (Marriage Notice), 50 cents; D. R. Holsinger (Marriage Notice), 50 cents,	1 00	First Dist., Sunday School.	
Oklahoma—\$9.55.		Top of Alleghany,	5 55
Congregations,		Maryland—\$5.00.	
Cloud Chief, \$5.95; Ames, \$3.60, Oregon—\$1.00.	9 55	Middle Dist., Sunday School.	
Individuals,		Hagerstown,	5 00
J. A. Royer (Marriage Notice), 50 cents; Jacob Baker (Marriage Notice), 50 cents,	1 00	North Dakota—\$4.00.	
Canada—\$25.00.		Christian Workers.	
Congregation,		Snider Lake,	4 00
Wanton,	25 00	Michigan—\$4.00.	
Washington—\$10.00.		Sunday School.	
Individual,		Sunfield,	4 00
A Sister,	10 00	Washington—\$2.00.	
Michigan—\$3.00.		Individual,	
Individuals,		Rose LaFrancia,	2 00
Mr. and Mrs. Geo. Teeter,	3 00	California—\$2.00.	
West Virginia—\$1.25.		Individual,	
Congregation,		A Brother,	2 00
New Dale,	1 25	Total for October,	\$ 171 72
		Previously reported,	1,718 60
		Total for year so far,	\$1,890 32
		INDIA MISSION.	
		Virginia—\$24.00.	
		Second Dist., Cong.	
		Beaver Creek,	6 50
		Individual,	
		J. J. Garber,	1 00
		First Dist., Sunday School.	

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Oak Grove,	16 50
Missouri—\$6.00.	
Middle Dist., Missionary Reading Circle.	
Carrington,	3 00
Southern Missouri, Indiv.	
A Sister,	3 00
Indiana—\$5.00.	
Northern Dist., Cong.	
Bremen,	5 00
Michigan—\$5.00.	
Individual.	
Mrs. Lillie Reed,	5 00
North Dakota—\$4.00.	
Sunday School.	
Pleasant Valley,	4 00
Total for October,	\$ 44 00
Previously reported,	565 59
Total for year so far,	\$ 609 59

BROOKLYN MEETINGHOUSE.

Pennsylvania—\$51.50.	
Middle Dist., Cong.	
New Enterprise,	34 52
Individual.	
J. D. Ellinger,	3 98
Eastern Dist., Cong.	
Upper Dublin,	3 00
Sunday School.	
Indian Creek,	10 00
California—\$23.20.	
Sunday School.	
Pasadena,	23 20
Canada—\$11.00.	
Christian Workers.	
Fairview,	11 00
Indiana—\$2.00.	
Northern Dist., Indiv.	
D. B. Hartman,	2 00
Ohio—\$1.00.	
Northeastern Dist., Indiv.	
Grace Longanecker,	1 00
Missouri—\$1.00.	
Southern Dist., Indiv.	
A Sister,	1 00
Total for October,	\$ 89 70
Previously reported,	1,547 59
Total for year so far,	\$ 1,637 29

CHINA.

Ohio—\$20.00.	
Northeastern Dist., Sunday School.	
Canton,	20 00
Missouri—\$2.00.	
Southern Dist., Indiv.	
A Sister,	2 00
Total for October,	\$ 22 00
Previously reported,	158 94
Total for year so far,	\$ 180 94

CHURCH EXTENSION.

Indiana—\$4.45.	
Northern Dist., Cong.	
Elkhart,	4 45
Missouri—\$1.00.	
Southern Dist., Indiv.	
A Sister,	1 00
Total for October,	\$ 5 45
Previously reported,	10 84
Total for year so far,	\$ 16 29

NEW ENGLAND MISSION.

Illinois—\$20.00.	
Northern Dist., Indiv.	
A Brother,	20 00
Total for October,	\$ 20 00
Total for the year so far, ..	\$ 20 00

AFRICAN MISSION.

Missouri—\$1.00.	
Southern Dist., Indiv.	
A Sister,	1 00
Total for October,	\$ 1 00
Previously reported,	5 00
Total for year so far,	\$ 6 00

COLORED MISSION.

Missouri—\$1.00.	
Southern Dist., Indiv.	
A Sister,	1 00
Total for October,	\$ 1 00
Previously reported,	25 00
Total for year so far,	\$ 26 00

CORRECTION.

In July Visitor under World-Wide Fund C. A. Butts is credited with \$4 and should be credited with only \$2.

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the months of September and October for the Bicentennial Thank Offering.

1	\$ 5 00	29	2 00
2	5 00	30	2 00
3	5 00	31	5 00
4	1 00	32	10 00
5	1 00	33	2 00
6	10 00	34	1 00
7	10 00	35	4 00
8	5 00	36	25 00
9	1 00	37	100 00
10	2 90	38	5 00
11	3 00	39	5 18
12	5 00	40	10 00
12½	1 00	41	2 00
13	1 00	42	5 00
14	25 00	43	5 00
15	5 00	44	5 00
16	1 00	45	1 00
17	5 00	46	5 00
18	2 00	47	15 00
19	1 00	48	5 00
20	33 00	49	5 00
21	3 00	50	2 00
22	3 00	51	5 00
23	1 00	52	10 00
24	1 00	53	10 00
25	1 00	54	2 00
26	1 00	55	25 00
26½	2 00	56	50 00
27	1 00	57	5 00
28	1 00	Total,	\$470 08

BROOKLYN MEETINGHOUSE FUND.

September and October 1907.

California.—Pasadena Sister's Aid, \$5; Inglewood Sister's, \$5; E. G. and Mary Zug, \$25.

Colorado.—Mrs. R. W. Bental, \$10.

Iowa.—J. B. and Minnie Spurgeon, \$10.

Indiana.—Lizzie Marsh, \$2; Mr. and Mrs. M. H. Geyer, \$10; Daniel Logan, \$1.

Illinois.—Pleasant Hill Sunday School,

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\$4.67; A. B. Emma and Chas. Gible, \$12; Florence Mohler, \$5; L. Hortense Lear, \$50; Bro. Swartz, \$5.

Kansas.—Henry H. Kimmel, \$5.

Michigan.—Mary E. Teeter, \$2; Martha Teeter, \$2.

Missouri.—A Sister, \$5.

New York.—Inez Kleiberg, \$1.06.

New Jersey.—Benj. and Mary Biershing, \$7; Luella Rambo, \$1.

North Dakota.—Michael and Lizzie Bloch-er, \$5.

Ohio.—Georgia E. Bailey and Class, \$7; Sudie England and Class, \$7; Greenspring Christian Workers, \$5.84; Greenspring church, \$10; Samuel Shafer, \$5; Baker Sunday School, \$5; Theo. A. Brubaker and Wife, \$2; Cora M. Horst, \$5; Sugar Creek Sister's Aid, \$10; Edith, Mary, Mrs. and Mr. Lichtenwaller, \$10; Palestine church, \$5.60; Ruby M. Bahm, \$2; Julia Schrantz and Elma Young, \$7.

Pennsylvania.—A Sister, \$1; Eld. S. W. Pearse, \$3; S. G. Graybill, \$5; Annie K. Fackler, \$1; A. G. Longenecker, \$1; Mrs. J. B. Brumbaugh, \$1; Andrew Spanogle, \$50; D. W. Hildebrand, \$2; Geo. Hepner and Wife, \$5; M. K. Detwiler, \$4.50; John M. Miller and Wife, \$5; H. W. Socks and Wife, \$3; Jane Trostle, \$3; Effie M. Fogle-sanger, \$4; Grant Yeagley and Family, \$5; Mr. and Mrs. W. Emmert Swigart, \$5; Mr. and Mrs. C. H. Berkebile, \$5; Sallie E. Kiefer, \$5; Mrs. Lizzie Eshleman, \$5; Cyrus Westhafer, \$3; Mrs. Annie M. Hertzler, \$2; A Sister, \$1; Eld. J. W. Myer, \$5; Agnes M. Henogey, \$5.

Washington.—J. H. Hollinger, \$1.

Oregon.—H. A. Sheak, \$2.25.

Tennessee.—J. W. Swadley and Wife, \$5.

Total for Sept. and Oct.\$391.92

J. Kurtz Miller, Solicitor of Funds.

5901 Third Avenue, Brooklyn, New York.

Correction.—In the May Visitor under World-Wide Fund \$11.65 was credited to J. M. Moore which should have been credited to the Manvel Church, Texas; also \$3.00 was credited to J. M. Moore and should have been credited to L. S. and J. M. Texas.



The following table, taken from the Annual Report of the China Inland Mission for 1906, furnishes food for thought and encouragement to every one who delights to note the growth of the Kingdom:

In 1842	In China 6	Communicants
1860	1,000	
1877	13,035	
1890	37,287	
1898	80,682	
1900	112,808	
1905	154,142	

In Jan. 1907, there were 82 missionary societies supporting 3,833 missionaries at 632 stations and 5,103 out stations. In

addition to this force 9,904 Chinese helpers assisted. The contributions from the native churches amounted to \$301,263.00.



Considerable interest is associated with the picture of the Conawago church which appeared in the November Visitor. The editor made a mistake, however, when he said it was in Lancaster County. It is just outside in Dauphin County, Pennsylvania.



Every reader of the Visitor will enjoy the Christmas thoughts of the nineteen who send greetings to the Brotherhood in this issue. The editor sent a line of invitation for just one hundred words, no subjects assigned, save "Christmas thoughts of a missionary flavor" and under the direction of the Spirit what a wide field has been so fittingly and ably covered.



Reports from India, from our own missionaries as well as through the avenues of mission periodicals of other churches, indicate that the country is on the verge of another famine. The volume of rainfall was perhaps as large as other years, but came all at once and so the land is not benefitted as usual. As a result food products are as high in price already as they were the year of the famine when the Brethren church raised and sent to India about \$50,000.00 for famine relief. The situation is watched with interest, and it is hoped that a call for famine relief funds will not have to be made.



For the year closing Oct. 1, 1907, the Woman's Foreign Missionary Society of the Methodist church received \$692,490.07, an increase over the preceding year of \$76,032.36. This is growth in giving at the rate of about twelve per cent.

